

THE BOOK  
OF  
**Common Prayer**  
And Administration  
Of the  
SACRAMENTS,  
AND OTHER  
*RITES AND CEREMONIES*  
Of the CHURCH,  
According to the Use  
Of the  
**CHURCH of ENGLAND;**  
Together with the  
*PSALTER or PSALMS*  
OF  
**DAVID,**  
*Pointed as they are to be Sung or Said in CHURCHES;*  
AND THE  
FORM OR MANNER  
OF  
*Making, Ordaining, and Consecrating*  
OF  
*BISHOPS, PRIESTS,*  
AND  
*DEACONS.*

## THE TITLE OF THE PRAYER BOOK.

*Common Prayer*] This familiar term seems first to have been used authoritatively in a rubric to the English Litany of 1544: "It is thought convenient in this Common Prayer of Procession to have it set forth and used in the Vulgar Tongue, for stirring the people to more devotion." It is again found in the Injunctions of Edward VI., issued in 1546-7. But it is a very ancient term, being found in use as far back as A.D. 252, in St. Cyprian's Treatise on the Lord's Prayer; of which he writes, "*Publica est nobis et Communis Oratio.*"

*Common Prayer* and *Public Prayer* are not theologically identical, although the terms are used in the same legal sense in the respective titles of the two Acts of Uniformity. In an exact sense, *Common Prayer* is defined by the authoritative words of our Lord, "Where two or three are gathered together in My Name, there am I in the midst of them." [Matt. xviii. 20.] The *Name of God* is an expression used with great frequency in Holy Scripture to denote the *authority of God*; in the same manner as we say, that the official agents of the Sovereign act in the Name of the Sovereign, when they engage in the duties of their office. To be met together in the Name of Christ is to be met together under His authority, not as an accidental or promiscuous assembly; and officially, that is, in the presence and with the aid of His authorized agents.

Thus, true *Common Prayer* is that which is offered in Divine Service in the Church, by a Bishop or Priest (or a Deacon as *locum tenens* in some cases), in the presence and with the aid of three, or at least two other Christian persons. Such prayer presupposes a reverent assent to our Lord's application of the words, "My House shall be called the house of prayer," and to those already quoted. To it also may be applied the words of St. Cyprian:<sup>2</sup> "They continued with one accord in prayer, manifesting at the same time the instancy of their praying, and the agreement. Because God, who 'maketh men to be of one mind in an house,' admits into the house divine and eternal those only among whom is unanimous prayer."

This kind of prayer is therefore the highest kind of all. Other prayer is exalted in kind, and probably in efficacy, in proportion as it connects itself with that which is Common; as it is offered in that sense in which we are taught to say *Our Father*; as it is offered under the conviction that Christian individuals stand not alone, each one for himself before God, but are parts of one Body whereof all the members are in communion one with another through the One Intercessor of Whom the ministers of the Church are the earthly representatives.

and *administration of the Sacraments*] This does not exclude the Sacraments from *Common Prayer*. The corporate work of the Church is distinctly recognized in the administration of Baptism, and the Holy Communion is the root and apex of *Common Prayer*. But it puts forward prominently the idea of a never-ceasing round of Divine Service as distinguished from the occasional (however frequent) offering of the Holy Eucharist.

*other rites and ceremonies of the Church*] These words claim, as a matter of course, that the substance of the Prayer Book is in accordance with the theological and devotional system of the Catholic Church: and, in connection with those which immediately follow, they plainly enunciate the principle set forth more at large in the Thirty-fourth Article of Religion, that while that system is binding on the whole Church, yet particular Churches have a right to carry it out in their own way, according to their own "use" as to detail and ceremonial.<sup>3</sup>

<sup>1</sup> To *Kopaniada*, Kyrke, Church, the House of the Lord.

<sup>2</sup> On the *Lord's Prayer*, iv.

<sup>3</sup> The phrase "Rites and Ceremonies" is not at all equivalent to our modern words Ritual and Ceremonial: but refers to the minor services of the Church, such as the Communion, or the Churching of Women. Archbishop Cranmer's fourth article of 1536 is a good illustration of the meaning intended: "IV. Of Rites and Ceremonies. As vestments in God's service; sprinkling holy water; giving holy bread; bearing candles on Candlemas Day; giving of ashes on Ash Wednesday; bearing of palms on Palm Sunday; creeping to the Cross, and kissing it, and offering unto Christ before the same on Good Friday; setting up the sepulchre of Christ; halloving the font, and other like exorcisms, and benedictions, and laudable customs: that these are not to be condemned and cast away, but continued,

according to the use of the Church of England] This right was acted upon so freely in ancient days that there was a considerable variation in the details and ceremonial of Divine Service as it was celebrated in different parts of England. Each Prayer Book took its name from the place of its origin, and was thus called the "York use," the "Bangor use," the "Hereford use," the "Salisbury use," and so forth: but when uniformity of *Common Prayer* was established upon the basis of these old service-books, one "use" only retained its authority, that of the Church of England.

In modern Prayer Books the words "the United Church of England and Ireland" were, during about seventy years, substituted for the words "the Church of England," under an Order of Council, dated January 1, 1801; but such an exercise of the Royal authority goes beyond that permitted by the Act of Uniformity; and the change was very misleading.<sup>4</sup> The two Churches are, and always have been, in communion with each other, the interchange of friendly relations has always been very free, and they have been united in a common political bond since 1801. The formularies of the Church of England have also been adopted in the Church of Ireland, but a false gloss was put upon the real title of the Prayer Book when it was printed in the unjustifiable form referred to. The Church of England can alter its own "use," and so can the Church of Ireland, but neither can control the customs of the other: and, in fact, there are some important variations in the Prayer Books of the two countries which make the expression "the use of the United Church of England and Ireland" a misnomer. The Prayer Book as it now exists is an adaptation of ancient formularies made by the Church of England alone. Its adoption by other Churches cannot alter the fact, and therefore cannot justly influence the title. However much it may be adopted therefore in Ireland, Scotland, and other possessions of the English crown, America, the Book of *Common Prayer* is still "according to the use of the Church of England."<sup>5</sup>

But it is also to be observed that the Irish Act of Uniformity is entitled "An Act for the Uniformity of . . . in the Church of Ireland:" the declaration of assent and consent is to "The Book entitled, The Book of *Common Prayer* . . . according to the Use of the Church of Ireland;" and so the title is recited throughout the Act.

together with the *Psalter*] In the earlier Prayer Books the *Psalter* was printed with a separate Title-page, as distinct from the Services. The first of Bishop Cosin's "Directions to be given to the Printer," is also, "Set a fair Frontispiece at the beginning of the Book, and another before the *Psalter*; to be designed as the Archbishop shall direct, and after to be cut in brass." Such an engraved Title-page is affixed to the Sealed Books, and a proof copy is bound up with Cosin's own volume: but that to the *Psalter* was not provided. The Ordinal was bound up with the Prayer Book for the first time in 1661.

The following Tables will illustrate some of the preceding remarks, and shew at a glance what changes have been authorized.

The Table of the Contents of the Prayer Book is not in itself of much interest, but it has been so freely handled by modern printers that a work like the present cannot go forth without an accurate copy of the authorized form. The successive changes made in it have a certain interest, and they are therefore arranged in parallel columns on the opposite page. There is thus given also a sort of bird's-eye view of the History of the Prayer Book.

to put us in remembrance of spiritual things. But that none of these ceremonies have power to remit sin." [SRUYPE'S *Memorials of Cranmer*, i. 89, Eccl. Hist. Soc. ed.]

A rubric at the end of the Elizabethan Prayer Books enjoins also that "every parishioner shall communicate at the least three times in the year, of which Easter to be one, and shall also receive the Sacraments and other Rites according to the order in this book appointed."

<sup>4</sup> The Act of Uniformity empowers the Sovereign to alter the names of the King, Queen, and Royal Family, as occasion shall require; but to alter the name of the Church itself was a very different thing. In Marriage Licences, and in Letters of Orders, the old form was used: but in many documents the alteration had been adopted. It is right to add that in the title-page of Edward VI.'s Injunctions he is called "in earth under Christ, of the Church of England and of Ireland the supreme head," and that Henry VIII. had been named by the same title in the Bidding of the Bedes, used in Ireland about the year 1538. [State Pap. Dom. Hen. VIII. ii. 564.]

<sup>5</sup> The distinctive title, "Church of England," is very ancient, being found in Magna Charta, where it appears to be used as a familiar phrase.

§ *Successive Titles of the Prayer Book.*

1549.	1552.	1662.
<p>The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England.</p> <p>Londini in Officina Richardi Graftoni Regii impressoris. Cum privilegio ad imprimendum solum. Anno Domini MDXLIX. Mense Martii.</p> <p>[Colophon.] Imprinted at London in Fleet-street, at the sign of the Sun over against the Conduit, by Edward Whitchurch. The seventh day of March, the year of our Lord 1549.</p>	<p>The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies in the Church of England.</p> <p>¶ Londini, in Officina Edwardi Whytchurche.</p> <p>¶ Cum Privilegio ad Imprimendum Solum. Anno 1552.</p>	<p>The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.</p>

