

origin seems to be indicated; and he gives the following hymns at Lauds on Easter Day as an example [FREEMAN'S *Principles of Divine Service*, i. 142]:—

“Thou, O Lord, that didst endure the cross, and didst abolish death, and didst rise again from the dead, give peace in our life, as only Almighty.”

“Thou, O Christ, Who didst raise man by Thy resurrection, vouchsafe that we may with pure hearts hymn and glorify Thee.”

Although the variable Exapostilaria in actual use are attributed to a Ritualist of the tenth century, Freeman considers that they represent a much older system of precatory hymns, and quotes from Neale that the aim of them “seems originally to have been a kind of *invocation of the grace of God*,” which is a special feature of Collects.

It is not quite correct, therefore, to say that such a form of prayer is wholly unknown in the Eastern Church; and this argument against the primitive antiquity of it cannot be considered to have much force.

There are two, and only two, prayers of the Church given in the New Testament. Both of these are in the Acts of the Apostles, and both of them have a striking similarity to the prayers we now know as Collects. The first is, “Thou, Lord, Which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.” [Acts i. 24, 25.] The second is, “Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the Name of Thy holy Child Jesus.” [Acts iv. 24-30.] In both of these prayers, the address, or invocation, is a prominent feature; and in the latter it occupies more than two-thirds of the whole prayer; while the actual supplication itself, though in both cases of the highest importance possible, is condensed into a few simple words. These Apostolic prayers, therefore, bear a great resemblance to Collects, and might not unreasonably be spoken of as the earliest on record.

But the real model of this form of prayer is to be found in a still higher quarter, the Lord's Prayer itself. If we compare some of the best of our ancient or modern Collects (as, for instance, the Collect for Whitsunday, which has been familiarly known to the Church in her daily Service for at least twelve centuries and a half, or that for the Sunday after Ascension, which is partly of Reformation date) with the Prayer of Prayers, we shall find in both that the tone is chiefly that of adoration, and subordinately that of supplication; and, also, that the human prayer follows the Divine pattern in the adoption of a condensed form of expression, which is in strict accordance with the injunction, “God is in heaven, and thou upon earth, therefore let thy words be few.” Such a comparison will bring home a conviction to the mind, that when we use this terse form of mixed adoration and prayer we are not far from carrying out, with literal exactness, the still more authoritative injunction of Him Who gave us His own prayer as the type of all others, “After this manner, therefore, pray ye.”¹

The origin of the name “Collect” is uncertain; and various meanings have been given to it. Some Ritualists have connected it with the collected assembly² of the people; others have interpreted the name as indicating that the prayer so called collects together the topics of previous prayers, or else

those of the Epistle and Gospel for the day. But the most reasonable interpretation seems to be that which distinguishes the Collect as the prayer offered by the priest alone on behalf of the people, while in Litanies and Versicles the priest and the people pray alternately. This interpretation is found in BONA, *Rer. Liturg.* ii. 5. iii.; Durand. iii. 13; and Micrologus, iii.; the words of the latter being, “Oratio quam Collectam dicunt, eo quod sacerdos, qui legatione fungitur pro populo ad Dominum omnium petitiones ea oratione colligit atque concludit.” So in the commentary on the Divine Offices of Syon, the explanation of the word is given thus: “Yt is as moche as to saye a gatherynge together, for before thys prayer ye dresse you to god, and gather you in onhed to pray in the person of holy chirche, that ye sholde be the soner harde.” And with respect to the ending the explanation is very properly given: “Ye ende all youre orysons by oure lordes Jesu cryste, and in hys blyssed name, by cause he sayde in his gospel, that what euer ye aske the father in my name, he shall gyue yt you.” [*Mirror of our Lady*, p. 134, Blunt's ed.] As of Common Prayer in general, therefore, so we may conclude especially of the Collect in particular, that it is the supplication of many gathered into one by the voice of the priest, and offered up by him to the Father, through our Lord and only Mediator.

There is a very exact and definite character in the structure of Collects; so exact, that certain rules have been deduced from these prayers of the Saints for the construction of others, as rules of grammar are deduced from classic writers.

First, may be mentioned the characteristics which distinguish this special form of prayer, and which have been loosely mentioned above:—

1. A Collect consists of a single period, seldom a long one.
2. A single petition only is offered in it.
3. Mention is made of our Lord's Mediation; or else
4. It ends with an inscription of praise to God.

These features of the Collect at once distinguish it from the long and often involved forms of Eastern prayers, and also from the precatory meditations which became so familiar to English people in the seventeenth century; and the chastened yet comprehensive character of Collects is owing, in no small degree, to the necessities imposed upon the writers of them by this structure.

This general outline of the Collect develops itself in detail on a plan of which the most perfect form may be represented by two of our finest specimens, the one as old as the Sacramentary of St. Gregory, in the sixth century, the other composed by Bishop Cosin, more than a thousand years later.

	Whitsunday.	6th Sunday after Epiphany.
1. Invocation.	GOD,	O GOD,
2. Reason on which the Petition is to be founded.	Who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit;	Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life;
3. PETITION.	grant us by the same Spirit to have a right judgement in all things,	grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure;
4. Benefit hoped for.	and evermore to rejoice in His holy comfort;	that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom,
5. Mention of Christ's Mediation, or Ascription of praise: or both.	through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end.	where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end.

Thus it will be observed that, “after the Invocation, a foundation is laid for the petition by the recital of some doctrine, or of some fact of Gospel history, which is to be commemorated. Upon this foundation so laid down rises the petition or body of the prayer. Then, in a perfect specimen . . . the petition has the wings of a holy aspiration given to it, whereupon it may soar to heaven. Then follows the conclusion, which, in the case of prayers not addressed to the

¹ It is an ancient rule of the Church to have an *uneven* number of Collects. Micrologus [iv.] says that either one, three, five, or seven are used: one from tradition; three, because our Lord prayed thrice in His Agony; five, because of His fivefold Passion; seven, because there are seven petitions in the Lord's Prayer. A general Rubric of the Sarum Missal says, “More than seven Collects are never to be said, for Christ in the Lord's Prayer did not exceed seven petitions. An uneven number of Collects is always to be preserved, except in Christmas Week, both at Mass and at Matins. If the number of Collects is naturally even, it is made uneven by adding the Memorial of All Saints.” [*Sar. Miss. in Eng.* xxxi.]

² The Holy Communion was once known by the name Collecta. [BONA, *Rer. Liturg.* i. 8. ii.]

Mediator, is always through the Mediator, and which sometimes involves a Doxology, or Ascription of praise." ¹ This last member of the Collect has, indeed, always been constructed with great care, and according to rules which were put into the form of memorial verses, at a period when it was the custom to write the Collect in a short form, and only to indicate the ending by "per," "Qui vivis," "per eundem," or whatever else were its first word or words. One of these aids to memory is as follows:—

"Per Dominum, dicas si Patrem Presbyter oras.
Si Christum memores per Eundem, dicere debes.

Si loqueris Christo 'Qui vivis,' scire memento;
'Qui Tecum,' si sit collectæ finis in Ipso;
Si memores Flamen; 'Ejusdem,' dic prope finem."

Illustrations of these several endings will be found in the Collects for the Epiphany, the Nativity, Easter Day, and Whitsun Day.

The number of the variable Collects in the Book of Common Prayer is eighty-three. They are all traced to their original sources, so far as these have been discovered, in the following pages; and the annexed Table gives a compendious view of the origin and dates of the whole number.

§ Table of Collects.

Translated from Collects of the Early Church which had been in the English Service-books from at least A.D. 1085.			Translated or adapted from very ancient Prayers, Anthems, etc.	Composed expressly for the Book of Common Prayer.
First found in the Sacramentary of St. Leo, Bishop of Rome, A.D. 440-461.	First found in the Sacramentary of St. Gelasius, Bishop of Rome, A.D. 492-496.	First found in the Sacramentary of St. Gregory, Bishop of Rome, A.D. 590-604.		
3rd Sunday after Easter. 5th Sunday after Trinity. 9th " " 10th " " 12th " " 13th " " 14th " "	4th Sunday in Advent. Holy Innocents. Sunday before Easter. Good Friday [2nd and 3rd Collects]. Easter Day. 4th Sunday after Easter. 5th " " Sunday after Ascension. 1st Sunday after Trinity. 2nd " " 6th " " 7th " " 8th " " 11th " " 15th " " 16th " " 18th " " 19th " " 20th " " 21st " "	St. Stephen. St. John the Evangelist. Circumcision. Epiphany. 1st Sunday after Epiphany. 2nd " " 3rd " " 4th " " 5th " " Septuagesima. Sexagesima. 2nd Sunday in Lent. 3rd " " 4th " " 5th " " Good Friday [1st Collect]. Ascension Day. Whitsun Day. Trinity Sunday. 3rd Sunday after Trinity. 4th " " 17th " " 22nd " " 23rd " " 24th " " 25th " " Conversion of St. Paul. Purification. Annunciation. St. Mark. St. Bartholomew. St. Michael and all Angels.	1st Sunday in Advent. Christmas Day. Ash-Wednesday. 1st Sunday after Easter.	A.D. 1549. 2nd Sunday in Advent. Quinquagesima. 1st Sunday in Lent. 2nd Sunday after Easter. St. Thomas. St. Matthias. SS. Philip and James. St. Barnabas. St. John Baptist. St. Peter. St. James. St. Matthew. St. Luke. SS. Simon and Jude. All Saints. A.D. 1552. St. Andrew. A.D. 1661. 3rd Sunday in Advent. 6th Sunday after Epiphany. Easter Even.

The primary use of the Collect is to give a distinctive tone to the Eucharistic Service, striking the keynote of prayer for the particular occasion on which the Sacrifice is offered. But by the constant use of it in its appointed place in the Daily Mattins and Evensong, it also extends this Eucharistic speciality into the other public Services of the Church, and carries it forward from one celebration to another, linking these Offices on to the chief Service and Offering which the Church has to render to Almighty God. "Used after such celebration, the Collect is endued with a wonderful power for carrying on through the week the peculiar Eucharistic memories and work of the preceding Sunday, or of a Festival. Under whatsoever engaging or aweing aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory, nay, is prolonged in fact. Or in whatever special respect, again, suggested by these same Scriptures, and embodied for us in the Collect, we have desired to present ourselves 'a holy and lively sacrifice' in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the Collect, in a word, we lay continually upon the altar our present sacrifice and service, and receive, in a manner, from the altar, a continuation of the heavenly gift." ² Thus it is a constant memorial before God of the great Memorial which joins on the work of the Church on earth to the intercession of our Mediator in heaven; and it is also a

memorial to the mind of every worshipper of the sanctification which is brought upon all our days and all our prayers by the Sacramental Presence of our Blessed Lord. [See also p. 200.]

§ The Epistles and Gospels.

The Holy Communion was celebrated and received by the faithful for nearly twenty years before St. Paul wrote his first Epistle, and for nearly thirty years before the first Gospel was written by St. Matthew; and none of the Gospels or Epistles are likely to have been generally known in the Church until even a much later time. The Scriptures of the New Testament did not, therefore, form any part of the original Liturgies.⁴ It has been supposed by many Ritualists that portions of the Old Testament were read at the time of the celebration: and the gradual introduction of our present system is indicated by the usage shewn in an Irish Communion Book of the sixth century, which has one unvarying Epistle and Gospel, 1 Cor. xi., and S. John vi. This system is attributed to St. Jerome by the almost unanimous voice of ancient writers on the Divine Service of the Church; and a very ancient Book of Epistles and Gospels exists, called the Comes, which has gone by the name of St. Jerome at least since the time of Amalarius and Micrologus, in the ninth and eleventh centuries.

The antiquity of the Comes Hieronymi has been disputed,

¹ GOULBURN on the *Communion Office*, p. 37. Dean Goulburn's later work, *The Collects of the Day*, in 2 vols., 1880, is a treasury of learned and devotional comments upon them.

² A much longer form may be found at p. 73 of CHAMBERS' *Sarum Psalter*, with an elaborate note on the subject. The following rules may prove sufficient for practical purposes at the present day:—

[1] Collects addressed to God the Father should end: "Through Jesus Christ our Lord [or if our Lord has been previously mentioned: 'Through the same Jesus Christ our Lord'], Who liveth and reigneth with Thee and the [or if the Holy Ghost has been previously mentioned: 'The same'] Holy Ghost, one God, world without end. Amen."

[2] Collects addressed to God the Son should end; "Who liveth and

reigneth with the Father and the [or 'the same'] Holy Ghost, one God, world without end. Amen."

[3] Collects addressed to the Blessed Trinity should end: "Who liveth and reigneth, one God, world without end. Amen."

Some other variations, as "Where with Thee," after the mention of Heaven, will suggest themselves. The beautiful doxological ending which is found in many of the English Collects does not appear in the Latin originals.

⁴ FREEMAN'S *Principles of Divine Service*, i. 369.

⁵ On the other hand, there are those who believe that several expressions in the New Testament Scriptures are derived from Liturgies known to and used by the Apostles. [See an Essay on Liturgical Quotations in NEALE'S *Liturgiology*, pp. 411-474.]

chiefly because the system of Epistles and Gospels which it contains differs from that of the Roman rite; but there seem to be several good reasons for supposing that it really belongs to as early a time as that of St. Jerome; and as its system agrees with the old and modern English one, where it differs from the Roman, the question has a special interest in connection with the Book of Common Prayer.

This ancient Lectionary, or Comes, was published by Pamelius in the second volume of his *Liturgicon Ecclesie Latinae*, under the title, *Divi Hieronymi presbyteri Comes sive Lectionarius*, and is also to be found in the eleventh volume of St. Jerome's *Works*, p. 526. It contains Epistles and Gospels for all the Sundays of the year, the Festivals of our Lord, some other Festivals, and many Ferial days. It is some evidence in favour of its great antiquity that no saints are commemorated in it of a later date than the time of St. Jerome; and that the Epiphany is called by the name of the Theophany, a name which was discontinued not long after in the Western Church. The Comes is mentioned in the *Charta Cornutianna*, a foundation deed belonging to a church in France, and printed by Mabillon [*Lit. Gall.* Pref. vii], and this charter is as early as A.D. 471. It is mentioned by Amalarius [iii. 40], who wrote A.D. 820; and in Micrologus [xxv.], a liturgical treatise of about A.D. 1080, it is spoken of as "*Liber Comitibus sive Lectionarius, quem Sanctus Hieronymus compaginavit*:" while about the same time Belet [lvii.] writes that Pope Damasus requested St. Jerome to make a selection of Scriptures from the Old and New Testament to be read in the Church. The latter statement derives confirmation from the fact that before the time of Damasus [A.D. 366-384] the Fathers cite Scripture without giving any indications of such a selection being in use: while after that time there are such indications in the writings of SS. Ambrose, Augustine, Leo, Salvian, and Cæsarius; the three latter of whom were accustomed to use St. Jerome's version of the Scriptures, and not the Septuagint. All this seems to shew that there is much to be said for the ancient statement that St. Jerome first arranged the Epistles and Gospels, and that his arrangement is extant in this Lectionary.

In the Comes there are Scriptures for twenty-five Sundays after the Octave of Pentecost, as in our Prayer Book and in the ancient Salisbury Use (though in both the latter they are numbered as after Trinity), but the Roman rite has them only as far as the twenty-third Sunday after Pentecost. The Epistles and Gospels for these twenty-five Sundays and those for Advent exactly agree with the ancient and modern English, which (as will be seen in the references annexed to every Sunday in the following pages) are quite different in arrangement from the Roman. The Comes also contains Epistles and Gospels for Wednesdays and Fridays in Epiphany, Easter, and Trinity seasons, which were in the Salisbury Missal, but are not in the Roman. It has also five Sundays before Christmas (that is, in Advent), instead of four, a peculiarity of notation which indicates very early origin, and which is reproduced in the "Sunday next before Advent" and four Sundays in Advent, of the English Use. These parallel peculiarities between the Comes and the English arrangement, differing as they do from the Roman, form a strong proof that our Eucharistic system of Scriptures had an origin quite independent of the Roman Liturgy; or, at least, that it belongs to a system which is much older than that now in use in the latter. It may be remarked, in conclusion (and perhaps this is the most important fact in connection with this diversity), that the Collects, Epistles, and Gospels for Trinity Season are all in harmony in the English Missal, while that harmony is entirely dislocated in the Roman.

The principle on which portions of Holy Scripture are selected for the Epistles and Gospels is that of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. In the one, and more emphatic division, our Blessed Lord is set before us in a life-like diorama of Gospels, which tell us about Him and His work, not as in a past history, but with that present force, wherewith the events of His life and suffering are pleaded in the Litany. In nothing is the graphic action of the Church (sometimes very truly called "histrionic") shewn more strongly than in the way by which the Gospels of the season are made the means of our living over again, year by year, the time of the Incarnation, from Bethlehem to Bethany; while in the long-drawn season of Trinity, we see the Church's continuance by the power of the Pentecostal outpouring in the true faith of the Blessed Trinity, and in the faithful following of her Master and Head through a long probationary career.

The special bearing of each Gospel and Epistle on the day

for which it is appointed will be shewn in the Notes that follow. It is sufficient here to say, in conclusion, that the existing arrangement of them appears to be founded on some more ancient system of consecutive reading similar to that in use for our daily Lessons, a system still followed out in the East; that the Epistles have continued to be used in a consecutive order, but that the Gospels have been chosen with the special object of illustrating the season; or, where there is nothing particular to illustrate, of harmonizing with their respective Epistles. Whatever changes were made at the Reformation may be seen by the marginal notes in the middle column. In 1661 the only changes made were in the Gospels for the Holy Week, some of which were shortened by Bishop Cosin; in the insertion of those for a Sixth Sunday after Epiphany; and in printing all Gospels and Epistles after the Authorized Version of 1611, instead of from that of 1540.

§ The Coincidence of Holydays.

The Collects, Epistles, and Gospels give the keynote to the whole of the Services for Holydays; Lessons, Hymns, and Ritual Colours, all following their lead. There are, however, several days in every year in which two sets of these will offer themselves for use, as, for example, when a Saint's Day falls on a Sunday, and it then becomes necessary to have some rule for determining which of the two is to be used, and to what extent the other is to be set aside.

As regards the latter point, it may be observed that in the ancient Church of England it was the usual custom to pass over the inferior festival altogether on the day of the superior one, transferring its observance to the next day, or to the next day which was not a festival. It does not appear as if this custom had been continued in modern times; and if it is not adopted, then the Epistle, Gospel, and Lessons for the inferior Holyday are necessarily dropped for that occasion. But the day should be ritually noticed by the use of its Collect as a "Memorial" after the Collect of the Holyday whose services are used.

In the following Table the principles of the ancient Church of England are so far applied to the Holydays for which Collects, Epistles, and Gospels are provided in the Prayer Book, as to shew which is to be regarded as the superior and which the inferior day when there is such a coincidence or "occurrence" between any two of them:—

Holyday of which the whole Service is to be used.	Holyday of which the Collect is to be used as a Memorial.
1st Sunday in Advent.	St. Andrew.
4th " "	St. Thomas.
St. Stephen.	} 1st Sunday after Christmas.
St. John the Evangelist.	
Holy Innocents.	
Circumcision.	
Epiphany.	
Conversion of St. Paul.	
Purification.	2nd Sunday after Christmas.
	3rd Sunday after Epiphany.
	4th Sunday after Epiphany.
	Septuagesima.
	Sexagesima.
	Quinquagesima.
Septuagesima.	} Conversion of St. Paul.
Sexagesima.	
Quinquagesima.	St. Matthias.
Ash-Wednesday.	St. Matthias.
3rd, 4th, 5th, and 6th Sundays in Lent; Wednesday in Holy Week — Saturday in Easter Week, inclusive.	Annunciation.
1st Sunday after Easter.	St. Mark.
St. Mark.	SS. Philip and James.
SS. Philip and James.	2nd, 3rd, 4th, and 5th Sundays after Easter.
Ascension Day.	SS. Philip and James.
Whitsun Eve—Trinity Sunday, inclusive.	St. Barnabas.
St. Barnabas.	} Sundays after Trinity.
St. John Baptist.	
St. Peter.	
St. James.	
St. Bartholomew.	
St. Matthew.	
St. Michael and all Angels.	
St. Luke.	
SS. Simon and Jude.	
All Saints.	

1 This collision of one Holyday with another is known by the technical term of an "Occurrence;" but when the vigil of a festival falls upon a day which is a Holyday,—as, for instance, if the vigil of St. Mark were to fall on Easter Day,—the term "Concurrence" is used. An elaborate dissertation on the subject may be found in GAVANTI *Thes. Sacr. Rit.* ii. 21-60, Merati's ed. Ven. 1762.

THE COLLECTS EPISTLES AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

† Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

THE FIRST SUNDAY IN ADVENT.

a Dominica I. Adventus Domini.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which Thy SON JESUS CHRIST came to visit us in great humility); that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the HOLY GHOST, now and ever. *Amen.*

† This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.

a S. H. Dom. I. in Adventu. R.
b A. D. 1549.
c [Greg. Febr. ii. ante Nat. Domini.]

[BENEDICTIO.]

OMNIPOTENS DEUS vos placato vultu respiciat, et in vos donum Suæ benedictionis infundat. Amen. Et qui hos dies incarnatione Unigeniti Sui fecit solemnes a cunctis præsentis et futuræ vitæ adversitatibus reddat indemnes. Amen. Ut qui de adventu Redemptoris nostri secundum carnem devota mente lætamini, in secundo, cum in majestate venerit, præmiis æternæ vitæ ditemini. Amen.]

Collects . . . throughout the year] The Rubric at p. 111 may here be repeated, namely, "Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after where it is not in this book otherwise ordered." On the custom of daily Celebration of the Holy Eucharist, see the Introduction to the Liturgy, beyond.

any Holiday that hath a Vigil or Eve] This applies to all Festivals, since all Festivals have Eves, though some have not Vigils.

the Evening Service next before] If the Vigil is kept on Saturday [p. 118], the Collect is to be said on the Sunday Evening, not on the Saturday Evening, and before the Sunday Collect. *with the other Collects*] That is, after them.

ADVENT.

From the first institution of the great Festivals of the Church each of them occupied a central position in a series of days; partly for the greater honour of the Festival itself, and partly for the sake of Christian discipline. Thus Christmas is preceded by the Sundays and Season of Advent, and followed by twelve days of continued Christian joy which end with Epiphany.

Under its present name the season of Advent is not to be traced further back than the seventh century; but Collects, Epistles, and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the Comes of St. Jerome. These offer good evidence that the observance of the season was introduced into the Church at the same time with the observance of Christmas: yet there is not, properly speaking, any season of Advent in the Eastern Church, which has always carefully preserved ancient customs intact; though it observes a Lent before Christmas as well as before Easter.

Durandus (a laborious and painstaking writer, always to be respected, though not to be implicitly relied upon) writes that St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the Vigil of Christmas, which is not part of Advent. [Durand. vi. 2.] This was probably a very ancient

opinion, but the earliest extant historical evidence respecting Advent is that mentioned above, as contained in the Llectionary of St. Jerome. Next come two homilies of Maximus, Bishop of Turin, A.D. 450, which are headed *De Adventu Domini*. In the following century are two other Sermons of Cæsarius, Bishop of Arles [501-542] (formerly attributed to St. Augustine, and printed among his works), and in these there are full details respecting the season and its observance. In the latter part of the same century St. Gregory of Tours writes that Perpetuus, one of his predecessors, had ordered the observance of three days as fasts in every week, from the Feast of St. Martin to that of Christmas; and this direction was enforced on the Clergy of France by the Council of Maçon, held A.D. 581. In the Ambrosian and Mozarabic liturgies Advent Season commences at the same time; and it has also been sometimes known by the name *Quadragesima Sancti Martini*: from which it seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' fast, beginning on the same day. But the English Church, since the Conquest, at least, has observed four only, although the title of the Sunday preceding the first seems to offer an indication of a fifth in more ancient days.

The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after, to St. Andrew's Day; which is equivalent to saying that it is the first Sunday after November 26th. December 3rd is consequently the latest day on which it can occur.

In the Latin and English Churches the Christian year commences with the First Sunday in Advent. Such, at least, has been the arrangement of the Collects, Epistles, and Gospels for many centuries, although the ancient Sacramentaries began the year with Christmas Day, and although the Prayer Book (until the change of style in 1752) contained an express "Note, that the Suppation of the year of our Lord in the Church of England beginneth the Five and Twentieth day of March." By either reckoning it is intended to number the times and seasons of the Church by the Incarnation: and while the computation from the Annunciation is more correct from a theological and a chronological point of view, that from Advent

"THE EPISTLE. 6 Rom. xiii. 11-14.

WE no man anything, but to love one another: for he that loveth another hath fulfilled the law. For *this*, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to *his* neighbour: therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high

a 聖. 書. Rom. an as P. B. Eastern. [29th Sunday from Whit-sun Day.] Col. 3. 4-11. b In these references the verse which ends the Epistle or Gospel has been added; only that which begins it being given in the MS. and the Sealed Books.

time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the LORD JESUS CHRIST, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

"THE GOSPEL. S. Matt. xxi. 1-9.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent JESUS two disciples, saying unto them; Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto Me. And if any *man* say ought unto you, ye shall say, The LORD hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as JESUS commanded them; and brought the ass, and the colt, and put on them their clothes, and they set *Him* thereon. And a very great multitude spread

c 聖. 書. as P. B. Matt. Mark 11. 1-8. Roman. Luke 21. 25-38. Eastern. Luke 24. 1-11.

their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed *is* He that cometh in the Name of the LORD; Hosanna in the highest. And when He was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is JESUS the Prophet of Nazareth of Galilee. And JESUS went into the temple of GOD, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

and Christmas fits in far better with the vivid system of the Church by which she represents to us the life of our Lord year by year. Beginning the year with the Annunciation, we should be reminded by the new birth of Nature of the regeneration of Human Nature: beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the Son, by which the new birth of the world was accomplished. And as we number our years, not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church and the time during which the Kingdom of Christ has been established upon earth, calling each "the Year of our Lord," or "the Year of Grace:" so we begin every year with the season when grace first came by our Lord and King, through His Advent in the humility of His Incarnation.

In very ancient times the season of Advent was observed as one of special prayer and discipline. As already stated, the Council of Maçon in its ninth Canon directs the general observance by the Clergy of the Monday, Wednesday, and Friday fast-days, of which traces are found at an earlier period: and the Capitulars of Charlemagne also speak of a forty days' fast before Christmas. The strict Lenten observance of the season was not, however, general. Amalarius, writing in the ninth century, speaks of it as being kept in that way only by the religious, that is, by those who had adopted an ascetic life in monasteries, or elsewhere: and the principle generally carried out appears to have been that of multiplying solemn services,¹ and of adopting a greater reserve in the use of lawful indulgences. Such an observance of the season still commends itself to us as one that will form a fitting prefix to the joyous time of Christmas: and one that will also be consistent with that contemplation of our Lord's Second Advent which it is impossible to dissociate from thoughts of His First. In the system of the Church the Advent Season is to the Christmas Season what St. John the Baptist was to the First, and the Christian Ministry is to the Second, Coming of our Lord.

§ The First Sunday in Advent.

The four Sundays in Advent set forth, by the Holy

Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man: and we begin on that day the detailed observance of each great Act in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and, ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the keynote which sounds in our ears through Advent, "Behold, thy King cometh:" a meek and lowly Babe, but yet Divine.

In this spirit the old Introit for the First Sunday was chosen, "Unto Thee lift I up mine eyes: O my God, I have put my trust in Thee . . ." though not without reference also to the humble dependence upon His Father with which the Son of God took human nature, and all its woes, upon Him. Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh," to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgement. For each Advent the Church has one song of welcome, "Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord; Hosanna in the highest. Even so, come, Lord Jesus."