§ *Successive Tables of Contents.*

1549.	1552.	1662.
<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> <li>1. A Preface.</li> <li>2. A Table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same.</li> <li>3. The Order for Matins and Evensong, throughout the year.</li> <li>4. The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days.</li> <li>5. The Supper of the Lord and holy Communion, commonly called the Mass.</li> <li>6. The Litany and Suffrages.</li> <li>7. Of Baptism, both public and private.</li> <li>8. Of Confirmation, where also is a Catechism for children.</li> <li>9. Of Matrimony.</li> <li>10. Of Visitation of the Sick, and Communion of the same.</li> <li>11. Of Burial.</li> <li>12. The purification of women.</li> <li>13. A declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ashwednesday.</li> <li>14. Of Ceremonies omitted or retained.</li> <li>15. Certain notes for the more plain explication and decent ministration of things contained in this book.</li> </ol>	<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> <li>1. A Preface.</li> <li>2. Of Ceremonies, why some be abolished and some retained.</li> <li>3. The order how the Psalter is appointed to be read.</li> <li>4. The Table for the order of the Psalms to be said at Morning and Evening Prayer.</li> <li>5. The order how the rest of holy Scripture is appointed to be read.</li> <li>6. Proper Psalms and Lessons at Morning and Evening Prayer, for certain feasts and days.</li> <li>7. An Almanack.</li> <li>8. The Table and Kalendar for Psalms and Lessons, with necessary rules appertaining to the same.</li> <li>9. The order for Morning Prayer and Evening Prayer, throughout the year.</li> <li>10. The Litany.</li> <li>11. The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion, throughout the year.</li> <li>12. The order of the ministration of the holy Communion.</li> <li>13. Baptism, both public and private.</li> <li>14. Confirmation, where also is a Catechism for Children.</li> <li>15. Matrimony.</li> <li>16. Visitation of the Sick.</li> <li>17. The Communion of the Sick.</li> <li>18. Burial.</li> <li>19. The Thanksgiving of Women after childbirth.</li> <li>20. A Commination against sinners, with certain Prayers to be used divers times in the year.</li> <li>21. The form and manner of making and consecrating of Bishops, Priests, and Deacons.</li> </ol>	<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> <li>1. An Act for the Uniformity of Common Prayer.</li> <li>2. The Preface.</li> <li>3. Concerning the Service of the Church.</li> <li>4. Concerning Ceremonies.</li> <li>5. The Order how the Psalter is appointed to be read.</li> <li>6. The Order how the rest of the holy Scripture is appointed to be read.</li> <li>7. A Table of proper Lessons and Psalms.</li> <li>8. Tables and Rules for the Feasts and Fasts through the whole year.</li> <li>9. The Kalendar, with the Table of Lessons.</li> <li>10. The Order for Morning Prayer.</li> <li>11. The Order for Evening Prayer.</li> <li>12. The Creed of <i>S. Athanasius</i>.</li> <li>13. The Litany.</li> <li>14. Prayers and Thanksgivings upon several occasions.</li> <li>15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year.</li> <li>16. The Order of the Ministration of the holy Communion.</li> <li>17. The Order of Baptism, both public and private.</li> <li>18. The Order of Baptism for those of riper years.</li> <li>19. The Catechism, with the Order for Confirmation of children.</li> <li>20. Matrimony.</li> <li>21. Visitation of the Sick, and Communion of the Sick.</li> <li>22. Burial.</li> <li>23. Thanksgiving for Women after child-bearing.</li> <li>24. A Commination or Denouncing of God's anger and judgments against sinners.</li> <li>25. The Psalter.</li> <li>26. The Order of Prayers to be used at Sea.</li> <li>27. A Form and Manner of Ordaining Bishops, Priests, and Deacons.</li> </ol>

# AN ACT

FOR THE

## UNIFORMITY OF COMMON PRAYER,<sup>1</sup>

and Service in the Church, and Administration of the Sacraments,

*Primo Elizabethæ.* [1 Eliz. c. 2, A.D. 1559.]

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament* holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion :

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming : and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute : Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

<sup>1</sup> This is the third Act of Uniformity which was passed by Parliament. The first was that which passed the House of Lords on January 15, and the House of Commons on January 21, 1549, and to which the "First Prayer Book of Edward VI." was annexed. The original statute is called of the second and third year of that king, Edward's second year ending on January 27, 1549, and the royal assent not being given until the third year. It was repealed, among other Acts, by 1 Mar. sess. 2, c. 2, in which it is called a statute of Edward's second year, and it is also said to have been "made in the second year of the King's Majesty's reign" in the fifth clause of Edward's second Act of Uniformity. The following is a summary of this Act:—

§ 2 and 3 Edw. VI. c. 1. [A.D. 1549.]

I. For a long time there have been "divers forms of Common Prayer" used in England, that is to say, "the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church." Some have been pleased with the use of "rites and ceremonies in other form than of late years they have been used," and others greatly offended. The King, Protector, and Council have tried to stay such innovations, but without success; wherefore to the intent that a uniform, quiet, and godly order should be adopted, his Highness has appointed the Archbishop of Canterbury, with other bishops and learned divines, to arrange such an order, "having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the Primitive Church." This "rite and fashion of Common and open Prayer and administration of the Sacraments, has been, BY THE AID OF THE HOLY GHOST, WITH ONE UNIFORM AGREEMENT, concluded by them, and is set forth in the Book of Common Prayer." This form of "Mattins, Evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer," is therefore to be said and used from and after the Feast of Pentecost next ensuing, "and none other or otherwise."

II. Any clergyman refusing to use the Book of Common Prayer, or using any other forms than those set forth therein, shall, on conviction by verdict of a jury, forfeit one of his benefices, and suffer six months' imprisonment for the first offence; for the second offence be imprisoned for twelve months, and forfeit all "his spiritual promotions;" and for the third offence suffer imprisonment for life. Unbeneficed clergy to be imprisoned six months for the first offence, and perpetually for the second.

III. No "interludes, plays, songs, rhymes," or any other open words, are to be allowed to be spoken "in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof." No one shall forcibly compel a clergyman to use other forms than those of the Prayer Book, under penalties similar in character to those enacted in the second clause.

IV. Gives power to the Judges to inquire, hear, and determine all offences committed contrary to this Act.

V. Provides that any Archbishop or Bishop may associate himself with the Judge in the trial of such offences as have been committed within his own diocese.

VI. The Prayer Book may be used in Greek, Latin, or Hebrew, by such as understand those languages, with the exception of the Holy Communion.

VII. In "Churches, Chapels, Oratories, or other places," any Psalm or Prayer taken out of the Bible may be used, provided the proper Service has been previously said.

VIII. That the books shall be bought at the charges of the parishioners, and where they have been obtained before Pentecost shall be put in use within three weeks afterwards.

The five following clauses are of a technical kind, and need not be noticed.

The following is also a summary of the second Act of Uniformity, to which the "Second Prayer Book of Edward VI." was annexed:—

§ 5 and 6 Edw. VI. c. 1. [A.D. 1552.]

I. The Book of Common Prayer, "a very godly order, agreeable to the Word of God and the primitive Church, very comfortable to all Christian people desiring to live in Christian conversation, and most profitable to the state of this realm," having been set forth by authority of Parliament, yet a great number of persons "following their own sensuality, and living either without knowledge or due fear of God," neglect to come to church on Sundays and Holy-days.

II. For reformation thereof, it is enacted that every person shall duly attend church, unless they have some reasonable hindrance. The two following clauses give authority to punish those who disobey the Act.

V. Doubts about the manner of using the Prayer Book having arisen, "rather by the curiosity of the minister and mistakers, than of any other worthy cause," the said Book has, by command of the King, and with the authority of Parliament, been "faithfully and godly perused, explained, and made fully perfect," and a form for the consecration of bishops, and ordination of priests and deacons, has been annexed to it. The revised book is to be in force under the provisions of the former Act; and shall be put in use by all persons after the Feast of All Saints, under penalties such as those previously enacted: every Curate reading this Act on one Sunday in every quarter of a year; and enforcing the duty of Common Prayer in an exhortation to his people.

Both these Acts of Uniformity were repealed in 1553, and the authority of Parliament consequently withdrawn from both the Prayer Books, by the third Act of Parliament passed after Queen *Mary's* accession [1 Mar. sess. 2, c. 2]. But this "Statute of Repeal, and every thing therein contained, only concerning the said Book," was made "void and of none effect" by the Elizabethan Act of Uniformity: the second book (subject to the alterations made in it by Elizabeth's Commissioners) being thus revived, but not either of the statutes themselves. The Act of *Mary's* reign was, however, entirely repealed by 1 James I. c. 25, and thus the two Acts of Edward were revived. They are also said to be made perpetual by 5 Anne, c. 5, and in the authoritative list of the statutes published in the year 1870 they are set down as still in force.

[2] And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England, Wales,* and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the LORDS Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [*Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church*] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise: And if any such person, once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present, or collate to the same, as though the person or persons so offending were dead: and That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convict in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same Person, so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully

convicted; That then the same person shall for his second offence suffer imprisonment during his life.

[3] And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other Place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt; or that any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors for the first offence an hundred marks: And if any person, or persons, being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this estatute, in such manner and form, as the same ought to be paid, within six weeks next after this said second conviction; That then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint *John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of GOD shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of GOD there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the

goods, lands, and tenements of such offender, by way of distress.

[4] And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesse and Charges, as they will answer before GOD for such evils and plagues, wherewith Almighty GOD may justly punish His people for neglecting His good and wholsom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, aswel in place exempt, as not exempt, within their Diocesse shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocesse, after the said Feast of the Nativity of Saint *John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

[5] And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

[6] Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determining of the offences aforesaid.

[7] Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint *John Baptist* next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint *John Baptist*, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

[8] And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

[9] Provided always, and be it Ordained, and Enacted by the Authority afore said, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

[10] Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, *Wales* and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of *Easter*, and saint *Michael* the *Archangel*, in like manner and form, as Justices of Assise, and Oyer, and Determiner may do.

[11] Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by vertue of this Act, aswel to enquire in their Visitation, Synods, or elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures, and processes, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

[12] Provided alwaies, and be it Enacted, That whatsoever person offending in the premisses shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said first offence punishment by the Justices, he shall not for the same first offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

[13] Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward* the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the great seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of His Church, and the due reverence of CHRISTs holy Mysteries and Sacraments.

[14] And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.

[A few alterations being made in the Prayer Book after the Hampton Court Conference [see p. 25], a Royal Proclamation was issued, on March 5, 1604, in which the reasons for making these alterations were stated, and the use of the new book enjoined. This Proclamation was printed after the Elizabethan Act of Uniformity in all Prayer Books of the reigns of James I. and Charles I., but was omitted by the Revisers of 1661, the Caroline Act of Uniformity being substituted for it in the printed Prayer Books of 1662 and all subsequent dates.<sup>1</sup> For the sake of historical completeness, and to illustrate the attitude of the Crown towards the Prayer Book on the accession of James I., the Proclamation is here printed entire.]

BY THE KING.