The Christian year opens, then, on this Sunday with a direct re-presentation of our Lord Jesus Christ to us in His Human Nature, coming to visit us in great humility in "this mortal life," as well as in His Divine Nature, to be the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One: but we must adore as well as love; and recognize in all these the triumphant King of Glory Who reigns over the earthly Sion, and over the heavenly Jerusalem. No contemplation of the Humility of the Son of Man must divert our eyes from the contemplation of His Infinite Majesty of Whom the Father saith when He bringeth in the First-Begotten into the world, "Let all the angels of God worship Him."

INTROIT.—Unto Thee, O Lord, will I lift up my soul; my

¹ Our own Church had special Epistles and Gospels for the Wednesdays and Fridays in Advent until the Reformation. They were not always the same in the three national Missals.

THE SECOND SUNDAY IN ADVENT.

«Dominica II. Adventus Domini.

THE COLLECT.

BLESSED LORD, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour JESUS CHRIST. *Amen.*

*a S. 聖. 聖.
b A.D. 1549.*

THE EPISTLE. Rom. xv. 4-18.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the GOD of patience and consolation grant you to be like minded one towards another, according to CHRIST JESUS: that ye may with one mind, and one mouth, glorify GOD, even the FATHER of our LORD JESUS CHRIST. Wherefore receive ye one another, as CHRIST also received us, to the glory of GOD. Now I say, that JESUS CHRIST was a minister of the circumcision for the truth of GOD, to confirm the promises made unto the fathers:

*c S. 聖. 聖. Rom.
an as P. B.
Eastern. Col. 3.
12-18.*

And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name. And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the LORD, all ye Gentiles, and laud Him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust, Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST.

THE GOSPEL. S. Luke xxi. 25-33.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your

*d S. 聖. 聖. as P. B.
Roman. Matt. xi.
2-10. Luke
Eastern.
13. 10-17.*

heads; for your redemption draweth nigh. And He spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of GOD is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but My words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

«Dominica III. Adventus Domini.

THE COLLECT.

O LORD JESU CHRIST, Who at Thy first coming didst send Thy messenger to pre-

*e SHT.
A.D. 1661.*

God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me. Ps. Shew me Thy ways, O Lord, and teach me Thy paths. Glory be.

[The Introits here given throughout are translated from those of the Salisbury Missal, the name "Office" being used instead of "Introit" in all Anglican Missals. The mode in which it was sung was to sing first the Office, e.g. "Unto Thee . . . over me," then the Psalm, e.g. "Shew me . . . Thy paths," then the Gloria, and then the Office again. In Churches where there were Rulers of the Choir, and the Service was of a more elaborate character, the Office was repeated three times, instead of twice, on Sundays and Festivals.]

§ *The Second Sunday in Advent.*

The note sounded by the Gospel of this Second Sunday is, "The Kingdom of God is nigh at hand." As the Kingdom of Grace it is in the midst of us, so that the signs of its summer beauty and strength are visible to every eye that will look for them: as the Kingdom of the Second Coming, it is nigh at hand to all, for all must soon pass out of the one into the other. And what though the latter be terrible to contemplate, "men's hearts failing them for fear"? One has arisen to reign even over the Gentiles, and in Him shall the Gentiles trust. The patience and comfort of God's Holy Word, the Personal and the written Word, give the Church sure faith to look up and lift up its head, knowing that its redemption draweth nigh. "Because thou hast kept the word

of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." [Rev. iii. 10.]

The continuity of the Church under the Old and New Dispensation is strongly shewn in both the Epistle and the Gospel for this Sunday. In the first, the Monarchy of Christ over each Dispensation is set forth: in the second, the Parable of our Lord points to the Summer, which was to begin at His passing away. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs. Arise, my love, my fair one, and come away." [Cant. ii. 11-13.] It looks, also, beyond to that time when the Tree of Life will give its fulness of fruit, and the Kingdom of God be known in that phase of its continuous existence in which His servants shall serve Him, and shall see His face Who has been their Redemption.

INTROIT.—Behold, O people of Sion, the Lord will come to save the nations: and the Lord shall cause His glorious voice to be heard, and gladness shall be in your hearts. Ps. Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep. Glory be.

§ *The Third Sunday in Advent.*

The Signs of Christ's Presence with His Church are shewn

pare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the FATHER and the HOLY SPIRIT, ever one GOD, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1-5.

LET a man so account of us, as of the ministers of CHRIST, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing ^b by myself,

^a S. 聖. 書. as P. B. Roman. Phil. 4. 47. Eastern. 1. 15-17.

^b i. e. "against myself."

yet am I not hereby justified; but He that judgeth me is the LORD. Therefore judge nothing before the time, until the LORD come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. S. Matt. xi. 2-10.

NOW when John had heard in the prison the works of CHRIST, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? JESUS answered and said unto them, Go and shew John again *those things* which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is *he* whosoever shall not be offended in Me. And as they

^c S. 聖. 書. as P. B. Roman. John x. 19-28. Eastern. 14. 16-24. Luke

departed, JESUS began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is *he* of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

by the Scriptures of to-day as a continuation of the truth annunciated on the Second Sunday, that the Kingdom of God is nigh at hand. Whether or not the faith of John the Baptist in the Lamb of God was imperfect, there were reasons why the faith of others should be made more perfect by means of the message which he sent to Jesus, "Art Thou He that should come, or do we look for another?" There was no outward show to signify the Infinite Glory that was dwelling in the lowly-born and lowly-living Man Who was in the midst of them. If indeed this was He that was to come, where was the fulfilment of all the well-known prophecies about the Majesty of the Messiah? For evidence, Christ did not transfigure His human Person before the multitude, and exhibit to them an unbearable glory, that would be as convincing as the burning bush, or the fire of Sinai: but "in the same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight" [St. Luke vii. 21]; and when He had done this His answer to the messengers was, "Go and shew John again those things which ye do hear and see." It was thus the King's Presence was to be manifested among that generation. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." [Isa. xxxv. 4-6.] It is also in His work of healing that the same Saviour manifests His continued Presence with His Church. As He sent forth His agents then to carry on His work, in the person of Apostles, so does He send forth the ministers and stewards of His mysteries now. The one and the other both act by His authority, are endowed with His power, and do His work. As His ministers they have in past generations opened the eyes of the spiritually blind, healed spiritual infirmities by the ministration of their Master's grace, and made life-giving streams of Sacramental power to spring up in the wildernesses and deserts of the world. As, therefore, the Divine power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" so the Divine power still gives evidence that the promise is fulfilled, "Lo, I am with you always, even to the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of

men are made the children of God, souls are absolved by the Word of our God and Saviour pronounced at His bidding and by His agents, lively stones are being continually built up into the Temple of the Holy Ghost, which is the Mystical Body of Christ; and in all these ways the perpetual Presence of "Him that should come" is manifested, with as convincing an evidence as if our eyes beheld Him reigning on a visible Throne of Glory.

This view of these Scriptures shews their connection with the Advent Ordination: and it was this view, doubtless, which led Bishop Cosin to compose the Collect that we now use in the place of a short one which stood here until 1661, in these words: "Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ." This ancient Collect is erased in the Durham Book, and our present one written against it in the margin.¹

The Advent Ember Days are the Wednesday, Friday, and Saturday after St. Lucy's Day, which is December 13th. They always occur, therefore, in the third week of Advent, and their relative position in regard to Advent Sunday is shewn by the following Table:—

Advent Sunday.	Ember Wednesday.
November 27.	December 14.
" 28.	" 15.
" 29.	" 16.
" 30.	" 17.
December 1.	" 18.
" 2.	" 19.
" 3.	" 20.

As December 17th must thus always come in Ember Week, the Ember Collect should always be used from the Saturday Evensong preceding the 17th, according to the rule shewn at page 237, on whatever day of the week the 17th may happen to fall.

INTROIT.—Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing

¹ The first Ember Collect was also composed by Bishop Cosin.

THE FOURTH SUNDAY IN ADVENT.

Dominica IV. Adventus Domini, ad Missam.

THE COLLECT.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy SON our LORD, to Whom with Thee and the HOLY GHOST be honour and glory, world without end. *Amen.*

a. S. 聖. 觀. Greg. Dom. i. ante Nat. Dom. Gelas. 80. Orat. ii. de Adv. Dom. Mur. i. 680.

ORATIO.

EXCITA, quæsumus, DOMINE, potentiam Tuam et veni, et magna nobis virtute succurre; ut per auxilium gratiæ Tuæ quod nostra peccata præpediunt, indulgentia Tuæ propitiationis accelaret. Qui vivis et regnas cum DEO PATRE.

THE EPISTLE. Phil. iv. 4-7.

REJOICE in the LORD alway, and again I say, Rejoice. Let your moderation be known unto all men. The LORD is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your

b. S. 聖. 觀. as P. B. Roman. I Cor. 4. 15. Eastern. Heb. xi. 2. & 10. 32-40.

requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS.

THE GOSPEL. S. John i. 19-28.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the LORD, as

c. S. 聖. 觀. as P. B. Roman. Luke 3. 1-6. Eastern. Matt. i. 1-25.

said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, Whom ye know not: He it is Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

by prayer and supplication, let your requests be made known unto God. *Ps.* And the peace of God, which passeth all understanding, shall keep your hearts and minds. Glory be.

§ *The Fourth Sunday in Advent.*

On this Sunday, the close approach of the King of Glory to His kingdom of grace is heralded by Scriptures of which the pointed words are, "The Lord is at hand," "Make straight the way of the Lord." The Collect has lost its Gregorian pointedness by a return to its Gelasian form, which makes the whole a prayer for the Presence of God the Father, instead of what it was in the Pre-Reformation books, one for the Coming among us of the Incarnate Son. The alteration was probably made under a strong impression of the truth that all prayer should be addressed to the Father through the Son; and also with reference to the words spoken by our Lord immediately after He had given the command respecting prayer, and had promised a return of His own Presence, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto Him, and make Our abode with him." [S. John xiv. 23.] In Collect and Scriptures the Church sounds her last herald-notes of the season which precedes Christmas; and we seem to hear the cry of the procession as it draws nearer and nearer, "The Bridegroom cometh; go ye forth to meet Him." It is a cry that should bring peace and joy to her children. "Rejoice in the Lord alway," for "One standeth among you," even now, Who brings down from on high "the peace of God, which passeth all understanding."

A very striking accidental coincidence with this joyous tone of the Fourth Sunday in Advent occurs in the First Lesson for Christmas Eve, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The words sound like an answer from heaven to the prayers of Advent, that the Light would vouchsafe to come, and illuminate the Church with His Presence. Other words which follow are equally striking, and offer themselves as a benediction of the Christmas decorations

which have just been completed: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious."

INTROIT.—Remember me, O Lord, according to the favour that Thou bearest unto Thy people: O visit me with Thy salvation: that I may see the felicity of Thy chosen; and rejoice in the gladness of Thy people, and give thanks with Thine inheritance. *Ps.* We have sinned with our fathers: we have done amiss, and dealt wickedly. Glory be.

[The following Antiphons to the Magnificat were formerly sung during the third and fourth weeks of Advent. In later times two others were added, one for the Festival of St. Thomas, and another in which the name of the Blessed Virgin was used as we are not now accustomed to use it. But the original set of Antiphons appears to have consisted of these seven, the first being sung on December 16th, which is still marked "O Sapientia" in the Calendar, and none being used on the Festival of St. Thomas, or on Christmas Eve, the latter not being part of the Advent season. The dates on which they would thus fall are affixed to each Antiphon. References are also appended to the passages of Holy Scripture that contain or illustrate the respective titles of our Lord on which each Antiphon is founded, as these Antiphons are excellent examples of the manner in which Scriptural ideas and words may be used in direct acts of Adoration.]

December 16th. [Ecclus. xxiv. 3; Wisd. viii. 1. *Comp.* I Cor. i. 24; Prov. i-ix.]

O Wisdom, which didst O Sapientia quæ ex ore come forth from the mouth of Altissimi prodisti, attingens a the Most High, reaching from fine usque ad finem, fortiter the one end of all things to suaviterque disponens omnia; the other, and ordering them with sweetness and might: prudentiæ. Come, that Thou mayest teach us the way of understanding.

so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto The SON He saith, Thy throne, O God,

is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.

“THE GOSPEL. S. John i. 1-14.

IN the beginning was the WORD, and the WORD was with God, and the WORD was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true

α. 5. 聖. 聖. Rom. an. Midnight
Mass: Luke 2.
1-14. Daybreak
Mass: Luke 2.
15-20. Miss of
Day: John 1. 1-14.
Eastern. Matt.
1. 18-25.

Light, Which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the WORD was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the FATHER) full of grace and truth.

of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth.

laetificas: praesta: ut Unigenitum tuum quem redemptorem laeti suscipimus: venientem quoque judicem securi videamus Dominum nostrum Jesum Christum Filium tuum. Qui tecum. [Greg. In Vig. Nat. Dom. ad Nonam. Gelas.]

The ancient association of Christmas and Epiphany was maintained in the Collect of the Salisbury Use, *Ad Missam in galli cantu.*

Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quaesumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in caelo perfruamur. Qui tecum. [Greg. In Vig. Dom. in Nocte. Gelas.]

O God, Whomadestthismost holy night to shine with the brightness of the true Light: Grant, we beseech Thee, that as we have known the mysteries of that Light on earth, so we may have the fruition of His joys in heaven. Who liveth.