¶ A Proclamation for the authorizing of a uniformity of the Book of Common Prayer to be used thorowout the Realm.

ALTHOUGH it cannot be unknown to Our Subjects by the former Declarations wee have published, what our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled Form, wee have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realm, being entertained and importuned with informations of sundry Ministers, complaining of the errors and imperfections of the Church here aswell in matter of Doctrine, as of Discipline: Although wee had no reason to presume that things were so farre amisse as was pretended, because wee had seen the Kingdom under that form of Religion which by Law was established in the dayes of the late Queen of famous memorie, blessed with a Peace and Prosperity, both extraordinary and of many yeers continuance (a strong evidence that God was therewith well pleased,) yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: wee were moved thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affairs of Religion, and the Service of God before their own, which while wee were in hand to do, as the contagion of the sicknesse reigning in Our Citie of London and other places, would permit an assembly of persons meet for that purpose; some of those who misliked the state of Religion here established, presuming more of Our intents than ever wee gave them cause to do, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used Forms of publike serving of God not here allowed, held Assemblies without authority, and did other things carrying a very apparent shew of Sedition, more then of Zeal: whom wee restrained by a former Proclamation in the moneth of October last, and gave intimation of the Conference wee intended to be had with as much speed as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Self, and Our Privie Councell, were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, aswell of those that are conformable to the State of the Church established, as of those that dissented. Among whom, what Our Pains were, what Our patience in hearing and replying, and what the indifference and uprightness of Our Judgement in determining, wee leave to the report of those who heard the same, contenting Our Self with the Sincerity of Our own heart therein. But Wee cannot conceal that the successe of that Conference was such as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects. For Wee

found many and vehement Informations supported with so weak and slender proofs, as it appeareth unto Us and Our Councell, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common prayer, containing the form of the publike Service of God here established, neither in the doctrine, which appeared to bee sincere, nor in the Forms and Rites, which were justified out of the practice of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops, and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well have been born with by men who would have made a reasonable construction of them: but for that in a matter concerning the Service of God We were nice, or rather jealous, that the publike form thereof should be free, not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavill against it: And for that purpose gave forth Our Commission under Our great Seal of England to the Archbishop of Canterbury and others, according to the Form which the Lawes of this Realm in like case prescribe to bee used, to make the said Explanation, and to cause the whole Book of Common prayer with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although we doubt not, but all Our Subjects, both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto, every man in that which him concerneth: Yet have wee thought it necessary to make known by Proclamation Our authorizing of the same, And to require and enjoyn all men, aswell Ecclesiasticall as Temporall, to conform themselves unto it, and to the practice thereof, as the onely publike form of serving God established and allowed to be in this Realm. And the rather, for that all the learned men who were there present, as well of ye Bishops as others, promised their conformity in the practice of it, onely making suit to Us, that, some few might be born with for a time. Wherefore Wee require all Archbishops, Bishops, and all other publike Ministers, as well Ecclesiasticall as Civill, to do their duties in causing the same to be obeyed, in punishing the offenders according to the Lawes of the Realm heretofore established, for the authorizing of the said Book of Common prayer. And wee think it also necessary, that the said Archbishops, and Bishops, do each of them in his Province and Diocesse take order: That every Parish do procure to themselves, within such time as they shall think good to limit, one of the said Books so explained. And last of all, wee doe admonish all men, that hereafter they shall not expect, nor attempt any further alteration in the Common Publike form of Gods service, from this which is now established, for that neither will we give way to any to presume, that Our own Judgement having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are wee ignorant of the inconveniences that do arise in government, by admitting innovation in things once settled by mature deliberation: And how necessary it is to use constancie in the upholding of the publike determinations of States, for that such is the unquietnesse and unstedfastnesse of some dispositions, affecting every yeer new forms of things, as if they should bee followed in their unconconstancie, would make all actions of States ridiculous and contemptible: Whereas the stedfast maintaining of things by good advice established, is the weal of all Commonwealths.

Given at Our Palace of Westminster, the fifth day of March, in the first year of Our Reign of England, France, and Ireland, and of Scotland the seven and thirtieth.

GOD SAVE THE KING.

<sup>1</sup> The only record of this omission is a MS. note in the margin of the Prayer Book of 1639, which contained the "Additions and Alterations" as submitted to the Crown by Convocation. [See p. 38.] The note is as follows: "This Proclamation is left out: and here followeth THE PREFACE wch you haue at ye beginning of this book."



# AN ACT

FOR THE

## UNIFORMITY OF PUBLICK PRAYERS,

And Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England*.

XIV. *Carol. II.* [14 Charles II. c. 4, A.D. 1662.]

WHEREAS in the first year of the late Queen *Elizabeth* there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: for prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted His Commission under the great Seal of *England* to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should

exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colleges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Public Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Public Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be made, Ordained and Consecrated;

[2] Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common



Prayer, in such order and form as is mentioned in the said Book, annexed and joynd to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

[3] And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

[4] *I A. B. Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

[5] And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Moneth after such Impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

[6] And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publicly and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within

the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

[7] And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publicly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendring the surplussage to the party.

[8] And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors-place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet*:

[9] *I A. B. Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

[10] Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Arch-bishop, Bishop or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

[11] And if any Schoolmaster or other person, instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelvenyence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail or mainprise; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprise, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place or Lecturers place shall be void, as if he was naturally dead.

[12] Provided always, that from and after the Twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgement so to be subscribed and read, these words following, *scilicet*,

*And I do declare that I do hold there lies no obligation on me, or on any other person from the Oath, commonly called The solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;*

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

[13] Provided always, and be it Enacted, That from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any

Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the Feast-day of Saint *Bartholomew* be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

[14] And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the LORDS Supper, before such time as he shall be Ordained Priest, according to the form and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record; wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year then next following.

[15] Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in *England*.

[16] Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six months after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

[17] And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one month after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawfull

Impediment) openly and publicly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

[18] Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

[19] And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publicly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

[20] Provided alwaies, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

[21] And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the same County, City, or Town Corporate accordingly.

[22] Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

[23] Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

[24] And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

[25] Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

[26] Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and*

*Deacons*, shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of *Saint Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

[27] Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *Saint Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *British* or *Welsh* Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Diocesses, and places in *Wales*, where the *Welsh* is commonly spoken or used before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Diocesses, where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the First day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

[28] And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales* shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at *Westminster*, and into the Tower of *London*, to be

kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

[29] Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

[30] Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, *viz.*

*That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

[31] It be Enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

[32] Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of *Saint Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

# AN ACT

FOR THE

## AMENDMENT OF THE ACT OF UNIFORMITY.

35 and 36 Victoria, c. 35. [A.D. 1872.]

WHEREAS by the Act of Uniformity it is enacted that all and singular ministers in any cathedral, collegiate, or parish church or chapel, or other place of public worship in England, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the public and common prayer, in such order and form as is mentioned in the Book of Common Prayer annexed to the said Act :

And whereas in the year one thousand eight hundred and sixty-nine Commissioners were appointed by Her Majesty to inquire and consider, amongst other matters, the differences of practice which have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the Book of Common Prayer, with a view of explaining or amending the said rubrics, orders, and directions so as to secure general uniformity of practice in such matters as may be deemed essential, and to report thereon from time to time, having regard not only to the said rubrics, orders, and directions, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters or any of them :

And whereas the said Commissioners have by their Report dated the thirty-first day of August one thousand eight hundred and seventy recommended in manner therein mentioned :

And whereas Her Majesty was pleased to authorize the Convocations of Canterbury and York to consider the said Report of the said Commissioners, and to report to Her Majesty thereon, and the said Convocations have accordingly made their first reports to Her Majesty :

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :

### 1. In this Act,—

The term "Act of Uniformity" means the Act of the fourteenth year of the reign of King Charles the

#### Definitions.

Second, chapter four, intituled "An Act for the Uniformity of Public Prayers and Administration of Sacraments and other Rites and Ceremonies, and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England," and includes the enactments confirmed and applied by that Act to the Book of Common Prayer :

The term "Book of Common Prayer" means the book annexed to the said Act of the reign of King Charles the Second, and intituled "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the

Church of England, together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons :"<sup>1</sup>

The term "cathedral" means a cathedral or collegiate church in which the Book of Common Prayer is required by the Act of Uniformity to be used :

The term "church" means any parish church, chapel, or other place of public worship which is not a cathedral as before defined, and in which the Book of Common Prayer is required by the Act of Uniformity to be used.

2. The shortened Order for Morning Prayer or for Evening Prayer, specified in the schedule to this Act, may, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, be used, if in a cathedral in addition to, and if in a church in lieu of, the Order for Morning Prayer or for Evening Prayer respectively prescribed by the Book of Common Prayer.

Use of shortened form of Morning and Evening Prayer.

3. Upon any special occasion approved by the ordinary, there may be used in any cathedral or church a special form of service approved by the ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

Special service for special occasions.

4. An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or holy-day in any cathedral or church in which there are duly read, said, or sung as required by law on such Sunday or holy-day at some other hour or hours the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays and holy-days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the ordinary ; provided that nothing in this section shall affect the use of any portion of the Book of Common Prayer as otherwise authorized by the Act of Uniformity or this Act.

Additional service on Sundays and holy-days.

5. Whereas doubts have arisen as to whether the following forms of service, that is to say, the Order for Morning Prayer, the Litany and the Order for the Administration of the Lord's Supper or Holy

Separation of services.

<sup>1</sup> This definition is of considerable importance as regards the Text of the Prayer Book, since it makes the MS. volume formerly annexed to the Act of Uniformity the ultimate authority for that Text. If, therefore, there should be any divergence between the text of the MS. and that of the Sealed Books, the latter must, it seems, give way to the former, notwithstanding the 28th clause in the Act of Uniformity itself.

Communion, may be used as separate services, and it is expedient to remove such doubts: Be it therefore enacted and declared that any such forms of service may be used together or in varying order as separate services, or that the Litany may be said after the third collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, without prejudice nevertheless to any legal powers vested in the ordinary; and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

6. Whereas doubts have arisen as to whether a sermon or lecture may be preached without the common prayers and services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts: Be it therefore enacted and declared, that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorized by this Act, or by the Bidding Prayer, or by a collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

7. Nothing in this Act shall affect the provision with respect to the chapels of colleges in the universities of *Reading a sermon without previous service.* Oxford, Cambridge, and Durham, which is contained in section six of the Universities Tests Act, 1871.