It is most fit that the season so marked out by Angels by songs of joy, such as had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church, and in the social life of Christians. Christ Himself instituted this festival when He sanctified the day by then first revealing His Human Nature to the eyes of mankind. The holy Angels witnessed to its separation for ever as a day of days, when they proclaimed the Glory that was then offered to God in the Highest by the restoration of perfect Manhood in the Virgin-born Jesus; and the peace that was brought among men on earth through the reunion of their nature to God. The whole world has since recognized it as the single point of history in which every age, every country, every living man has an interest. It is to the Nativity of our Lord that all the pages of the Bible point as the centre on which everything there recorded turns. Kings have lived and died; empires have arisen and crumbled away; great cities have been built and destroyed; countries peopled and again laid desert: and all this is to us almost as if it had never been. Great as past events of history were to the generations in which they occurred, to us they are of less practical importance than the everyday circumstances of our common life. But the event which gives us the festival of Christmas was one whose interest is universal and unfading: one with which we are as much concerned as were the shepherds of Bethlehem: and which will be of no less importance to the last generation of men than it is to us. For it was in the Birth of Christ that Earth was reunited to Heaven, and both made one

Kingdom of God above and below, as they were at the first Creation. In it, separation of man from God was done away, for One appeared Who in His own single Person was God, belonging to Heaven, and Man, belonging to earth. It was not only the beginning of a new era, but it was the Centre of all human history, the point of time to which the ages that were gone had looked forward, and to which the ages that were to come after must all look back; the one day of days which gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgement, makes for itself a history by connection with which only can other histories have an eternal interest. And so, even beyond the immediate influence of the Church, it is found that the Christmas gladness of the Church is reflected in the world around: and a common instinct of regenerated human nature teaches that world to recognize in Christmas a season of unity and fellowship and goodwill, of happiness and peace.

INTROIT.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful. *Ps.* Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

THE THREE DAYS AFTER CHRISTMAS.

The position of the three days after Christmas Day is a very remarkable one. Easter and Pentecost each have two festive days following their principal day, the Sunday: and in this respect Christmas, with its three festive days, is placed on a similar though a more honoured footing. But at Easter and Pentecost the days are connected by name with the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the Nativity which belongs to them as to the other days of the Octave.

Some explanation of this may be found in the vivid convictions of the early Church respecting the close union between Christ and His people, especially His martyrs, through the virtue of the Incarnation. Eusebius [viii. 10] speaks of the martyrs of Alexandria as *Χριστοφόροι*, a name otherwise familiar to us in the story of St. Christopher, and in the appellation of Theophorus which was given by himself or others to Ignatius: and St. Augustine, in one of his Sermons on St. Stephen's Day, seems to adopt a strain of thought in accordance with these names, when he says, "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." There was, moreover, in the early Church (itself so familiar with a life of suffering) a profound sense of the continuous martyrdom

SAINT STEPHEN'S DAY.

In Die Sancti Stephani.

THE COLLECT.

GRANT, O LORD, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the HOLY GHOST, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed JESUS, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New year's Eve.

FOR THE EPISTLE. Acts vii. 55-60.

[STEPHEN,] being full of the HOLY GHOST, looked up stedfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out

多聖聖. Greg.
Nat. St. Steph.
Mur. ii. 12.

多聖聖. Rom.
an. Acts 6. 8-10.
& 7. 54-60.
Eastern. Heb.
2. 11-18.
Square brackets
are used here and
elsewhere in the
Gospels and
Epistles to signify
that the words so
enclosed are not
in the Authorized
Version.

ORATIO.
DA nobis, quæsumus, DOMINE, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare DOMINUM nostrum JESUM CHRISTUM FILIUM TUUM Qui Tecum vivit et regnat.

¶ Alia de Nativitate.

of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, LORD JESUS, receive my spirit. And he kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this, he fell asleep.

which was involved in the earthly life of our Lord, both from the intensity of the humiliation which He underwent in becoming Man [non horruisti virginis uterum. *Te Deum*], and also from the sorrows which were inherent in His human nature as the bearer of all human woes. Hence they could not lose sight, in those days, of the fact that the Holy Child of Bethlehem was also the Man of Sorrows: and it is very probable that this view of our Lord's Incarnation led to the commemoration of the first Martyr who suffered on the day succeeding that on which his Master had entered on a life of suffering, rather than on the anniversary of his martyrdom. In connection with this view it is very observable, that at the first taste of martyrdom, even before the suffering of St. Stephen, the Church pleaded the Divine Sonship and human Infancy of our Lord: and although few of the Apostles are likely to have known their Lord in His childhood (while His mature years and His final work were familiar to all, and His Ascent out of their sight as Man vividly fresh in their memory), yet they speak of Him to the Father in their hour of trouble as "Thy holy Child Jesus," and seem thus to fall back, so to speak, on the first days of the Incarnation more than a third of a century before, rather than on their recent knowledge of Him through Whom they prayed for strength to do and bear all that was set before them. It may well have been that St. Stephen was among them when the words of that prayer were used.

Another explanation is to be found in the *Rationale* of Durandus [vii. 42]. The substance of this is, that Christ being the Head to which all the members are joined, three kinds of members are joined to Him by martyrdom: as mystically signified in the Song of Songs [v. 10] by the words, "My Beloved is white and ruddy, and the chiefest among ten thousand." The first and chief order of martyrs he thus considers to be those who, being baptized in blood, suffered both in will and deed: the second, those who gave their will up entirely to suffer, but yet escaped with life, and so accomplished a white martyrdom: the third, those who suffered but had no wills of their own to sacrifice to God, as was the case with the Holy Innocents.

One other view may be named; which is, that as the second half of the Christian year represents the Christian life founded on the life of Christ, so the three days after Christmas represent the three ways of suffering, love, and purity, by which the Incarnation bears fruit in the saints of God. St. Stephen was the nearest to the King of Saints in His life of suffering, St. John in His life of love, the Holy Innocents in His life of purity. The first trod immediately in his Master's footsteps of a martyr death in its most perfect form; the second, lying

on Jesus' bosom in close communion with Him to the end of His earthly life, followed Him closely ever after in His heavenly example; the third were the firstfruits of that holy train whose innocence and purity admits them nearest to the Person of their glorified Redeemer, so that "they follow the Lamb whithersoever He goeth."

§ St. Stephen.

Nothing is known of St. Stephen before his martyrdom beyond the solitary fact that he was one of the seven deacons ordained by the Apostles when they began to divide off the lower portions of their ministerial functions, duties, and cares. His eloquence, ready knowledge, heroic courage, are strikingly exhibited in the account given of his last hours in the seventh chapter of the Acts. It may be that he is only a fair and average example of those wonderfully endowed men who carried on Christ's work in the Apostolic age; and that the peculiarity of his martyrdom as being the first, and as occurring while the Church was still confined almost within the walls of Jerusalem, has given it the prominence of a Scriptural narrative. There were, doubtless, many others in that holy band of Apostolic men, of whom it might have been recorded that, "full of faith and power, they did great wonders and miracles among the people;" and many who suffered as boldly and as meekly as St. Stephen. Yet it is around the head of the Proto-martyr alone that Holy Scripture places the nimbus of glory; and however truly it may be the due of others also, it is of St. Stephen only that the words are written, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Hence St. Chrysostom calls him the *Στέφανος* or crown of the Church, in respect to her martyrdoms.

The dying words of St. Stephen are also of a most saint-like character, whether that character was common to the saintly martyrs or not. The last words of his Master's Passion, "Father, forgive them, for they know not what they do," have a parallel in the servant's, "Lord, lay not this sin to their charge;" and the commendatory prayer, "Lord Jesus, receive my spirit," is the saint's version of the Son's cry, "Father, into Thy hands I commend My spirit."

Such circumstances as these seem as if they were providentially ordered, in part, as a monition to the Church of the honour in which the martyrs of Christ were ever after to be held; to shew her that Christ was to be glorified in His saints, through whom the lustre of His own Light was shed around as planets disperse the light of the sun when it is beyond our horizon. Nor must it be forgotten that the narrative of St. Stephen's martyrdom is given us in that book which is princi-

“THE GOSPEL. S. Matt. xxiii. 34-39.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this

α. 5. 39. Rom. Eastern. 21. 33-43. Nat. St. Joan. Evan. Mur. ii. 13. Greg. St. Joan. Mur. ii. 13.

generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the LORD.

SAINT JOHN THE EVANGELIST'S DAY.

In Die Sancti Johannis Evangeliste.

THE COLLECT.

MERCIFUL LORD, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through JESUS CHRIST our LORD. Amen.

α. 5. 39. Greg. Nat. St. Joan. Evan. Mur. ii. 13. c. Comp. Aug. in Joan. ii. 7.

ORATIO.

ECCLESIAM Tuam quæsumus, DOMINE, benignus illustra; ut beati Joannis apostoli Tui et evangelistæ illuminata doctrinis, ad dona perveniat sempiterna. Per DOMINUM. Memoria de Nativitate. Alia de Sancto Stephano.

pally made up of the Acts of St. Paul, the account of the missionary life and sufferings—and how small a part!—of that “young man whose name was Saul,” at whose feet the official “witnesses” of the cruel and sudden death “laid down their clothes.” Were all these official μαρτυρες won over to be martyrs in life and death as that young man was? Whether or not such fruit was borne by the first martyr's blood, it is certain that all the members of the then existing Church must have had his death keenly engraved on their memory; and that, as Christ ordained Christmas Day by the very fact of His Nativity, so His holy Martyr must have been privileged to originate the observance of Saints' Days by the very circumstances of that Martyrdom whereof the Church, and the Apostle of the Gentiles above all, must have said year by year, This was the day on which Stephen fell asleep.

The Collect for St. Stephen's Day, as it now stands, is first found, in Bishop Cosin's handwriting, in the margin of the Durham Prayer Book. Until 1661 it was used in this much shorter and less beautiful form: “Grant us, O Lord, to learn to love our enemies, by the example of Thy martyr, Saint Stephen, who prayed for his persecutors to Thee; Which livest.” It is observable that in both forms of this Collect it follows the example given by St. Stephen, of prayer to the second Person of the Blessed Trinity. The following passage from the *Contestatio Missæ* of the Gallican Mass for St. Stephen's Day, printed by Cardinal Bona [*Rev. Liturg. i. 12.*], is very like the newer portion of our Collect: “*Illi pro nobis oculi sublimentur, qui adhuc in hoc mortis corpore constituti stantem ad dexteram Patris Filium Dei, in ipsa passionis hora viderunt. Ille pro nobis obtineat, qui pro persecutoribus suis, dum lapidaretur, orabat ad Te Sancte Deus, Pater omnipotens.*” This was not printed by Bona until 1676, but it is an interesting illustration of the unity which pervades the tone of ancient and sound modern forms of prayer; but the Prayer Book form is addressed to our Lord Jesus, while the Gallican and Mozarabic are both addressed to the Father.

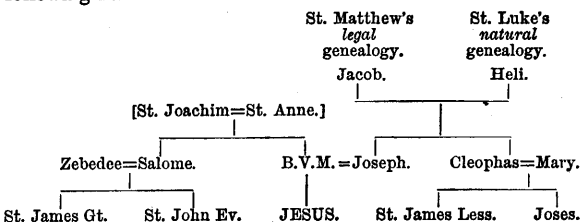
INTROIT.—Princes also did sit and speak against me. They persecute me falsely; be Thou my help, O Lord my God: because Thy servant is occupied in Thy statutes. Ps. Blessed are those that are undefiled in the way, and walk in the law of the Lord. Glory be.

§ St. John the Evangelist.

The beloved disciple of the Holy Child Jesus is known to the affection of the Church as the Apostle of Love, to her intellect as the Θεολόγος, or Divine. There is little recorded of him in Holy Scripture, but a large part of the New Testament was revealed by God to His servant John; and none of the Apostles, so far as we know, except St. Paul, exercised so extensive an influence over the subsequent ages of the

Church. It is not known how soon a festival was instituted in honour of this Apostle, but it is placed in the ancient Sacramentaries and Lectionary, and is therefore of primitive origin.

St. John the Evangelist was one of the sons of Zebedee and Salome, a fisherman like his father, and early called by our Blessed Lord to be a fisher of men. With three other of the Apostles he appears to have stood in a near relationship to the Blessed Virgin, which may be best represented by the following Table:—



The intimate relationship between the Blessed Virgin Mary and her cousin Elisabeth seems to make it probable that the son of her sister Salome would become an early disciple of St. John the Baptist; and as his follower he was in company with St. Andrew when the Baptist bore official witness to the Mission of our Lord as “the Lamb of God Which taketh away the sin of the world.” The Evangelist, therefore, was one of the first pair of disciples who were called from following the Law to follow the Gospel: sharing indeed with St. Andrew in the honour of the title Πρωτόκλητος. It would appear to have been some little time afterward that St. John was required to give up his ordinary occupation that he might be trained to the office of a fisher of men, and become a constant attendant on our Lord: still longer before that training had been so far carried on as to qualify him in outward knowledge for receiving the commission and power of an Apostle. In the appointment of the Apostles, St. John was one of the three whom our Lord distinguished by new names: he and his brother St. James being then called Boanerges, a title which ancient writers connect with the great eloquence of these two Apostles, as Demosthenes and Plato were called “tonantes” by old Roman writers. This does not seem quite to explain the title: yet in the case of St. John it is easy to see that it might have such a prophetic application to him as the last writer of the New Testament, who was to proclaim resounding theological truths to the world as from a Gospel Sinai after historical narratives had done their work in preparing the minds of men for their reception.

The next time St. John's name occurs in the Gospels is as one of the three “elect of the elect” who were chosen by our Lord to witness the manifestation of His Divine power in the

THE INNOCENTS' DAY.

In Die Sanctorum Innocentium Martyrum.

OFFICIUM.

Ex ore infantum DEUS et lactentium perfecisti laudem : propter inimicos Tuos.

ORATIO.

DEUS Cujus hodierna die præconium innocentis martyres, non loquendo sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem Tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. "Qui cum DEO PATRE.

Memoria de Nativitate. Alia memoria de Sancto Stephano. Item alia de Sancto Johanne.

THE COLLECT.

OMNIPOTENT God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through JESUS CHRIST our LORD. Amen.

a 宗. 聖. 嬰. omits "Martyrum."
b 宗. 聖. 嬰.

c 宗. 聖. 嬰. Greg., Gelas. Nat. Innocent. Mur. i. 499.

d Per Dominum. 聖.

FOR THE EPISTLE. Rev. xiv. 1-5.

I LOOKED, and lo, a LAMB stood on the mount Sion, and with Him an hundred forty and four thousand, having His FATHER'S Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as *it were* a new song before the throne, and before the four beasts, and the elders; and

e 宗. 聖. 嬰. Roman as P. B. Eastern. Heb. 2. 11-18.

no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the LAMB whithersoever He goeth: these were redeemed from among men, being the first-fruits unto GOD, and to the LAMB. And in their mouth was found no guile; for they are without fault before the throne of God.

THE GOSPEL. S. Matt. ii. 13-18.

THE Angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young Child, and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of Egypt have I called My SON. Then Herod, when he

f 宗. 聖. 嬰. Roman as P. B. Eastern. Matt. 2. 13-23.

saw that he was mocked of the wise men, was exceeding wrath; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

§ The Holy Innocents.

The festival of the Innocents is alluded to by St. Irenæus [*Adv. Hæres.* iii. 16], who was himself a martyr, A. D. 202; and by St. Cyprian, who went to his Saviour by the same path, A. D. 258. In an Epistle [lviii.] which the latter wrote to a community of Christians in anticipation of a fearful persecution which he foresaw, he says, "The Nativity of Christ commenced forthwith with the martyrdom of infants, so that they who were two years old and under, were put to death for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent infancy was slain for His Name's sake. It was shewn that no one is free from the perils of persecution, when even such accomplished martyrdom."

These words of the third century plainly shew how early the memorial day of the Holy Innocents was associated with Christmas: and allusions of the same kind are to be found in the Sermons of Origen, St. Augustine, and others.

The Gospel of this day gives the actual narrative of the slaughter of the children of Bethlehem by Herod, an event spoken of in Roman history as well as in the Holy Bible. The Epistle sets forth the heavenly sequel of that event as told in the mystical language of the Apocalypse. In the joining together of these two portions of Holy Scripture we have an exact representation of the light in which the martyrdom of the Innocents has always been regarded by the Church: and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory, is illustrated by the well-known hymn of Prudentius, written in the fourth century, and familiar in the English version, "All hail! ye Infant Martyr flowers."

"Not in speaking but in dying," says the ancient Collect,¹ "have they confessed Christ." "Stephen," says St. Bernard, "was a martyr among men; John may be considered so in the sight of Angels, to whom by spiritual signs his devotion was known: but these are martyrs with God; for neither to men nor angels is their merit known, but commended to God alone in the prerogative of His singular grace." "Before the use of the tongue," writes St. Leo, "in silence He put forth the power of the Word, as if He were saying already, 'Suffer little children to come unto Me, for of such is the Kingdom of Heaven.' With a new glory He crowned infants, and in His own beginnings consecrated the firstfruits of little children; that hence we might learn that no one among mankind is incapable of a Divine Sacrament, since even that age was fit for the glory of martyrdom. . . . Christ loves infancy, which He took on Himself both in mind and body: He loves infancy as the mistress of humility, the type of innocence, the form of meekness. To infancy He directs the manners of elders, and brings back the old. It is to this, the similitude of little children, that you, most beloved, are invited by the mystery of this day's festival."

In connection with these Holy Innocents, it is impossible not to remember the words at the end of the Service for the Baptism of Infants, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The writer once met with a strong illustration of the comfort wrought by faith in this truth, when looking over a country churchyard. A mother had laid underneath two Christian babes, and she had written on the stone over them, "They are without fault before the throne of God." Doubtless, many such have been added to

¹ Used in that form until 1661.

THE SUNDAY AFTER CHRISTMAS DAY.

a^b Sexta Dies a Nativitate Domini sive Dominica fuerit sive non.

THE COLLECT.

ALMIGHTY God, Who hast given us Thy only-begotten SON to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT; through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the same SPIRIT, ever one God, world without end. Amen.

a Sar.
b Dominica infra octavas Nativitatis. 聖. 聖.
c [Greg. in die Nat. Dom.]

[O]MNIPOTENS sempiternus DEUS, Qui hunc diem per incarnationem Verbi Tui et partum beatæ Mariæ Virginis consecrasti, da populis Tuis in hac celebritate consortium ut qui Tua gratia sunt redempti, Tua sint adoptione securi. Per eundem.]

a Memoria de Nativitate: de Sancto Stephano: de Sancto Johanne: de Innocentibus: et de Sancto Thoma.

d Sar.

THE EPISTLE. Gal. iv. 1-7.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His SON, made of a woman,

e 聖. 聖. Rom. an. as P. B. Eastern. Gal. 3. 11-15.

made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His SON into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through CHRIST.

THE GOSPEL. S. Matt. i. 18-25.

THE birth of JESUS CHRIST was on this wise: When as His mother Mary was espoused to Joseph, before they came together she was found with child of the HOLY GHOST. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the HOLY GHOST: And she shall bring

f 聖. 聖. Rom. an. Luke 2. 33-40. Eastern. Matt. 2. 13-23.

forth a Son, and thou shalt call His name JESUS; for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife; and knew her not till she had brought forth her First-born Son: and he called His name JESUS.

THE CIRCUMCISION OF CHRIST.

Dies Circumcisionis.

THE COLLECT.

ALMIGHTY God, Who madest Thy blessed SON to be circumcised, and obedient to

g 聖. 聖. 聖. [Greg. Sac. Benedict. in Oct. Dom. Men. p. 13.]

[O]MNIPOTENS DEUS, Cujus Unigenitus hodierna die, ne legem solveret quam

the mystical number since St. John wrote down his Vision, "firstfruits unto God and to the Lamb," taken away from the evil to come, and gaining the fullest benefit of the Holy Child's Nativity by the way of Innocence in which they have been privileged to follow Him on Earth, that they may "follow Him whithersoever He goeth" in Heaven. "So He giveth His beloved sleep."

The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals.

INTROIT.—Out of the mouths of very babes and sucklings hast Thou ordained strength because of Thine enemies. Ps. O Lord our Governor, how excellent is Thy Name in all the world, Thou that hast set Thy glory above the heavens. Glory be.

THE SUNDAY AFTER CHRISTMAS.

The Lord's Day within the Octave of Christmas carries on, of necessity, the idea of the preceding festival, forming a kind of "Low Sunday" to Christmas Day itself. There is no change of Collect, but the Epistle and Gospel strike a new chord in the harmony of the Eucharistic Scriptures. On Christmas Day they memorialized the condescension of the Word of God in becoming Son of Man: on this day they set forth the exaltation of human Nature by that condescension. On the one day, the Son of God is shewn to us becoming the Son of Man: on the other, the sons of men are shewn to us becoming the sons of God, through the Adoption won for them by the Holy Child Jesus. We are "heirs of God through Christ,"

because of the fulfilment of the promise conveyed by His Name, "He shall save His people from their sins."

The genealogies were struck out of the Gospel of the Day by Bishop Cosin in 1661: and he proposed to insert a note at the end of the Gospel, "This Collect, Epistle, and Gospel are to be used only till the Circumcision."

INTROIT.—For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from Heaven out of Thy royal throne. Ps. The Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength. Glory be.

THE CIRCUMCISION.

This day has been observed from the earliest ages of the Church as the Octave of the Nativity, and from about the sixth century as both the Octave of the Nativity and the Feast of the Circumcision. From its coincidence with the Kalends of January, on which the riotous and immoral festival of the Saturnalia was kept by the Romans, it offered a great difficulty to the Church for some centuries, and there were places and periods in which the Saturnalia were so mixed up with the Christian feast that the observance of the latter was altogether forbidden.

Of the Circumcision there is no notice whatever in the Comes of St. Jerome, the day being called Octava Domini, the Epistle being Gal. iii. 23, and the Gospel the same as ours.

the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

adimplere venerat, corporalem suscepit circumcisonem; spirituali circumcissione mentes vestras ab omnibus vitiorum incentivis expurget; et Suam in vos infundet benedictionem. Amen.]

THE EPISTLE. Rom. iv. 8-14.

BLESSED is the man to whom the LORD will not impute sin. Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that

a 五. 聖. 書. Rom. an. Tit. 2. 11-15. Eastern. Col. 2. 8-12.

righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of *that* faith of our father Abraham, which he had being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. S. Luke ii. 15-21.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go *even* unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this Child. And all they that heard *it* wondered at those things which were told them by the shep-

b 五. 聖. 書. Rom. an. Luke 2. 21. Eastern. Luke 2. 20, 21, 40-52.

herds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all *the things* that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

† The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

THE EPIPHANY,

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

In Die Epiphaniae.

THE COLLECT.

O GOD, Who by the leading of a star didst manifest Thy only-begotten SON to the

c 五. 聖. 書. Greg. in Epiph. Mur. li. 16.

ORATIO.

DEUS, Qui hodierna die Unigenitum Tuum gentibus, stella duce, revelasti; concede

In St. Gregory's Sacramentary the name of the day is still the Octave of the Lord, and the Circumcision is not noticed in the Collect; but in the proper Preface are the words, "per Christum Dominum nostrum: cujus hodie Circumcisionis diem, et Nativitatis octavum celebrantes;" and the words of the Benediction, as printed above, are equally explicit. In the Salisbury Missal the day is named as it now is in the Prayer Book, but except in the Gospel there is not the slightest allusion to the festival as being connected with the Circumcision. In modern times the tendency has been to observe the day as New Year's Day, overlooking, as far as possible, its connection with the Nativity, as well as with the Circumcision.

The true idea of the day seems to be that it belongs to Christmas as its Octave; but that as the three days after Christmas are specially honoured by the Commemoration of Saints, so the Octave is supplemented with the Commemoration of our Lord's Circumcision, to do still greater honour to the day of His Nativity. The two are pleaded conjointly in the Litany, "By Thy holy Nativity and Circumcision."

The Rubric at the end of the Gospel was inserted by Bishop Cosin. It varies in a very important particular from the previous Rubric of 1552.

In the Scottish Prayer Book of 1637 the Rubric stood as in that of 1552, with the addition, "So likewise, upon every other day from the time of the Circumcision to the Epiphany." Either daily celebration of the Holy Communion was not contemplated in 1552, or the omission of any mention of it in this Rubric was an oversight. In 1637 and 1662 it was clearly provided for.

January 1st was never in any way connected with the opening of the Christian year; and the religious observance of this day has never received any sanction from the Church, except as the Octave of Christmas and the Feast of the Circumcision. The spiritual "point" of the season all gathers about Christmas: and as the modern New Year's Day is merely conventionally so (New Year's Day being on March 25th until the middle of the eighteenth century), there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day. We ought also to guard against a Judaical tendency even in the observance of the Festival itself.

INTROIT.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful. Ps. Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

THE EPIPHANY.

In its earliest origin the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be so regarded: and the intimate association of the two is still marked by the custom of the Armenian Christians, who

1552.

If there be a Sunday between the Epiphany and the Circumcision: then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision.

1662.

The same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany.

Gentiles; Mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through JESUS CHRIST our LORD. *Amen.*

propitius, ut qui jam Te ex fide cognovimus, usque ad contemplandum speciem Tuæ celsitudinis perducamur. Per eundem.

“THE EPISTLE. Ephes. iii. 1-12.

FOR this cause, I Paul, the prisoner of JESUS CHRIST for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of CHRIST) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and Prophets by the SPIRIT; That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in CHRIST, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual

a 5. 聖. 聖. Isa. 60.
15. Roman. Isa. 60.
19. Eastern. Tit. 2.
11-14. & 3. 47.

working of His power. Unto me, *who am* less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of CHRIST; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by JESUS CHRIST: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in CHRIST JESUS our LORD: In Whom we have boldness and access with confidence by the faith of Him.

“THE GOSPEL. S. Matt. ii. 1-12.

WHEN JESUS was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When

b 5. 聖. 聖. Rom.
an as P. B. Matt.
Eastern. 3. 13-17.

Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where CHRIST should be born. And they said unto him, In Bethlehem of Judæa: for thus

always keep their Christmas on the 6th of January instead of the 25th of December. The idea on which the whole cycle of the Festivals of our Lord is founded is that of memorializing before God the successive leading points of our Lord's life and acts: and the order in which the Holydays have been observed is also that in which these leading points are pleaded in two clauses of the Litany: "By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation. By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us." Hence the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the Baptism of the Lord Jesus by St. John the Baptist. It seems to have acquired a more independent position, and to have begun to be observed in memory of our Lord's Manifestation to the Gentile Magi, about the fourth century, and in the Western Church: but probably this was never more than a development of the original idea; and although it may have become the most prominent feature of the Festival at particular periods, it never superseded the original one altogether. The primitive name of the day was Theophany, and this is still retained in the Oriental Church. Both *Theophania* and *Epiphania* are used in the Comes of St. Jerome, and as late as the Sacramentary of St. Gregory: but the former name seems to have dropped out of use about the same time that the festival began to be connected with the Adoration of the Magi. Even St. Jerome himself calls it "Epiphaniarum dies" in his Commentary on Ezekiel, and speaks of it as "venerabilis." Durandus says that "in codicibus antiquis hæc dies Epiphaniarum pluraliter intitulatur, et ideo tripliciter nominatur, scilicet Epiphania, Theophania, et Bethphania:" the third name being associated with our Lord's Manifestation in the house at the Marriage in Cana. The latter name appears to have been little used, but the idea it represents is illustrated by the Gospel for the Second Sunday after Epiphany, and by the Second Lesson at Evensong on the Festival itself. In the Eastern Church the Theophany is also called *The Lights*, "from the array," Dr. Neale says, "of torches and tapers with which the Benediction of the Waters is performed on this day, as they symbolize that spiritual illumination to which our Lord, by His Baptism in Jordan, consecrated water." If this name of the Festival is ancient (and it seems to be as old as Gregory Nazianzen's time), one might expect to find that it originated in the illumination

of the world by that "true Light, Which, coming into the world, enlighteneth every man," and to Which the Magi were led by the light of the Star.