8. The schedule to this Act, and the notes thereto and directions therein, shall be construed and have effect as part of this Act. *Effect of schedule.*

9. This Act may be cited as "The Act of Uniformity Amendment Act, 1872." *Short title.*

#### SCHEDULE.

**NOTE.**—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in this schedule, may in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer and omitted or authorized to be omitted from such shortened order.

Each of the twenty-two portions into which the one hundred and nineteenth psalm is divided in the Book of Common Prayer shall be deemed, for the purposes of this schedule, to be a separate psalm.

#### SHORTENED FORMS OF SERVICE.

**THE SHORTENED ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY, GOOD FRIDAY, AND ASCENSION DAY.**

*At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow.*

When the wicked man, etc.

*A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

Almighty and most merciful Father, etc.

*The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

Almighty God, the Father, etc.

*The people shall answer here, and at the end of all other prayers, Amen.*

*Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him.*

Our Father, Which art in heaven, etc.

*Then likewise he shall say,*

O Lord, open Thou our lips.  
etc. etc. etc.

*Here all standing up, the Priest shall say,*

Glory be to the Father, etc.

*Then shall follow one or more of the Psalms appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, etc.

*Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; he that readeth so standing and turning himself as he may best be heard of all such as are present.*

*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 Lesson, or the First or the Second Lesson.*

*And after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:*

*Either the Hymn called, Te Deum Laudamus.*

We praise Thee, O God, etc.

*Or this Canticle, Benedicite, omnia opera.*

O all ye works of the Lord, etc.

*Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on Saint John Baptist's Day):*

Benedictus. St. Luke i. 68.

Blessed be the Lord God of Israel, etc.

*Or this Psalm.*

Jubilate Deo.

O be joyful in the Lord, all ye lands, etc.

*Then shall be sung or said the Apostles' Creed by the Minister and the people standing.*

I believe in God the Father Almighty, etc.

*And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

*Then the Priest shall say,*

O Lord, shew Thy mercy upon us,  
etc. etc. etc.

*Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.*

*The second Collect for Peace.*

O God, Who art the Author of peace, etc.

*The third Collect for Grace.*

O Lord, our heavenly Father, etc.

*Here may follow an Anthem or Hymn:*

*Then these two Prayers following :*

*A Prayer of Saint Chrysostome.*

Almighty God, Who hast given us grace, etc.

2 Corinthians xiii.

The grace of our Lord Jesus Christ, etc.

*Here endeth the Shortened Order of Morning Prayer.*

THE SHORTENED ORDER FOR EVENING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY GOOD FRIDAY, AND ASCENSION DAY.

*At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow :*

When the wicked man, etc.

*A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

Almighty and most merciful Father, etc.

*The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.*

Almighty God, the Father, etc.

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

Our Father, Which art in heaven, etc.

*Then likewise he shall say,*

O Lord, open Thou our lips.

*Here all standing up, the Priest shall say,*

Glory be to the Father, etc.

*Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament as is appointed, or a Lesson of the New Testament as it is appointed, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place ; and after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following :*

*Either Magnificat, or the Song of the Blessed Virgin Mary, in English, as follows :*

*Magnificat. St. Luke i.*

My soul doth magnify the Lord, etc.

*Or this Psalm (except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms):*

*Cantate Domino. Psalm xcvi.*

O sing unto the Lord a new song, etc.

*Or Nunc dimittis (or the Song of Simeon), as followeth :*

*Nunc dimittis. St. Luke ii. 29.*

Lord, now lettest Thou Thy servant, etc.

*Or else this Psalm (except it be on the twelfth day of the month):*

*Deus misereatur. Psalm lxxvii.*

God be merciful unto us, and bless us, etc.

*Then shall be said or sung the Apostles' Creed by the Minister and the people, standing :*

I believe in God the Father Almighty, etc.

*And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,*

The Lord be with you.

*Answer. And with thy spirit.*

*Minister. Let us pray.*

*Then the Priest shall say,*

O Lord, shew Thy mercy upon us,

etc. etc. etc.

*Then shall follow three Collects. The first of the day ; the second for Peace ; the third for aid against all perils, as hereafter followeth ; which two last Collects shall be daily said at Evening Prayer without alteration.*

*The second Collect at Evening Prayer.*

O God, from Whom all holy desires, etc.

*The third Collect for Aid against all Perils.*

Lighten our darkness, etc.

*Here may follow an Anthem or Hymn.*

*A Prayer of Saint Chrysostome.*

Almighty God, Who hast given us grace, etc.

2 Corinthians xiii.

The grace of our Lord Jesus Christ, etc.

*Here endeth the Shortened Order of Evening Prayer.*



# THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: So on the other side, 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. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so as that the main Body and Essentials of it (as well in the

## THE PREFACE. [A.D. 1662.]

This was placed before the Book of Common Prayer, with a special regard to the circumstances of the times, the country having just emerged from the Great Rebellion, and the Church of England from a very great persecution. Under such circumstances it is impossible not to admire the temperate and just tone which characterizes it throughout.

The writer of this Preface was Sanderson, Bishop of Lincoln, who was probably chosen on account of qualifications such as would fit him for composing in this tone an explanation of the course which it had been necessary to take, and which had been taken, with reference to the Book of Common Prayer. He is, and was then, well known for his works on Conscience, and on the Obligation of an Oath: and he was looked up to with great respect by all parties in those days of religious division.

"For the satisfying all the dissenting brethren and other," says Walton, in his *Life of Bishop Sanderson*, "the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson, which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be now known by this Title, *The Preface*, and begins thus, *It hath been the wisdom of the Church, &c.*" In the Acts of the Upper House of Convocation it is recorded that "on Monday the 2nd of December, the Preface or Introduction to the Common Prayer Book was brought in and read." It was referred to a Committee composed of Wren, Bishop of Ely; Skinner, Bishop of Oxford; Henchman, Bishop of Salisbury; and Griffith, Bishop of St. Asaph, and some amendments were made in it as it passed through their hands.

*first compiling*] This is a phrase which could hardly have dropped from Sanderson's exact pen. No doubt the period referred to is that of the Reformation; but as every page of the following work will shew, the change which then took place in the Divine Worship of the Church of England was founded on offices which were re-formed out of the old ones, not "compiled" in any true sense; and that the addition of "first" to the word adopted is calculated to misrepresent the true origin of our "publick Liturgy."

*in their own nature indifferent*] This and other apologetic expressions of the Preface must be read by the light of contemporary history. But it is undoubtedly true that *in their own nature*, Rites and Ceremonies are "indifferent." Their importance arises from the relation in which they are placed with reference to God as the Object of worship, and man as

the worshipper of God. That relation being established, what was indifferent in its own nature becomes of high import through the new character which is thus given to it.

*alterable*] In the 34th Article of Religion this statement is more elaborately set forth: "Of the Traditions of the Church. — It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities 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 abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

*those that are in place of Authority*] Who are the properly authorized persons may also be known from the 20th Article of Religion: "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."

As will be seen from the Historical Introduction, to this volume, this principle was carried out by throwing the whole responsibility of revising the older Prayer Book on the Convocations of Canterbury and York, which officially represented the Church of England. Statutable authority was given to the work of the Church by the Crown in Parliament, in 14 Carol. II. c. 4. The principle is further enunciated in the succeeding words of the Preface, where the "Princes" or reigning Sovereigns are named, but the whole work of revision during their respective reigns is attributed to the Church, which "upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in the respective times of those sovereigns were thought convenient."

chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

*vain attempts and impetuous assaults*] The unreasonable conduct of those who opposed the restoration of the Church and her devotional system was scarcely more conspicuous than the fierce energy by which it was characterized. For four months these "impetuous assaults" were carried on in the Savoy Conference; and abundant evidence was given that "private fancies and interests" had much stronger influence than the public good. Baxter, the chief leader of the opposition, composed a substitute for the Prayer Book which dissenting congregations could not be got to use, any more than the Church of England could be prevailed on to adopt it; and yet on such a private fancy as this most of that bitter opposition centred. Nor must it be forgotten that "private interest" was deeply concerned, since the constitutional restoration of the Church and the Prayer Book necessarily involved the restoration of the surviving clergy to the benefices which men who were not priests of the Church of England had wrenched out of their hands. These facts are referred to simply to shew that the expressions here used in the Preface are not those of bitterness or controversy, but plain historical statements of what actually occurred; and which it was necessary to mention for the sake of explanation, as ordered by Convocation.

The general attitude of the Puritans towards the Prayer Book is indicated by such words as these: "By daily familiarity and reading of this Book of Common Prayer, so corrupted and transformed by Bishops, we abate and cool in our devotion, cast water upon our zeal, quench the Spirit, practise a standard temptation, prove a sad occasion to the godly, build up that we have destroyed, and entangle ourselves again in the yoke of bondage." [*Search of God's Wrath on Cathedral, 1644.*]

*divers Pamphlets*<sup>1</sup>] The most important reply to these

<sup>1</sup> It may be interesting and useful to append the titles of some of these pamphlets that were published before December, 1660:—

*The Old Nonconformist*, touching the Book of Common Prayer and Ceremonies. 4to. 40 pp. 1660.

*Presbyterial Ordination vindicated . . .*, with a brief discourse concerning imposed Forms of Prayer and Ceremonies. 4to. 48 pp. 1660.

*Erasmus Junior*, by Josiah Webb, Gent., a serious detester of the drags of the Anti-christian Hierarchy yet remaining among us. 4to. 1660. [The author was supposed to be a Romanist.]

*The Judgment of Foreign Divines*, as well from Geneva as other parts, touching the Discipline, Liturgy, and Ceremonies of the Church of England. With a letter from Calvin to Knox on the same subject. 4to. 1660.

*Reasons showing the necessity of Reformation of the public doctrine*. Offered to the consideration of Parliament by divers Ministers of sundry Counties of England. 4to. 1660.