There is a beautiful and very instructive unity about the Scriptures used on the Epiphany. The first morning Lesson is the 60th chapter of Isaiah, the same which accidentally occurs on Christmas Eve: "Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall be unto thee an everlasting Light, and thy God thy glory. . . . The Lord shall be thine everlasting Light, and the days of thy mourning shall be ended." The same chapter also contains the prophecy which began to be fulfilled by the adoration of the Magi as told in the Gospel of the Day, "And the Gentiles shall come to thy Light, and kings to the brightness of thy rising:" and the Epistle reads like an expansion of this verse, shewing how the Light of Christ is manifested to the world at large, in and by the Church. The first Lesson is the ancient Epistle of the Church, as is shewn by St. Jerome's Lectionary, but the Gospel was the same as our own.

In the second morning Lesson (a weekday Gospel of the season, in the Comes) we have the original idea of the Festival, the Theophany or Manifestation of our Lord's Divine Sonship at His Baptism by the Voice from Heaven and the visible descent of the Holy Ghost. The First Lesson at Evensong sets forth the joy of the Church and the glory that was to come upon it through the coming of her Light: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. . . . I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. . . ." The Bethphany, or Manifestation of our Lord's Divine power at the marriage by turning water into wine [see Gospel for Second Sunday], is illustrated by the Second Lesson at Evensong.

Thus each phase of this great festival is presented to us on the day itself; and, as will afterwards be shewn, the subsequent Sundays have a definite and systematic relation to the festival after which they are named.

Some authors have suggested, and it seems not improbable, that the "star" which appeared to the Wise Men in the East might be that glorious light which shone upon the shepherds of Bethlehem when the angel came to give them the glad

it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule My people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young Child, and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and lo, the star which they

saw in the east went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE FIRST SUNDAY AFTER THE EPIPHANY.

Dominica I. post Octav. Epiphaniae, ad Missam.

THE COLLECT.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through JESUS CHRIST our LORD. Amen.

^a S. Greg. i. post Theophan. Mur. ii. 16, 159.

ORATIO.

VOTA, quæsumus, DOMINE, supplicans populi cœlesti pietate prosequare; ut et quæ agenda sunt, videntur; et ad implenda quæ viderint, convalescant. Per.

THE EPISTLE. Rom. xii. 1-5.

I BESEECH you therefore, brethren, by the mercies of GOD, that ye present your bodies a living sacrifice, holy, acceptable unto GOD, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of GOD. For I say, through the grace given

^b S. Greg. Rom. Eastern. Eph. 4. 7-13.

unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as GOD hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in CHRIST, and every one members one of another.

tidings of our Saviour's birth. At a distance this might appear like a star; or, at least, after it had thus shone upon the shepherds, might be lifted up on high, and then formed into the likeness of a star. According to an ancient commentary on St. Matthew, this star, on its first appearance to the Magi, had the form of a radiant child bearing a sceptre or cross; and in some early Italian frescoes it is so depicted.

It has always been the tradition that the Magi were three in number, and that the remainder of their lives after the events recorded in the Gospel was spent in the service of God. They are said to have been baptized by St. Thomas, to have themselves preached the Gospel, and to have been crowned with martyrdom in confirmation of its truth. Their relics are believed to be preserved at Cologne, and three skulls are exhibited in the Cathedral there, in a costly shrine of silver-gilt, enriched with gems of great value; the rest of their reputed bones being preserved in a marble shrine at the east end of the Church. Their names are there given as Gaspar, Melchior, and Balthazar, and these names are ascribed to the Magi in mediæval art and literature.

In England a striking memorial of their offering is kept up by our Sovereigns, who make an oblation of gold, frankincense, and myrrh at the altar of the Chapel Royal in the Palace of St. James on this festival. Until recently the ceremony was performed in person. The king coming from his closet, attended as usual, proceeded to the Altar at the time of the Offertory, and knelt down there, when the Dean or Sub-dean of the Chapels Royal received into a golden basin the offerings of gold, frankincense, and myrrh from the king's hands, and offered them upon the altar. The offering is now made by an officer of the royal household; but we may venture to hope that the striking significance and humility by which it is characterized will cause it to be revived in the original form at some future day.¹

The Epiphany is a festival which has always been celebrated with great ceremony throughout the whole Church: its three-fold meaning, and its close association with the Nativity as the end of Christmas-tide, making it a kind of accumulative festival. And such a celebration of it is to be desired: for it will help to give us true reverence for the Babe of Bethlehem by eucharistic, ritual, homiletic, and mental recognition of His Divine Glory. When we are entering with our Lord on the course of His earthly humiliation, it is fitting that we should make such a recognition of His Divinity: and as the Transfiguration trained the three chosen apostles for the sight of the Agony and the Crucifixion, so the Epiphany will set the Church forward in a true spirit towards the observance of Lent and Good Friday.

It is to be regretted that the point of the Latin Collect was not preserved by some such rendering as "that we which know Thee now by faith may after this life behold the beauty of Thy heavenly glory." [Comp. 2 Cor. v. 7; Rev. xxii. 3.]

[Bishop Cosin proposed the insertion of a Rubric: "And the same Collect, Epistle, and Gospel shall serve till the Sunday next following." He also erased "to the Gentiles" in the title of the day.]

INTROIT.—Behold, the Lord our Ruler is come [Dominor Dominus. Comp. Mal. iii. 1], and His kingdom is in His hand, and power and dominion are His. Ps. Give the king Thy judgements, O Lord, and Thy righteousness unto the king's son. Glory be.

THE FIRST SUNDAY AFTER THE EPIPHANY.

This Sunday commemorates the manifestation of our Lord's glory for the second time in the Temple. In His infancy that glory had been revealed to the faithful souls who waited for the loving-kindness of the Lord in the midst of His Temple, and they had seen the Epiphany of that Sun of Righteousness whose Light was to lighten the Gentiles, and to be the glory of God's people Israel. Twelve years afterwards the childhood of the Holy Child Jesus was to reveal the same glory

¹ In the Annual Register for 1761 it is recorded that "His Majesty" George III. "went to the Chapel Royal and offered gold, myrrh, and frankincense as usual." So also in 1762, 1763, and 1765. In 1772 occurs the first notice of the offering being made by the Lord Chamberlain.

*THE GOSPEL. S. Luke ii. 41-52.

NOW His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass; that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

α 卷 聖 書. Rom.
an. Luke 2. 42-52.
Eastern. Matt. 4.
16-23.

And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My FATHER'S business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And JESUS increased in wisdom, and stature, and in favour with GOD and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

Dominica II. post Octav. Epiphaniæ.

THE COLLECT.

ALmighty and everlasting GOD, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through JESUS CHRIST our LORD. Amen.

δ 卷 聖 書. Greg.
Dom. ii. post
Theoph. Mur. ii.
159.

ORATIO.

OMNIPOTENS sempiternus DEUS, Qui celestia simul et terrena moderaris, supplicationes populi Tui clementer exaudi, et pacem Tuam nostris concede temporibus. Per DOMINUM.

*THE EPISTLE. Rom. xii. 6-16.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly

ε 卷 聖 書. Rom.
an as P. B.

love, in honour preferring one another: not slothful in business; fervent in spirit; serving the LORD; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*THE GOSPEL. S. John ii. 1-11.

AND the third day there was a marriage in Cana of Galilee, and the mother of JESUS was there. And both JESUS was called, and His disciples, to the marriage. And when they wanted wine, the mother of JESUS saith unto Him, They

ζ 卷 聖 書. Rom.
an as P. B.

have no wine. JESUS saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six water-pots of stone, after the

to all who had faith to behold it, during that visit to the Temple when He sat among the doctors and fulfilled the words, "I have more understanding than My teachers." Among those teachers may have been Nicodemus and Gamaliel, and the rays which were shed from the Light of the Divine understanding at which they marvelled, may have fallen on their minds with a vivifying power which afterwards made the one fit to receive the first full revelation of the truth respecting new birth into Christ, and the other to be the teacher of St. Paul, by whom the Light of Christ was so marvellously spread abroad among the Gentiles.

INTROIT.—I beheld the Son of Man sitting upon a throne high and lifted up, and a multitude of the heavenly host worshipped Him, singing with one voice, Behold Him, the Majesty ["numen;"] the Roman Use has "nomen"] of Whose dominion is for ever and ever. Ps. O be joyful in the Lord, all ye lands: serve the Lord with gladness. Glory be.

THE SECOND SUNDAY AFTER THE EPIPHANY.

On this day is commemorated that beginning of Miracles by which "Jesus manifested forth His glory," so that "His disciples believed on Him." The transmutation of water into

wine revealed our Lord as possessing the power of a Creator; and shewed that it was He Who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing it became a living man. This, therefore, is the Epiphany of Jesus as the Lord of a New Creation, by which His former work is to be exalted to a much higher place and function in the dispensation of His Providence; and in the act which is recorded He prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of souls and bodies. Simple elements pass silently beneath the power of His blessing: His servants bear forth: water becomes generous wine. So Baptism exalts the souls and bodies of men from the Kingdom of Nature to the Kingdom of Grace, and the Holy Eucharist is the means by which our whole nature is built up into the nature of Christ, elevated from one step to another, "changed from glory to glory."

Thus at a marriage supper was revealed the great truth of that Union between the Lamb of God and the Bride by which the virtue of the Incarnation of the Word is extended to fallen human nature. And thus also are we taught, that in the Miracle which is being continually wrought by the elevation of lowly elements into sacramental substances, and by the regeneration and edification of souls through their

manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the

governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

Dominica III. post Octav. Epiphaniæ.

THE COLLECT.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through JESUS CHRIST our LORD. Amen.

a 5. 聖. 聖. Greg. Dom. iii. post Theoph. Mur. ii. 160.

ORATIO.

OMNIPOTENS sempiternæ DEUS, infirmitatem nostram propitius respice, atque ad protegendum nos dexteram Tuæ majestatis extende. Per DOMINUM.

THE EPISTLE. Rom. xii. 16-21.

BE not wise in your own conceits. Recommend to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is

b 5. 聖. 聖. Rom. an as P. B.

written, Vengeance is Mine; I will repay, saith the LORD. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. S. Matt. viii. 1-13.

WHEN He was come down from the mountain, great multitudes followed Him. And behold, there came a leper and worshipped Him, saying, LORD, if Thou wilt, Thou canst make me clean. And JESUS put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And JESUS saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when JESUS was entered into Capernaum, there came unto Him a centurion beseeching Him, and saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. And JESUS saith unto him, I will come and heal him. The centurion answered and said, LORD, I am not worthy that Thou shouldst

c 5. 聖. 聖. as P. B. Roman. Matt. 8. 1-13.

come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When JESUS heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And JESUS said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

operation, Christ is still "manifesting forth His glory" in every generation, and giving cause for His disciples to believe in Him.

INTROIT.—For all the world shall worship Thee, sing of Thee, and praise Thy Name, O Thou Most Highest. Ps. O be joyful in God, all ye lands; sing praises unto the honour of His Name, make His praise to be glorious. Glory be.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Epiphany of Christ as the Divine Healer of human infirmities is commemorated on this Sunday. His all-embracing sympathy could take in even the leper and the stranger; and would manifest itself to overflowing by touching the one, whom no one else would come near, and by healing the servant of the other, though he was the Gentile slave of a Gentile centurion. The glory of the Good Physician was thus manifested forth, immediately after He had made His Mission openly known to the people, in two remarkable instances. Leprosy was a disease for which no human physician could find a cure: yet Christ put forth His hand and touched the leper, and at once a regeneration of the diseased nature took place, so that he became a new-man. Palsy or paralysis, again, is a loss of all muscular energy and

power, so that the afflicted person becomes, in a greater or less degree, incapable of moving; and his body, in severe cases, is, in one sense, dead. Very rarely indeed is paralysis cured; and never, in the case of one "grievously tormented" with it, as this slave was. Yet the will of the Good Physician effected the cure in a moment, either by the ministrations of one to whom He could say, "Go, and he goeth," on his Master's errand of mercy, or else by the immediate operation of His Divine Omnipotence.

As Jesus manifested forth His glory by displaying His Power over the inanimate Creation when He transubstantiated the water into wine, so now He shewed it by changing a leper and a paralytic into sound and whole men by His touch and His will.

The ancient Offertory sentence brought out this doctrine very beautifully. It was, "The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord." The same idea forms the basis of the Collect.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

Dominica IV. post Octav. Epiphaniæ.

THE COLLECT.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through **JESUS CHRIST** our LORD. *Amen.*

⁂ 主 聖 聖. Greg.
Dom. iv. post
Theoph. Mur. ii.
x60.

ORATIO.

DEUS Qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis, ut ea quæ pro peccatis nostris patimur, Te adjuvante vincamus. Per **DOMINUM** nostrum.

THE EPISTLE. Rom. xiii. 1-7.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do *that which is good*, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do *that which is evil*, be afraid;

⁂ 主 聖 聖. Rom.
an. Rom. 13-8-10.

for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very *thing*. Render therefore to all *their dues*; tribute to whom tribute is *due*, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. S. Matt. viii. 23-34.

AND when He was entered into a ship, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to *Him*, and awoke Him, saying, LORD, save us, we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him! And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with Thee,

⁂ 主 聖 聖. Rom.
an. Matt. 8-23-27.

JESUS, *Thou SON of GOD?* art Thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept *them* fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet **JESUS**: and when they saw Him, they besought *Him*, that He would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

Dominica V. post Octav. Epiphaniæ.

THE COLLECT.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy

⁂ 主 聖 聖. Greg.
Dom. v. post
Theoph. Mur. ii.
x61.

ORATIO.

FAMILIAM Tuam, quæsumus, **DOMINE**, continua pietate custodi; ut quæ in sola spe

THE FOURTH SUNDAY AFTER THE EPIPHANY.