*The Common Prayer unmasked*. 4to. 1660.

*The Common Prayer Book no Divine Service*; or, a small Curb to the Bishops' Career, etc. By Vavasour Powell. 4to. 1660.

*Beams of former Light*, discovering how evil it is to impose doubtful and disputable Forms and Practices upon Ministers. 4to. 1660.

*Reasons showing the Necessity of the Reformation of the Public Doctrine, Worship, Rites and Ceremonies, Church government and discipline*. Reputed to be (but indeed are not) established by Law. By Cornelius Burges. 4to. 1660.

pamphlets, next to the Prayer Book itself, was "A Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Constitutions Ecclesiastical, with other Public Records of the Church of England; chiefly in the times of K. Edward VIth, Q. Elizabeth, and K. James. Published to vindicate the Church of England, and to promote Uniformity and Peace in the same. And humbly presented to the Convocation." This collection was made by Dr. Sparrow, afterwards Bishop successively of Exeter and Norwich. It was published in 1661, and was a kind of legal or constitutional sequel to a well-known work which he had printed in December, 1660, "A Rationale upon the Book of Common Prayer, wherein that Service is vindicated from the grand accusation of Superstition, by showing that it is a Reasonable Service, and so not Superstitious."

*great importunities*] This refers to the deputations sent to the King before and after he came into England, by the Presbyterians; which led to the Savoy Conference. The word "persuasion" was introduced at this time to indicate one or the other side of those who supported and those who opposed the Prayer Book.

*for the ease of tender Consciences*] It was the practice of the Puritans to represent that they had tender consciences, but that Churchmen had no consciences worth considering. The Bishops at the Savoy Conference took an opportunity of vindicating the supporters of the Prayer Book in the following plain-spoken language, which is a reply to the Exceptions of the Puritans against it:—

"It is no argument to say that multitudes of sober pious persons scruple the use of it, unless it be made to appear by evident reasons that the Liturgy gave the just grounds to make such scruples. For if the bare pretence of scruples be sufficient to exempt us from obedience, all law and order is gone.

"On the contrary, we judge that if the Liturgy should be altered, as is there required, not only a multitude, but the generality of the soberest and most loyal children of the Church of England would justly be offended, since such an alteration would be a virtual confession that this Liturgy were an intolerable burden to tender consciences, a direct cause of schism, a superstitious usage (upon which pretences it is here desired to be altered); which would at once both justify all those which have so obstinately separated from it, as the only pious tender-conscienced men, and condemn all those that have adhered to that, in conscience of their duty and loyalty, with their loss or hazard of estates, lives, and fortunes, as

*Smectymnus Redivivus*. 4to. 1660.

*A Treatise of Divine Worship*. Tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England in present Controversy, are in their present use unlawful. Printed 1664. 4to. 1660.

[ "Exceptions against the Common Prayer" was not printed until 1661, after the King had yielded to the "importunities" referred to; and was not therefore one of these pamphlets.]

In which review we have endeavoured to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing 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 against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in

men superstitious, schismatical, and void of religion and conscience." [CARDWELL'S *Conf.* p. 336.]

In which review *WE* have endeavoured] This is the language of men who were sure of the ground, constitutional and ecclesiastical, upon which they were treading. They could speak as the Church of England, because the Convocations of Canterbury and York faithfully represented her.

*Catholick Church of Christ*] This is one of many places in which the position of the Church of England towards the Catholic Church is taken for granted as sound and firm. Another such has been pointed out already in the Title-page of the Prayer Book.

*frivolous and vain*] It is very remarkable to see how trifling these objections, *officially* made at the Savoy Conference, often were. One of them was to the reading of any part of the Burial Service at the grave, as the minister was sure to catch cold by doing so. The Bishops replied that a cap would remedy this inconvenience; and this was the reply given by the Dissenting Ministers: which, though long, is inserted as being very characteristic of the tone of the whole objections that were offered: "We marvel that you say nothing at all to our desire (that it be expressed in a Rubrick, that prayers and exhortations there used, be not for the benefit of the dead, but only for the instruction and comfort of the living). You intend to have a very indiscreet Ministry, if such a needless Circumstance may not be left to their discretion. The contrivance of a Cap instead of a Rubr. sheweth that you are all unacquainted with the subject, of which you speak: and if you speak for want of experience of the case of souls, as you now do about the case of men's bodies, we could wish you some of our experience of one sort (by more converse with all the members of the flock) though not of the other. But we would here put these three or four Questions to you.

"1. Whether such of ourselves as cannot stand still in the

cold winter at the grave, half so long as the Office of Burial requireth, without the certain hazard of our lives (though while we are in motion we can stay out longer), are bound to believe your Lordships, that a Cap will cure this better than a Rubr., though we have proved the contrary to our cost? and know it as well as we know that cold is cold. Do you think no place but that which a cap or clothes do cover, is capable of letting in the excessively refrigerating air?

"2. Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death, or dangerous sickness (though he wore 20 caps) is bound to obey you in this case?

"3. Whether usually the most studious, laborious ministers, be not the most in valetudinary and infirm? and

"4. Whether the health of such should be made a jest of, by the more healthful; and be made so light of, as to be cast away, rather than a ceremony sometime be left to their discretion? And whether it be a sign of the right and genuine spirit of Religion, to subject to such a ceremony, both the life of godliness, and the lives of ministers, and the people's souls? Much of this concerneth the people also, as well as the ministers." [Grand Debate, p. 145.]

It is to be hoped the time can never return when such trifling and selfish arguments can be used on such a question.

*the growth of Anabaptism*] The effect of this upon the generation in which this Preface was written must have been very awful: and the necessity for the Service spoken of was strongly felt by the Convocation. In a work on the Bills of Mortality, written in 1665, there are some incidental remarks which strikingly corroborate those of this Preface: "The keeping of Parish Registers having been taken out of the hands of every Parish Minister, and committed to some inferior fellow elected by the people, and confirmed by the Justices of Peace, had been much neglected, and was again reduced into

amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith.

If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the *Church of England*.

better order. And till this year the account of Christenings had been neglected more than that of Burials; one and the chief cause whereof was a religious opinion against the baptizing of Infants, either as unlawful or unnecessary. If this were the only reason, we might, by our defects of this kind, conclude the growth of this opinion, and pronounce that not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing. . . . Upon the whole matter it is most certain that the number of heterodox believers was very great between the said year 1650 and 1660, and so peevish were they as not to have the births of their children registered . . ."<sup>1</sup> It may well be believed that this privation of the grace of Baptism was one of the causes which led to such fearful profligacy and infidelity in the time of Charles II. and his immediate successors.

*Convocations of both Provinces*] For greater expedition in the work of revision certain Commissioners were appointed by the Convocation of York to sit in the Convocation of Canterbury as their representatives; and thus was accomplished a selection of representatives from the whole body of the Church of England clergy.

*sober, peaceable, and truly conscientious sons*] The last words of this Preface contain an appeal to other times than those in and for which they were written. The safe path which was marked out so wisely by the Reformers has proved to be one which has approved itself to all subsequent generations, and it was the effort of the 1661 Revisers to walk in it faithfully, by returning, wherever they could, to the original English Prayer Book of 1549. Had they attempted to do this to a greater extent, there might have been danger of their whole work being set aside. Sobriety in wild and fanatical times, peace in a controversial age, and conscientiousness when so many were unscrupulous, were wise watchwords.

<sup>1</sup> Grant's Obstructions on the Bills of Mortality. Svo. 1635.

# CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof), should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of

NIHIL enim humano elaboratum ingenio, tam exactum initio unquam fuit, quin postea, multorum accedente iudicio, perfectius reddi possit, ut in ipsis etiam ecclesiasticis institutis circa primitivam præsertim ecclesiam contigisse videmus.

Et profecto si quis modum precandi olim a majoribus traditum diligenter consideret, plane intelligat horum omnium præcipuam ab ipsis habitam esse rationem.

Tertia, ut religionis quoque futuri magistri quotidiana sacræ scripturæ et ecclesiasticarum historiarum lectione erudiantur, complectanturque (ut Paulus ait) eum, qui secundum doctrinam est, fidelem sermonem, et potentes sint exhortari in doctrina sana, et eos, qui contradicunt, arguere.

Sed factum est nescio quo pacto precantium negligentia, ut paullatim a sanctissimis illis veterum patrum institutis discederetur. Nam libri Scripturæ sacræ, qui statis annis temporibus

## THE ORIGINAL PREFACE OF A. D. 1549.

This explanatory introduction is supposed to have been written, by Cranmer. It was moved to this place when the present Preface was inserted in 1661. Two short sentences were also erased.

By whomsoever it was written, there can be no doubt that it was composed with the Reformed Roman Breviary of Quignonez lying open before the writer. The passages in the right-hand column are, with two exceptions, taken from an edition of 1537, belonging to Queen's College, Oxford, and the preface to this edition agrees with all the later copies. But the Paris edition of 1536 (probably following the Roman one of 1535) differs considerably.<sup>1</sup> Our English Preface is most like the later edition of Quignonez; but the paragraph enclosed in brackets appears to shew that the earlier one was also known to the reformers of our Services. There are six copies of this Breviary in the Bodleian Library, one at the British Museum, one at the Routh Library of Durham University, one in the Public Library at Cambridge, and one in Queen's College, Oxford; but none of these are earlier than 1537. Others are in private hands.

It has already been mentioned, in the Historical Intro-

duction [p. 8], that this Reformed Roman Breviary exercised some influence upon the reformed English offices. It set us the example of compression in the services, and also of method. Quignonez removed the ancient Confession and Absolution to the beginning of the daily services, and in this too he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary, or ferial days; the first of which was taken from the Old Testament, and the second from the New Testament. On festivals, a third lesson was added, which was generally a short passage from a homily of St. Gregory or some other patristic author. The two former were seldom entire chapters, but were taken in a regular succession, like our own daily lessons. In some respects the changes made by Cardinal Quignonez, and sanctioned by Paul III. in a Papal bull, were more sweeping in their character than those of our own reform. It is evident from his preface that others, beside himself, were engaged on the work of revision; and this, as well as the long time occupied over it, offers another point of comparison between the two reformed service-books, those of Rome and England.

[*the ancient Fathers*] This designation is used in its ordinary sense for the ancient writers of the Church antecedent to the Middle Ages. So the great collection of their minor writings in thirty folio volumes is entitled *Bibliotheca Maxima Veterum Patrum*, ed. 1677.

<sup>1</sup> The writer has not been able to meet with this, but copies from GURANGER'S *Institutiones Liturgicæ*, p. 398.

Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in Advent, and the Book of *Genesis* in Septuagesima; but they were only begun, and never read through: After like sort were other Books of holy Scripture used.

And moreover, whereas St. *Paul* would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby.

And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted.

Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall

legendi erant more majorum . . . vix dum incepti omittuntur in alio breviario. Tum historiæ sanctorum quædam tam incultæ, et tam sine delectu scriptæ habentur in eodem, ut nec auctoritatem habere videantur nec gravitatem. [Ut exemplo esse possunt liber Genesis, qui incipitur in Septuagesima, liber Isaïæ, qui in Adventu, quorum vix singula capitula perlegimus: ac eodem modo cetera Veteris Testamenti volumina degustamus magis quam legimus. Nec secus accidit in Evangelia, et reliquam Scripturam Novi Testamenti, quorum in loco successerunt alia, nec utilitate cum his, nec gravitate comparanda, quæ quotidie agitatione linguæ magis quam intentione mentis inculcantur.]

. . . et psalmorum plerisque omissis, pauci singulis fere diebus repeterentur.

Accedit tam perplexus ordo, tamque difficilis precandi ratio, ut interdum paulo minor opera in requirendo ponatur, quam, cum inveneris, in legendo.

*more majorum*] Later on occur also the following words: "Ac illud ante omnia visum nobis est in consuetudinem revocare, ut Scriptura Sacra maxime omnium toto anno, et omnes psalmi singulis septimanis perlegerentur." Instead of "legendi erant," some copies read "erant perlegendi."

*Ut exemplum*] This passage is in the earlier edition of 1536, but not in that from which the rest is quoted. The writer has been obliged to quote it from Guenger, not being able to meet with this edition in England.

*Responds*] These were short anthems, similar to that which is ten times sung during the reading of the passage of Scripture which contains the Ten Commandments. Theoretically they gave the keynote of the Lesson; but this principle was often deviated from, and the sense was frequently broken up rather than illustrated. The practice, in moderation, is a very excellent one.<sup>1</sup>

*Verses*] Versicles following the Responds.

*vain Repetitions*] The same words being said over and over again; first, perhaps, in the Lesson, then in the Respond, and again in the Verse. A similar form of repetition may be seen in the *Aspersio* printed at p. 6.

*Commemorations*] Collects, or Collects and Versicles, commemorative of Saints or of Festivals.

*Synodals*] The provincial constitutions or canons which were read in parish churches after the conclusion of synods. The reading of them after the lessons was probably the origin of the corresponding custom of giving out notices after the Second Lesson.

*the Pie*] The following is exactly one-third of the *Pica* or *Pie* for a single Sunday, the first of Advent. Maskell observes that it was not possible for the same service to occur on the same Sunday of the year twice running; and it will be seen that Quignonez and our Reformers did not overstate the case

in respect to the complexity of this ancient rule. In the Bodleian, York Minster, and Ripon Minster Libraries there are volumes containing the *Pie* only.

"Pica de Dominica Prima Adventus.

"LITÆ DOMINICALIS A.—Tertia Decembris tota cantetur Historia *Aspiciens*. Secundæ Vesperæ erunt de Sancto Osmundo, cum pleno servitio in crastino; et solennis memoria de octava, et de Dominica, et de Sancta Maria cum antiphona *Ave Maria*.—Feria 2 de S. Osmundo: ix. lectiones: omnia de Communi unius Confessoris et Pontificis. Sec. vesp. erunt de commemoratione, et mem. de Sancto, de octava, de Adventu, et de S. Maria, cum ant. *Ave Maria*.—Feria 3, 5, et sabbato, de commemorationibus, et Responsoria ferialia prætermittantur; et Missa de oct. S. Andreae dicitur in capitulo.

"LIT. DOM. B.—Quinto Cal. Dec. tota cantetur hist. *Aspiciens*, et mem. de S. Maria.—Fer. 2, 6, et sabb. de comm.—Fer. 3 de feria, et nihil de martyribus nisi mem. ad vesp. et ad matutinas de S. Maria. Missa de vigilia.—Fer. 4 de Apostolo, et solen. mem. de Adv. et de S. Maria.—Fer. 5 de fer. cum Resp. ferialibus, et mem. de oct. et Missa de 4 fer." And so on, through the seven Sunday Letters.

It was, perhaps, from the confused appearance which a page of *Pica* presents that printers came to call any portion of type which is in utter disorder through accident or otherwise by the name of "*pie*." The ecclesiastical use of the word is thought to have been derived from *πιναξ*, an index, or table, from the wooden boards on which the directions for service were written out in primitive days. It is identical with "*ordinale*" and with "*Directorium sacerdotum*." The "*Pica*" type of later days is generally said to have taken its name from the large letters in which the *pica* of the Anglican Portiforia was printed: but no such large type was used for printing the *Pie* in the books which are now extant.

<sup>1</sup> See notes on the "Te Deum," where the 9th Respond for Festivals in Advent is given.

be redressed. And for a readiness in this matter here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth that all things shall be done in order without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties

Versiculos, responsoria, et capitula omittere idcirco visum est . . . et legentes sæpe morentur cum molestia quæritandi, locum relinquì voluimus continenti lectioni Scripturæ Sacræ . . .

Habet igitur hæc precandi ratio tres maximas commoditates. Primam, quod precantibus simul acquiritur utriusque Testamenti peritia. Secundum, quod res est expeditissima propter summam ordinis simplicitatem et nonnullam brevitatem. Tertiam, quod historiæ sanctorum nihil habeant, ut prius quod graves, et doctas aures offendat.

quasdam omisimus illis nec probabilitate nec gravitate pares . . .

[Rectum quoque duximus ut vel intra provinciam [Lyons] nostram sacrorum ordo et psallendi una sit consuetudo: et sicut unam cum Trinitatis confessione fidem tenemus, unam et officiorum regulam teneamus, ne variata observatione in aliquo devotio nostra discrepare credatur.

Conc. Vannes, A.D. 461, Canon xv.]

[*few and easy*] The following passage was omitted from the Preface at the last revision: "Furthermore, by this order the Curates shall need none other books for their public service but this book and the Bible. By the means whereof the people shall not be at so great charges for books as in times past they have been." It was crossed out first by Bishop Cosin, and afterwards by the Committee of Revision; not, probably, from any idea that the passage was an unworthy one, but because it was so entirely out of date when the press had made the advance it had in 1661. Although, moreover, the passage was applicable to the case of poor parish churches, it was not so in that of richer ones and cathedrals, where as many books as formerly are required for the use of the choirs. There are practically in use by most of the clergy and choirs in one or other class of Churches, separate Breviaries, Missals, Manuals, Antiphonaries, "Service" Books, Psalters, and Lectionaries; the whole volume of the Holy Bible being now used for the latter, instead of those parts only which are needed for the daily and proper Lessons.

[*but one Use*] Another part of the Preface erased at the

suggestion of Cosin was this; which seems to have been copied from a passage in that of Quignonez:—

And if any will judge this way more painful, because that all things must be read upon the Book, whereas before, by the reason of so often repetition they could say many things by heart: if those men will weigh their labour, with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

Si cui autem in hoc Breviario laboriosum videbitur pleraque omnia ex libro legi, cum multa in alio quæ propter frequentem repetitionem ediscuntur memoriter pronuntientur, compenset cum hoc labore cognitionem Scripturæ Sacræ, quæ sic indes augescit; et intentionem animæ, quam Deus ante omnia in precantibus requirit: hanc enim majorem legentibus, quam memoriter prosequentibus adesse necesse est: et hujusmodi laborem non modo fructuosum, sed etiam salutarem indicabit.



that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

*the parties that so doubt*] In the Act of Uniformity of the same year as that in which this Preface was written, the words corresponding to "the parties" are "the doers and executors of the same rites and ceremonies." [2 and 3 Edw. VI. sec. 1.] In the Elizabethan Latin Prayer Book [A. D. 1560] the passage is translated, "constitutum est, ut quoties dubia occurrunt aut incident inter ministros, deferatur res ad Episcopum Diocesanos." From this it appears that these words give no authority for reference to the Bishop in case of "doubts" or "diversely taking of any thing" on the part of the laity: "the parties" being the "ministers," or officiating clergy. This provision is illustrated by one of the Canons of A. D. 1604.

53. *No public Opposition between Preachers.*

If any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the Churchwardens, or party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath

once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite*.

*shall always resort to the Bishop*] This does not relieve those who thus resort from their obligation to obey the rules laid down in the Prayer Book, as if the Bishop could relieve them of their responsibilities in that respect.

*who by his discretion shall take order*] That is if he is resorted to by the Clergy. But nothing is here said which imposes upon the Bishop the duty of intervening when he is not thus resorted to for the resolution of doubts or diversities among "the doers and executors of the same rites and ceremonies."

*so that the same order be not contrary*] The Bishop is thus kept as strictly within the four corners of the Prayer Book as the Priest. He has no authority to relax rubrics or to dispense with them; and is expressly forbidden to order anything which is contrary to them. He is the administrator, not the maker, of the ritual law of the Church.

*And if the Bishop of the Diocese be in doubt*] This provision for a rare emergency was added in 1552.

**T**HOUGH it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

#### THE LATIN PRAYER BOOK.<sup>1</sup>

In the first Act of Uniformity [2 and 3 Edw. VI. c. 1] the fifth clause was as follows: "Provided always that it shall be lawful to any man that understandeth the Greek, Latin, and Hebrew tongue, or other strange tongue, to say and have the said prayers heretofore specified of Matins and Evensong in Latin or any such other tongue, saying the same privately as they do understand. And for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford, to use and exercise in their common and open prayer in their Chapels, being no Churches or other places of Prayer, the Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted, in the said book prescribed in Greek, Latin, or Hebrew; any thing in this present Act to the contrary notwithstanding."