Our Lord Jesus is on this Sunday commemorated as the Saviour of all from every danger, as well as the Saviour of the diseased and infirm from the bodily afflictions which happen to human nature. It is not now a leper or a paralytic, but strong and hale men who are in need of His help. And yet, though no horrible or painful disease afflicts them, they could not be in any more hopeless or helpless condition than when at sea in an open boat at the mercy of a tempest. He was, doubtless, revealing to them the true source of their safety,—His Presence, which makes an Ark of the Church. He was asleep, and they had little faith, and the storm was violent; and the ship being "covered with the waves," we may well suppose that the danger was, from a human point of view, extreme. Christ reveals to the Apostles that the human point of view takes in a very small part of the whole prospect by manifesting forth His authority over the winds and the waves, and shewing them that His Presence could preserve them, because it is the Presence of God. The miracle of casting out the devils from the two possessed

Gergesenes, carries on the parabolical teaching of the storm and its subjugation, by shewing that the power of Christ extends not only over natural elements and forces, but over supernatural beings. And hence the Lord of the Church is continually declaring to us, that though it may be tempest-tossed on the waves of the world, He can ensure its safety; and that though evil spirits oppose it with all the array of their power, yet "the gates of Hell shall not prevail against it."

The Epistle for this Sunday was altered in 1549, because it coincided with that for the first Sunday in Advent. In the Mozarabic rite it is taken from Rom. vii., which, as it is respecting the struggle of our two natures, seems once to have been coexistent with our Collect.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. *Ps.* The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The connection of this Sunday with the Epiphany season

true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through JESUS CHRIST our LORD. *Amen.*

gratiæ cœlestis inhiatur, Tua semper protectione muniatur. Per DOMINUM.

^aTHE EPISTLE. Col. iii. 12-17.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as CHRIST forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of GOD rule in your hearts, to the which also ye are called in one

^a S. 聖. Rom. an as P. B.

body; and be ye thankful. Let the word of CHRIST dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the LORD. And whatsoever ye do, in word or deed, do all in the Name of the LORD JESUS, giving thanks to GOD and the FATHER by Him.

^bTHE GOSPEL. S. Matt. xiii. 24-30.

THE Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto

^b S. 聖. Roman as P. B. Luke 4. 14-22.

them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

[*Dominica Sexta post Theophaniam.*]

THE COLLECT.

O GOD, Whose blessed SON was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O FATHER, and Thee, O HOLY GHOST, He liveth and reigneth, ever one GOD, world without end. *Amen.*

^c [Greg. Sacr.]
^d [Greg. "Alia Oraciones Paschales," ix.]

[**D**EUS, Qui ad æternam vitam in CHRISTI Resurrectione nos reparas, imple pietatis Tux ineffabile sacramentum, ut, cum in Majestate sua Salvator noster advenerit, quos fecisti baptismo regenerari, facias beata immortalitate vestiri. Per eundem.]

is not made so clear in the Gospel of the Tares and the Wheat, as in that of those the Gospels of which record the Manifestation of the glory of Christ in His acts. Yet it reveals Him as the Lord of the Church for its government as well as for its preservation; and shews that even when He seems to be suffering evil that might be prevented, His purpose is still full of love for His own, lest the wheat should be injured by the destruction of the tares. And as, moreover, our Lord Himself has explained that the seed is the WORD of God, that is, His own Person, this Gospel and Sunday must be regarded as setting forth the glory of Christ in the increase of His Church, and the development of that Kingdom on earth which is to form so large a portion of the eternal dominion of the King of kings. It shews also the ultimate triumph of the WORD in the face of all opposition. Men may sleep who should have guarded the field, and the enemy may seem to have gained an advantage by which the glory of the WORD is dimmed; but God waits His time, and when that is fulfilled sends forth His servants to undo the work of the Evil One; so that the glory of the Redeemer is manifested by the gathering in of a large harvest of the redeemed into His heavenly garner.

The Epistle for this Sunday takes up the course of St. Paul's Epistles from the Twenty-fourth Sunday after Trinity, and both Gospel and Epistle have a relation to the season of Advent, because they used frequently to be required to complete that of Trinity.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad.

Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

From 1549 until 1661 the Church of England reckoned only five Sundays after Epiphany, and if a sixth occurred before Septuagesima, the Collect, Epistle, and Gospel of the Fifth were repeated. The old Rubric was, "The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday." To this it was at first proposed to add, "And if there be fewer Sundays than six, yet this Collect, Epistle, and Gospel of the Fifth Sunday shall be last:" but this new Rubric (inserted in the Durham book) was erased, and a sixth Sunday added without it.¹

The Collect is written in the margin of the Durham book, and appears to be an original composition of Bishop Cosin's; though there is some similarity of expression between it and the above Easter Collect of St. Gregory's Sacramentary, which seems to indicate that the one was in part suggested by the other.²

The Epistle is most aptly chosen as a link between the Epiphany Sundays and those near Advent, the whole Service of this day being often required for the Twenty-fifth or Twenty-sixth Sunday after Trinity. The Collect is founded on the Epistle, and the Gospel displays the final Manifesta-

¹ The ancient English use was to reckon one Sunday within the Octave of Epiphany, and five Sundays "after the Octave."

² The Collect of St. Gregory is copied from Bishop Cosin's own copy of the Sacramentary, Menard's edition of 1642.

*THE EPISTLE. 1 S. John iii. 1-8.

BEHOLD, what manner of love the FATHER hath bestowed upon us, that we should be called the sons of GOD: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the trans-

a S. 聖. 書. none.
Roman. 1 Thess.
1. 2-10.
Eastern. 2 Tim.
3. 10-15.

gression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the SON of GOD was manifested, that He might destroy the works of the devil.

*THE GOSPEL. S. Matt. xxiv. 23-31.

THEN if any man shall say unto you, Lo, here is CHRIST, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the

b S. 聖. 書. none.
Roman. Matt. 23.
31-35.
Eastern. Luke
18. 10-14.

eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

THE SUNDAY CALLED SEPTUAGESIMA,
OR THE THIRD SUNDAY BEFORE LENT.

Dominica in Septuagesima.

THE COLLECT.

OLORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through JESUS CHRIST our SAVIOUR, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

c S. 聖. 書. Greg.
in LXX. Super
populum. Mur. ii.
26.

*ORATIO.

PRECES populi Tui, quaesumus, DOMINE, clementer exaudi, ut qui iuste pro peccatis nostris affligimur, pro Tui nominis gloria misericorditer liberemur. Per DOMINUM nostrum JESUM CHRISTUM FILIUM TUUM. Qui Tecum vivit et regnat.

tion of the glory of Christ in the triumph of His Second Coming. Thus this day falls in with the old system of Epiphany Sundays, and forms an admirable climax to the whole series; while, at the same time, it is strikingly adapted for transfer to the end of the Trinity Season (if required), according to the anciently received practice of our own and other branches of the Western Church.

[There is of course no Introit for this day in the Salisbury Use. In the Roman it is the same as on the preceding Sunday; and the words are appropriate whether for Epiphany or before Advent.]

SEPTUAGESIMA SUNDAY.

After the conclusion of the season of Epiphany the Sundays are reckoned with reference to Easter and its preceding fast. The origin of the names which distinguish the three Sundays before Lent cannot be historically accounted for, and has received various explanations in ancient and modern times. Pamelius considers that Septuagesima was so called in commemoration of the seventy years' captivity of Israel in Babylon, and that the other two Sundays following were named from it by analogy. As it was so much the habit of early Christian writers to compare the forty days' fast of Lent with the forty years' sojourn in the wilderness, this derivation seems a probable one. But the more generally received one in modern times is, that the fast of Lent being called Quadragesima, and that name being especially applied to the first Sunday in Lent, these three preceding Sundays were named from analogy, and as representing in round numbers the days which occur between each and Easter. Septuagesima is,

indeed, only sixty-three days distant from Easter, but Quinquagesima is forty-nine; and the nearly correct character of the appellation in the latter case seems to support this theory. The second and more exact titles which were added to the old names of these Sundays in 1661 appear for the first time in Bishop Cosin's corrected Prayer Book. The ancient titles themselves are all three found in the Lectionary of St. Jerome, and in the Sacramentaries; but there are not any analogous ones in use in the Eastern Church.

The time and manner of observing Lent varied very much in the early Church, and these Sundays are a monument of this variation. Each of them marked the beginning of Lent in communities which extended it beyond forty days; and Durandus states that monastic persons were accustomed to begin the fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. It is very probable that the names themselves were adopted to mark another variation in the mode of keeping Lent. For in some parts of the Church fasting was not permitted on Sundays, Thursdays, or Saturdays, and yet the Lenten fast was to extend to forty days. The beginning of it was therefore thrown back to Septuagesima, the weeks from which day to Easter would include forty fasting-days. Other churches omitted only Thursdays and Sundays, and began the fast on Sexagesima. A third class made no omissions except of Sunday, and commenced their season of penitence two days before Ash-Wednesday, at Quinquagesima; while a fourth, perhaps the largest, limited Lent to thirty-six days, beginning it on Quadragesima Sunday.¹

¹ So it still is in the Ambrosian rite; and so it was in the Mozarabic until the time of Cardinal Ximenes.

THE EPISTLE. 1 Cor. ix. 24-27.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so

a S. 1. 1. add 10.
1-4 Roman add 10.
1-5 Eastern. 1 Cor.
6. 12-20.

run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL. S. Matt. xx. 1-16.

THE Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning

b S. 1. 1. Rom.
as P. B. Luke
Eastern. 15. 11-32.

from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA,
OR THE SECOND SUNDAY BEFORE LENT.

Dominica in Sexagesima.

THE COLLECT.

O LORD God, Who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through JESUS CHRIST our LORD. Amen.

c Sar. Greg. in
LX. Mur. ii. 27.

d 1 Tim. 2. 7.

ORATIO.

DEUS Qui conspicias quia ex nulla nostra actione confidimus; concede propitius, ut contra omnia adversa Doctoris gentium protectione muniamur. Per.

THE EPISTLE. 2 Cor. xi. 19-33.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man

e S. 1. 1. Roman
add 12. 1-9.
Eastern.
8. 8-9-2.

take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit,

When these various modes of keeping Lent had been all superseded under the reforming hand of St. Gregory the Great by our present custom, the Church still retained the penitential tone of the services for these three Sundays, and they thus form a link between the joyous seasons of Christmas and Epiphany, and the deeply sorrowful one which begins with Ash-Wednesday and reaches its climax in the Holy Week. Although some customs which were retained with this view in the ancient Church of England have been dropped in the modern,—such as the omission of the Alleluia at the beginning of Mattins,—the Scriptures of the season still mark it as one that leads up to Lent.

The Gospels and Epistles for the three Sundays are clearly appointed with a reference to Christian self-discipline; and they seem to have been chosen with the well-known ancient classification of virtues in view, as if to shew the Christian application of the truths of heathen philosophy. Thus on Septuagesima the Epistle of the Christian strife for the mastery represents *Temperantia*, the Gospel of the labourers, and the penny a day, *Iustitia*. On Sexagesima, *Fortitudo* is illustrated by St. Paul's account of his sufferings for Christ's sake, and *Honestas* by the parable of the Sower, some of Whose good seed falls on honest and good hearts [ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ]. Quinquagesima illustrates by the Epistle the Christian complement of all natural virtue in Charity; the climax of which was reached in the submission of the Son

of Man to that contumely and persecution which He predicts in the Gospel of the day.

INTROIT.—The pains of hell came about me, and the snares of death overtook me. In my trouble, I called upon the Lord, and He heard me out of His holy temple. Ps. I will love Thee, O Lord my strength. The Lord is my strong rock, and my defence, and my Saviour. Glory be.

SEXAGESIMA SUNDAY.

On all three of the Sundays before Lent the Apostle St. Paul is set forth as an illustrious example of self-denial, zeal, and suffering for Christ's sake; and on Quinquagesima his noble words as to the valuelessness of all such discipline and zeal without love, set the true Christian seal upon asceticism in every degree. It is with reference, no doubt, to this application of his example, that an allusion was made to the great Apostle of the Gentiles in the Collect; but the manner in which it was made led to its expulsion altogether in 1549, and to the insertion of the more trustworthy expression of being defended by the power of God. This day is marked "ad Sanctum Paulum" in the Comes.

INTROIT.—Up, Lord, why sleepest Thou: awake, and be not absent from us for ever. Wherefore hidest Thou Thy face: and forgettest our misery and trouble? For our soul

whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. Are they ministers of CHRIST? (I speak as a fool,) I *am* more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; *in* journeying often; *in* perils of waters; *in* perils of robbers; *in* perils by *mine own* countrymen; *in* perils by the

heathen; *in* perils in the city; *in* perils in the wilderness; *in* perils in the sea; *in* perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The GOD and FATHER of our LORD JESUS CHRIST, Which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. S. Luke viii. 4-15.

WHEN much people were gathered together, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because *it* lacked moisture. And some fell among thorns, and the thorns sprang up with *it*, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they

a S. 聖. 卷. Rom.
an as P. B. Matt.
Easterii.
25. 31-46.

might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of GOD. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe, and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the Word, keep *it*, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA,
OR THE NEXT SUNDAY BEFORE LENT.

Dominica in Quinquagesima.

THE COLLECT.

O LORD, Who hast taught us that all our doings without charity are nothing worth;

b Sat.
c A.D. 1549.
d Greg. Feria vi.
intra L. quos uno
calesti pane sati-
asti.

[^b AD COMPLETORIUM IN DIE PASCHÆ.
ORATIO.

SPIRITUM nobis, DOMINE, Tuæ charitatis infunde, ut ^aquos sacramentis paschalibus sati-

is brought low, even unto the dust: our belly cleaveth unto the ground. Arise and help us: and deliver us for Thy Name's sake. *Ps.* We have heard with our ears, O God, our fathers have told us. Glory be.

QUINQUAGESIMA SUNDAY.

The ancient Collect for this day had a special reference to the practice of Confession on the Tuesday following, which was hence called Shrove Tuesday. It was as follows: "Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi. Per Dominum nostrum." Our present very beautiful Collect was substituted in 1549; it is formed on the basis of the Epistle, and is evidently constructed also as a prayer for that Love without which the discipline of Lent would be unavailing.