In the Act of Uniformity at present in force [14 Car. II. c. 4] this clause is also enacted: "Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said book, in the Chapels or other Publick Places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding."

Letters Patent were issued by Queen Elizabeth to the same effect, and printed at the beginning of the Latin Prayer Book issued by her authority in 1560; there being no limitation (as there is not in the present Act of Uniformity) with respect to the Communion Service.<sup>2</sup> Bishop Cosin added to the existing rule the words "especially in the Colleges and Halls of either University, and in the Schools of *Westminster*, *Eaton*, and *Winchester*," but the alteration was not printed.

The first Latin Version of the Book of Common Prayer was made in 1551 by a former Canon of St. Andrew's, Edinburgh, named Alexander Aless, and under the direction of Archbishop Cranmer.<sup>3</sup> As some provision would certainly be made by authority for carrying out the proviso of the Act of Uniformity, it is probable that the translation of Aless was made for this purpose; although, because Cranmer used it for giving Martin Bucer a knowledge of the English formularies, it is commonly said that he had it done expressly for that object. Bucer in his *Censura* distinctly says "librum istum Sacrorum, per interpretem, quantum potui, cognovi diligenter;" and a comparison of dates makes it almost certain that he gained what little knowledge he there had of our English services through an oral interpretation before he received the copy of Aless' version from Cranmer. But Aless was now a professor in a Lutheran, that is, a Presbyterian, university; and his Latin version is very far from being rendered with that *bona fides* so ostentatiously put forth on the title-page.

This version was, however, the foundation of that issued by Queen Elizabeth in 1560, having been revised by Walter Haddon.<sup>4</sup> But Queen Elizabeth's Latin Prayer Book differs considerably from her English one; and although in many respects it better represents the original Prayer Book of 1549, it can hardly be taken as having authority under our present Act of Uniformity. In addition to the ordinary services, there were also added to this Latin version an Office, "*In commendationibus Benefactorum*," and another, "*Celebratio*

*cœne Domini, in funebribus, si amici et vicini defuncti communicare velint.*" These two offices were specially mentioned as "*peculiariora quædam*" in the Letters Patent. The book was reprinted in 1574 and in 1596, and is to be found in a modern reprint among the Parker Society's publications; and no doubt it was adopted for the private recitation of the Daily Offices in days when Latin was more freely used than it has been in later times. These words are to be found at the close of the Letters Patent: "*Eadem etiam formula Latina precandi privatim uti hortamur omnes reliquos Ecclesie nostre Anglicane ministros, cujuscunque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur parochianis suis, ad cœdem sacram promore accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti, recitare.*" Which exhortation may be taken as a contemporary interpretation of the clause to which this note refers.

The Daily Services, the Psalter, and some additional Collects and Prayers were translated into Latin for the use of Christ Church, Oxford, in 1660.<sup>5</sup> But this is not a complete version of the Book of Common Prayer.

There are more than twenty editions of various Latin versions of the Prayer Book, but that most used until recently was one by the learned and orthodox Dean Durel, which was made shortly after its settlement at the Restoration.<sup>6</sup>

There is some reason for supposing that this version was intended to be authorized as the standard Latin Book of Common Prayer, although no record remains of its being placed before the Convocation. Durel was Canon of Durham when he published it, having been appointed to his stall by Cosin, the principal Reviser of the Prayer Book, who had probably made his acquaintance during their exile when both were living at Paris. But for some years after the Restoration, Durel was Chaplain of the Savoy<sup>7</sup> and Dean of Windsor, the one post seeming to associate him officially with the proceedings connected with the Restoration of the Church, and the other (as Confessor to the Sovereign) with King Charles II. Among Archbishop Sancroft's papers in the Bodleian Library there is also a letter from Durel submitting a specimen of his Latin version to the Primate for approval, and it is dedicated to the King in a very similar tone to that adopted by the last translators of the Holy Bible in their dedication of it to James I. These circumstances do not prove that Durel's Version had any actual authority given to it, but they seem to indicate that it was undertaken at the suggestion of men in high office and having great influence in ecclesiastical affairs; and it is not unlikely that further evidence may be discovered on the subject.

Dean Durel's Latin Version is a most excellent one, whether it is viewed as to scholarship, theology, or loyalty to the Church of England. The Psalms, Canticles, Epistles, and Gospels are all printed from the ancient Salisbury Use; and the expressions of the latter are often followed, and even retained, in the Prayers, although most of these have been retranslated from the English.

A new Latin version was made by two of the contributors to this work in 1865.<sup>8</sup>

<sup>1</sup> *Liber Precum Publicarum in Usam Ecclesie Cathedralis Christi. Oxon. Oxoniae. 1660.*

<sup>2</sup> *Liturgia, seu Liber Precum Communium, et administrationis Sacramentorum, aliorumque Rituum atque Ceremoniarum Ecclesie, juxta Usam Ecclesie Anglicane: una cum Psalterio seu Psalmis Davidis, ea punctatione distinctis, qua Cantari aut Recitari debent in Ecclesiis. Itemque Forma et Modus Faciendi, Ordinandi et Consecrandi Episcopos, Presbyteros, Diaconos. Londini, excudit Rogerus Nortonus, Regius in Latinis, Græcis et Hebraicis typographus; vœnenteque apud Sam. Mearne, Regium Bibliopolarum in vico vulgariter dicto Little-Britaine, 1670.*

<sup>3</sup> It was probably his connection with the French chapel of the Savoy which led Durel to translate the Prayer Book into French. This version has been used ever since in the Channel Islands, though others of a Protestant character have also been introduced in modern times. The following is its title: "*La Liturgie, c'est à dire, Le Formulaire des Prières Publiques, de l'Administration des Sacraments, et des autres Cérémonies et Coutumes de l'Eglise, selon l'usage de l'Eglise Anglicane, avec le Pseauteur ou les Psaumes de David, Ponctuez selon qu'ils doivent estre ou chantez ou lèus dans les Eglises. A Londres: Pour Jean Dummore et Octavien Pulleyn le Jeune à l'Enseigne du Roy en la petite Bretagne, 1667.*" Durel wrote several learned works, explaining the position, doctrines, and worship of the Church of England.

<sup>4</sup> *Liber Precum Publicarum Ecclesie Anglicane. A. GULIELMO BRIGET,*

<sup>1</sup> Whitaker's Greek version was printed in 1569; Durel's in 1664.

<sup>2</sup> An authorized French translation was printed by Archbishop Cranmer's order in 1562. In a letter to Secretary Cecil (STRYPE's *Memorials*, iii. 698, *Ecol. Hist. Soc.*) the Archbishop says that this was first done by Sir Hugh Paulet's commandment (who was Governor of Calais), and overseen by the Lord Chancellor (Goodrich, Bishop of Ely) and others, being afterwards revised by a learned Frenchman who was a Doctor of Divinity. This revision was for the second book of Edward VI., and was printed in 1558.

<sup>3</sup> "*Ordinatio Ecclesie, seu Ministerii Ecclesiastici, in florentissimo Regno Angliæ, conscripta sermone patrio, et in Latinam linguam bona fide conversa, et ad consolationem Ecclesiarum Christi, ubiqueque locorum ac gentium, his tristissimis temporibus, edita ab Alexandro Alessio, Scoto, Sacræ Theologiæ Doctore. Lipsiæ. MDLII.*"

<sup>4</sup> "*Liber Precum Publicarum, seu Ministerii Ecclesiasticæ administrationis Sacramentorum, aliorumque rituum & ceremoniarum in Ecclesia Anglicana. Cum privilegio Regiæ Majestatis.*"

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

A Greek version of the Prayer Book was made in 1569 by William Whitaker, afterwards Professor of Divinity at Cambridge, who was a nephew of Dean Nowell, to whom the work is dedicated. This was printed by Wolf, and is dated "23 Maii 1569." But it contains only the Morning and Evening Prayer, the Litany, the Collects, and the Catechism. A complete Greek version was made by Dean Durel in 1664, and dedicated to Archbishop Sheldon. It was printed in very small-sized type and volume by Field, the University printer.

PRIVATE SAYING OF THE SERVICES DAILY BY THE CLERGY.

The second paragraph of the above Appendix to the Preface of 1549 enjoins the Clergy to say the Daily Offices constantly either privately or openly, unless hindered by some urgent cause. This direction has undergone the following changes:—

1549.	1552.	1662.
Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate churches, parish churches, and chapels to the same annexed, shall serve the congregation.	And all priests and deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some other urgent cause.	And all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

In the Scotch Prayer Book of 1637 the words were added, "of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower." Bishop Cosin also added to "urgent cause," "which the Bishop of the Diocese shall approve." But the present form appears to be that which he ultimately adopted, and that which was accepted by the Committee of Revision. There were, however, in the original MS. of the Prayer Book, after "privately or openly," the words "when conveniently they may," and these words have been crossed out with the pen, on what authority, or by whom, is not known.

This rule was regarded by Bishop Cosin, as he tells us in his notes to the Prayer Book [*Works*, vol. v. p. 9], as a continuation of the ancient rule of the unreformed Church; and such has been the opinion of most sound writers since his time. The Letters Patent attached to the Latin Prayer Book of Queen Elizabeth confirm this view; and so also does the practice of many holy clergymen at every period since the Reformation. The principle of it is that the Clergy are bound to offer the prayers of the Church daily to the glory of God, and as intercessors for their flocks, whether any come to join them in the offering or not. Such private recitation of the daily offices is, however, only to be used when the better way of "open prayer" with a congregation cannot be adopted.

PUBLIC SAYING OF THE SERVICES DAILY.

The third paragraph of the above rule very clearly enjoins the use of Daily Service. Bishop Cosin wished to define the hours at which it was to be said within certain limits, by add-

ing to "a convenient time before he begin,"—"which may be any hour between six and ten of the clock in the morning, or between two and six of the clock in the evening:" and although his alteration was not adopted, it serves to shew us what were then considered the canonical limits of the times for Mattins and Evensong.

The Laity should never allow their Clergy to find the House of God empty when they go there to carry out this most excellent rule of the Church. In the fifteenth Canon, which directs "the Litany to be read on Wednesdays and Fridays," there is an injunction which shews in what manner the practice of Daily Service ought to be kept up by the Laity as well as the Clergy: "The minister, at the accustomed hours of service, shall resort to the Church and Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer; *whereunto we wish every householder dwelling within half a mile of the Church to come, or send one at the least of his household, fit to join with the Minister in prayers.*" It was undoubtedly the intention of the first Reformers, and of all who at any time revised our Services, to have them used daily, Morning and Evening, openly in the Church, by the Clergy and as many of the Laity as may be able to attend. Many endowments have been left for assisting to carry out this intention of the Church; and the practice has been kept up in some parish Churches (as well as in the Cathedrals) without any break, except during the persecution of the seventeenth century. In 1724, when the population of London was only one-sixth of what it is at the present time, there were seventy-five Churches open daily for Divine Service; and there are many proofs that the same diligence in prayer was used in the country as well as in large cities.

Such continual public acts of Divine Worship are expedient for various reasons. [1] It is due to the honour of Almighty God that the Church in every place consecrated to His service should begin and end the day by rendering Him a service of praise. [2] Each Church and parish being a corporate centre and corporate whole, prayer for God's grace and His mercy should be offered morning and evening, for the body which the Church and such congregation as can assemble represents. Thus the Divine Presence is drawn down to the Tabernacle that It may thence sanctify the whole Camp. [3] The benefit to the Clergy is very great, of offering Divine Worship, prayer, and intercession, in the presence of, and in company with, some of their flock. [4] There are advantages to those who frequently join in Divine Service which can only be fully known by experience, but which will then be appreciated as blessings not otherwise to be obtained. [5] The service of the Sanctuary is the most real and true form of that daily Morning and Evening worship for which Family Prayer has been originated as an imperfect substitute; for it is the true Common Prayer [see p. 82] of the Church offered in the Name of Christ by two or three gathered together under His authority, and according to His ordinance.

It may be noticed that the Act of Uniformity enjoins that the Common Prayer shall be said on Sundays and Holy Days, and on all other Days; and that the title of our Morning and Evening Service is, "The Order for Morning or Evening Prayer DAILY throughout the year." In the beginning of the "Form of Prayer to be used at Sea" there is also this rubric, "¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer." And the next rubric is, "These two following Prayers are to be also said in Her Majesty's Navy every day."

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# OF CEREMONIES,

## WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in

the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you, saith S. Paul, in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

### OF CEREMONIES.

This justification of the course taken at the Reformation with respect to the Ceremonial part of Divine Worship was probably written by Archbishop Cranmer, being included in some early lists of his works. It was originally inserted at the end of the Prayer Book, and was followed by some ritual directions reprinted below. In 1552 the part "Of Ceremonies" was placed after the Preface, and these ritual directions were omitted.

*"Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book.*

"In the saying or singing of Matins and Evensong, baptizing and burying, the Minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the quire, beside their surplices, such hood as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly, that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

"¶ And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

"¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

"¶ Also upon Christmas Day, Easter Day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

"¶ If there be a sermon, or for other great cause, the Curate, by his discretion, may leave out the Litany, Gloria in Excelsis,<sup>1</sup> the Creed, the Homily, and the Exhortation to the Communion."

<sup>1</sup> The omission of this is not quite so strange as it seems at first: "Ab Adventu Domini usque ad Nativitatem ejus [ab Septuagesima usque in Cœnam Domini, cap. xlvi.], Te Deum Laudamus, Gloria in Excelsis Deo, Ite missæ est, dimittimus, quia major gloria Novi Testamenti, quam Veteris,

There was a rubric printed at the beginning of the Communion Service relating to the same subject: and as all three documents are of the same date [A.D. 1549], it also is here reprinted, so as to bring them under one view:—

"¶ Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles."

The subject of Ceremonies being dealt with at large in the Ritual Introduction, it is not necessary to go into much detail respecting this document; but a few notes are annexed pointing out the principles which actuated the Reformers of 1549 as they are indicated in their explanation or apology.

*institution of man*] The distinction implied in these words shews that Archbishop Cranmer and his associates did not consider themselves at liberty to alter any ceremonies of Divine institution, such as the Laying on of Hands, or the breaking of the Bread in the Consecration of the Holy Eucharist.

*turned to vanity and superstition*] The primitive love-feasts and the kiss of peace are illustrations of this assertion; so also is the excessive use of the sign of the Cross, which provoked a recoil equally superstitious, leading to the too general disuse of it.

*Some entered . . . by indiscreet devotion*] Of such a kind were the ceremonies connected with images, and even with relics. These ceremonies were prompted, in the first instances, by the best of feelings; but, in the course of time, acts and words of veneration towards the saints of God became perverted into usages which can hardly be distinguished from idolatry, and thus "obscured the glory of God"<sup>2</sup> instead of presenting it more clearly to the eyes of His worshippers.

cujus typum infra Adventum Domini observamus." [MICROLOGUS de Ecc. Observat. cap. xxx.] It was likewise omitted in Septuagesima and on Innocents' Day. There was also a limitation of its use on Palm Sunday, "in Ecclesiis in quibus chrisma conficitur, et non in aliis" [DURAND. Ration. div. off. vi. 75. 2]: and one of the first rubrics in the Sacramentary of St. Gregory is, "Quando vero Litanias agitur, neque Gloria in Excelsis Deo, neque Alleluia canitur."

<sup>2</sup> Aug. Ep. 55 ad Januarium, c. xix. § 35 (al. Ep. 119).

And whereas in this our time, the minds of men are so divers that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled that they would innovate all things, and so despise the old that nothing can like them but that is new: It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter days that the burden of them was intolerable; whereof *S. Augustine* in his time complained that they were grown to such a number that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away as time would serve quietly to do it.

But what would *S. Augustine* have said if he had seen the Ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a Cere-

monial Law (as much of *Moses' Law* was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons which peradventure will be offended for that some of the old Ceremonies are retained still. If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord than of innovations and new-fangleness, which (as much as may be with true

*Some are put away because the great excess*] The minute directions given in the rubrics of the old Service-books often occupy page after page, while the prayers to which they are annexed occupy only a few lines; and it must be a matter of grave doubt, whether any more than a small fraction of the ceremonies latterly used in the celebration of the Holy Eucharist were intelligible to any but experienced priests. Their excess had become insupportable both to the Clergy and the people, and the meaning of many had quite passed away. Nor is there any reason to doubt the assertion that many ceremonies were so abused through ignorance on the one hand, and corruption on the other, "that the abuses could not well be taken away, the thing remaining still;" a state of things had in fact grown up which required strong measures for its reformation.

*whereof S. Augustine in his time complained*] *St. Augustine's* words are as follows: "I cannot, however, sanction with my approbation those ceremonies which are departures from the custom of the Church, and are instituted on the pretext of being symbolical of some holy mystery; although, for the sake of avoiding offence to the piety of some and the pugnacity of others, I do not venture to condemn severely many things of this kind. But this I deplore, and have too much occasion to do so, that comparatively little attention is paid to many of the most wholesome rites which Scripture has enjoined; and that so many false notions everywhere prevail, that more severe rebuke would be administered to a man who should touch the ground with his feet bare during the octaves (before his baptism), than to one who drowned his intellect in drunkenness. My opinion therefore is that wherever it is possible, all those things should be abolished without hesitation which

neither have warrant in Holy Scripture, nor are found to have been appointed by councils of bishops, nor are confirmed by the practice of the universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For even although nothing be found, perhaps, in which they are against the true faith; yet the Christian religion, which God in His mercy made free, appointing to her sacraments very few in number, and very easily observed, is by these burdensome ceremonies so oppressed that the condition of the Jewish Church itself is preferable: for although they have not known the time of their freedom, they are subjected to burdens imposed by the law of God, not by the vain conceits of men. The Church of God, however, being meanwhile so constituted as to enclose much chaff and many tares, bears with many things; yet if anything be contrary to the faith or to holy life, she does not approve of it either by silence or by practice." [Aug. Ep. lv. 35.]

*But now as concerning those persons*] Extreme and superstitious opinions against ceremonies were beginning to be as great a trouble to the Church as the extravagant and superstitious use of them had been. The principles here enunciated against the enthusiasts who held them are: [1] That some ceremonies are absolutely essential to the order and decency of Divine Service. [2] That to invent new ones altogether would be as presumptuous as unnecessary. [3] That the old ones which were retained under the new system of the Church of England were of an edifying kind. [4] That the ceremonies retained were never likely to be abused as those which were set aside had been.

setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they

in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

*we condemn no other Nations]* This excellent sentence strongly illustrates the temperate spirit in which the *official* work of the Reformation of the Church of England was conducted. Recognizing the right which a national Church possessed to make such changes as may be expedient (subject to the retention of Catholic essentials), the Reformers acted upon it; but they also recognized it for other Churches as well as for that of England, and claimed to be the advocates of change and reconstruction only within the bounds of their legitimate jurisdiction. So sound a principle deserves the highest respect, and should be acted upon at all times. Had it been adhered to by the foreign party as well as by the official guides of the Reformation, a great schism would have been prevented.

*diversely in divers countries]* No doubt there are many Ceremonies used in the Eastern Church, and in southern countries of Europe, which seem unprofitable, and even worse, to persons brought up under a different system, and under

different circumstances: but to those who use them they may be a true vehicle of adoration as regards Him Whom they worship, and of wholesome religious emotion as respects themselves. St. Augustine's words on this point also might well have been quoted. "I am surprised," he wrote to Januarius, "at your expressing a desire that I should write anything in regard to those ceremonies which are found different in different countries, because there is no necessity for my doing this; and moreover, one most excellent rule must be observed in regard to these customs, when they do not in any way oppose either true doctrine or sound morality, but contain some incentives to the better life, viz. that wherever we see them observed or know them to be established, we should not only refrain from finding fault with them, but even recommend them by our approval and imitation, unless restrained by fear of doing greater harm than good by this course, through the infirmity of others." [Aug. *Ep.* lv. 34.]