At the end of the Gospel for Quinquagesima Sunday the following Rubric is inserted in MS. in Cosin's Durham Prayer Book: "This Collect, Epistle, and Gospel shall serve only till the Wednesday following."

INTROIT.—Be Thou my strong rock, and house of defence; that Thou mayest save me. For Thou art my strong rock and my castle: be Thou also my guide, and lead me for Thy Name's sake. *Ps.* In Thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in Thy righteousness. Glory be.

LENT.¹

A fast before Easter has been observed from the earliest

¹ The English name of the season is derived from the Old English word for spring, "lencten," meaning, perhaps, the time when the days lengthen.

Christian times; but the period of its duration varied in different countries and ages down to the seventh century. Of these variations Irenæus wrote in his Epistle to Victor, Bishop of Rome, about the close of the second century, when (speaking of the varying rules about Easter) he says, "For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more: some measure their day as forty hours of the day and night." [IREN. in *Euseb.* v. 24.]

It is left uncertain, by the words of Irenæus, whether this universal primitive Lent of which he writes ever extended to forty days: and his words read differently in the several ancient texts of Eusebius. In some copies they are, as above, *οι δε τεσσαρακοντα ωρας ημερινας και νυκτερινας συμμετρουσι την ημεραν αυτων*: but in others, and in Ruffinus, they read, "For some think they are to fast one day, some two, some more, some forty days; and they measure their day by the hours of the day and night." Tertullian, a few years later, speaks of the practice of the Church as believed with certainty to be founded on that passage of the Gospel in which those days were appointed for fasting, during which the Bridegroom was taken away. This has been thought by some to point to the period of forty days during which our Lord was going through His Temptation in the wilderness; but it is far more probable that it refers to the time during which His Soul was separated from His Body. Some few years later still, however, towards the middle of the third century, Origen speaks of forty days being consecrated to fasting before Easter. [Hom. x. in *Levit.*] And at the Council of Nicea this period was taken for granted, as if long in use.

But, however early the extension of the Lenten fast to forty days may have been, it is certain that they were reckoned in

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH-WEDNESDAY.

Feria IV. in Capite Jejuniis.

THE COLLECT.

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness; through JESUS CHRIST our LORD.
Amen

¶ This Collect is to be read every day in Lent, after the Collect appointed for the Day.

a. S. 聖. 禮.

b. A. D. 1549.

“BENEDICTIO CINERUM.

OMNIPOTENS sempiternus DEUS Qui misereris omnium et nihil odisti eorum quæ fecisti dissimulas peccata hominum propter penitentiam

“FOR THE EPISTLE. Joel ii. 12-17.

TURN ye even to Me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return, and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering unto the LORD your GOD? Blow the trumpet in Zion, sanctify a fast, call a solemn

c. S. 聖. 禮. Rom. an. Joel 2. 12-19.

assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare Thy people, O LORD, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

day after day for six weeks by those whose duties called upon them for much physical exertion; and it is possible that we ought not to interpret so literally as this such allusions to the fasting of ordinary Christians as we meet with in early writings.

Lent was the principal time, in the early Church, for preparing the Catechumens for Baptism, and a large portion of St. Cyril's Catechetical Lectures were delivered at this season. There were also constant daily sermons at the services, as we see from expressions used by St. Chrysostom and other fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence, and general depression of tone on account of sin; and was marked, on every side, with the sombre tokens of mourning.

From this short account of the Lenten fast of primitive days, we may go on to consider briefly what should be the mode of observing it in modern times, so that the ancient and unchanging principles of the Catholic Church may be applied to the ever-varying habits of the world which those principles are intended to leaven. The Church of England has not expressly defined any rule on the subject of fasting, but in the Homilies on the subject has urged the example of the Early Church, as if intending it to be followed with a considerable amount of strictness. The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary. And although it may seem, at first, that men ought to be able to fast in the nineteenth century as strictly as they did in the sixteenth, the twelfth, or the third, yet it should be remembered that the continuous labour of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in Southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an extremely spare one until comparatively modern days.

The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent, and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties; nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, [1] that it is possible for all to diminish in some degree the quantity of their food on fasting-days without harm resulting; [2] that many can safely abstain altogether from animal food for some days in the week; [3] that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury; [4] that all can deny themselves delicacies on fast-days which may be very properly used at other times.

In the First Homily on Fasting the objects of this discipline of the body are well stated thus: [1] "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit." [2] "That the spirit may be more fervent and earnest in prayer." [3] "That our fast be a testimony and witness with us before God, of our humble submission to His high Majesty."

Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so they have increased our opportunities of sacrificing our pleasures by abstinence from luxuries. "Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary." [BLUNT'S *Directorium Pastorale*, p. 136.] From time so saved many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

§ *Ash-Wednesday.*

The ancient ecclesiastical name given to the first day of Lent is *Caput Jejuniis*, and the popular name of Ash-Wednesday has been acquired by it from the custom of blessing ashes made from the palms distributed on the Palm Sunday of the preceding year, and signing the cross with them on the heads

THE GOSPEL. S. Matt. vi. 16-21.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy FATHER Which is in secret; and thy FATHER, Which seeth in secret,

^a S. 聖. 經. Rom.
^{an} as P. B. Heb.

shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT.

Dominica I, Quadragesimæ. [Invocavit.]

THE COLLECT.

OR Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, Who livest and reignest with the FATHER and the HOLY GHOST, one GOD, world without end. Amen.

^b A. D. 1549.

THE EPISTLE. 2 Cor. vi. 1-10.

WE then, as workers together with Him, beseech you also, that ye receive not the grace of God in vain; (for He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of GOD, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pure-

^c S. 聖. 經. Rom.
^{an} as P. B. Heb.
^{xx} 24-26, 32-40.

ness, by knowledge, by long-suffering, by kindness, by the HOLY GHOST, by love unfeigned, by the word of truth, by the power of GOD, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. S. Matt. iv. 1-11.

THEN was JESUS led up of the SPIRIT into the wilderness, to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an-hungred. And when the tempter came to Him, he said, If Thou be the SON of GOD, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every

^d S. 聖. 經. Rom.
^{an} as P. B. Heb.
^{Eastern.} John i.
^{44-52.}

word that proceedeth out of the mouth of GOD. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the SON of GOD, cast Thyself down; for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. JESUS said unto

of those who knelt before the officiating minister for the purpose, while he said, "Remember, man, that thou art dust, and unto dust shalt thou return." The Communion Service is an adaptation of this rite, as is further shewn in the notes to that Office.

The Penitential Psalms are all used in the services of Ash-Wednesday, as they have been time immemorial, the 6th, 32nd, and 38th at Mattins, the 51st at the Communion, the 102nd, 130th, and 143rd at Evensong. The Collect is partly a translation of one used at the Benediction of the Ashes, and partly a composition of 1549 on the basis of other Collects of the Day. The Epistle and Gospel are those of the ancient Lectionary of St. Jerome. In the Durham book a rubric is inserted ordering that the Collect, Epistle, and Gospel of this day "are to serve until the Sunday following."

INTROIT.—Thou, O Lord, hast mercy upon all men, and hatest nothing that Thou hast made: hiding Thy face from their sins because of their penitence, and sparing them because Thou art the Lord our God. Ps. Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee. Glory be.

THE FIRST SUNDAY IN LENT.

Although the Sundays in Lent are not to be observed as fast-days, the devotional tone given to them is carefully

assimilated to that of the season; and a constant memorial of it is kept up by the use of the Ash-Wednesday Collect after that of the week on Sundays as well as weekdays. The ancient Use contained Collects for Mondays, Wednesdays, and Fridays in Lent.

The Collect for this Sunday has not been traced to any ancient source; but as it contains the first allusion to fasting, it may possibly come down from that distant time when Lent began on this day or the day following, instead of on Ash-Wednesday. In the ancient Use the Collect for this Sunday was, "O God, Who dost cleanse Thy Church by the yearly observance of Lent; grant unto Thy family that what it strives to obtain from Thee by abstinence, the same it may perform in good works, through our Lord Jesus Christ."

The Gospel of the day sets forth the Lord Jesus perfecting His sympathy with our nature by undergoing temptation: and the first words of the Epistle point to the efficacious power of that temptation for the rescue from the Tempter of all who are tempted. Our Blessed Lord, as the Originator of a new spiritual nature which was to take the place of that lost by Adam, went through a similar trial to that of Adam; and that He might have perfect sympathy also with us who are open to the assaults of the Evil One, "He was tempted like as we are." This representative character of Christ's Temptation is observable in the three forms which it took. [1] "Command these stones that they be

him, It is written again, Thou shalt not tempt the LORD thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down

and worship me. Then saith JESUS unto him, Get thee hence, Satan; for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him.

THE SECOND SUNDAY IN LENT.

Dominica II., Quadragesimæ. [Reminiscere.]

THE COLLECT.

ALMIGHTY GOD, Who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our LORD. *Amen.*

Greg. Rom. Mur. ii. XL. ut et ad. Mur. ii. 35.

ORATIO.

DEUS, Qui conspicis omni nos virtute destitui; interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per DOMINUM nostrum.

THE EPISTLE. 1 Thess. iv. 1-8.

WE beseech you, brethren, and exhort you by the LORD JESUS, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the LORD JESUS. For this is the will of GOD, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence,

Rom. an. i Thess. 4. 1-7. Eastern. Heb. x. 10-2. 3.

even as the Gentiles which know not GOD; that no man go beyond and defraud his brother in any matter; because that the LORD is the avenger of all such, as we also have forewarned you, and testified. For GOD hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but GOD, Who hath also given unto us His HOLY SPIRIT.

made bread," was a parallel to that temptation of the senses which was laid before our first parents when they were invited to eat of the tree whose fruit had been forbidden by God. And in this primary temptation of sense all others are represented. But He Who fed five thousand by a miracle after one day's fasting, will not work a miracle to feed Himself after a fast of forty days; nor will He rise above the proper level of His human nature in His struggle with the enemy, because His time is not yet come. [2] "If Thou be the Son of God, cast Thyself down," was a temptation to make a premature and unnecessary display of His Divine Power, similar to the intellectual temptation set before our first parents, "Ye shall be as gods." The substance of it was, Can God do this? The answer was, "Thou shalt not tempt the Lord thy God."¹ [3] The first Adam was tempted to covet the gift of a Divine Intelligence, "Ye shall be as gods, knowing good and evil;" and though God had given him sovereignty over the world in His own way, by a delegated authority, to seek it in another way, by the possession of Omniscience. So the third and strongest temptation offered to Him Who came to draw all men unto Him by His lifting up was contained in the offer—doubtless one that could have been, in its way, realized—"All these things will I give Thee."

These three forms of temptation are comprehensive types of all that the Tempter has to offer—sensual temptations, the seductions of vanity and pride, and the desire to go beyond God's will. Thus the ancient formulary, which includes all sin under the three heads, "the world, the flesh, and the Devil," is strictly in keeping with the view of sin which is given to us in the Fall of the first, and the Victory of the Second Adam: and as we acknowledge ourselves to be sinners through our origin from the one, so we may see the full force of the prayer to the other, "By Thy Temptation, good Lord, deliver us," and seek spiritual strength in all times of spiritual danger by becoming "fellow-workers with Him" through the grace of God.

The week which begins with the first Sunday in Lent is one of the Ember weeks, the following Sunday being the canonical day for Ordinations.

¹ It is observable that Simon Magus, who pretended to be divine, met his death in an attempt to display his power in this very manner.

INTROIT.—He hath called upon Me, and I will hear him. I will deliver him and bring him to honour: with long life will I satisfy him. Ps. Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. Glory be.

THE SECOND SUNDAY IN LENT.

Our Lord's triumph in His own Person over Satan is followed up on this Sunday by a narrative of one of those cases in which He exhibited the same power for the good of others. "Grievously vexed with a devil" is a phrase which seems to point to an utter subjugation of the poor victim so afflicted to the power of the Evil One; and in that subjugation physical and mental evil were doubtless combined. He Who, having been tempted, was now able to succour them that are tempted, manifested that ability on this occasion by the effect of His will alone, so that without the use of any apparent means or any visible act, He caused the Evil One to give up his power over the afflicted, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour." There is, doubtless, a connection between the fact told in the Gospel and the exhortation of the Epistle, the epithet designating the evil spirits who possessed their victims, and that by which St. Paul designates impurity, being the same; and several pieces of evidence pointing to extreme impurity of life as one result of possession. The Collect is moulded in the same lines of thought, acknowledging the power of the Tempter to assault the soul by evil thoughts, and our own inability to prevail against such assaults without the aid of Him by Whom the Tempter was, and is overcome. The note of the day and week, therefore, so far as Lent looks to discipline, is a call to the subjugation of the sensual part of our nature by earnest prayer for a participation in the power of Him Who was tempted, and yet came out of His temptation without sin, that He might succour others in His strength.

INTROIT.—Call to remembrance, O Lord, Thy tender mercies; and Thy loving-kindnesses, which have been ever of old. Let not our enemies triumph over us. Deliver us, O God of Israel, out of all our troubles. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee, let me not be confounded. Glory be.

“THE GOSPEL. S. Matt. xv. 21-28.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan-came out of the same coasts, and cried unto Him, saying, Have mercy on me, O LORD, *Thou* SON of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent, but unto the lost sheep of the house of

a S. 聖. 書. as P. B. Roman. Matt. 17. 1-9. Eastern. Mark 2. 1-12.

Israel. Then came she and worshipped Him, saying, LORD, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, LORD; yet the dogs eat of the crumbs which fall from their master's table. Then JESUS answered and said unto her, O woman, great is thy faith: be it unto thee *even* as thou wilt. And her daughter was made whole from that *very* hour.

THE THIRD SUNDAY IN LENT.

Dominica III., Quadragesimæ. [Oculi.]

THE COLLECT.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies, through JESUS CHRIST our LORD. Amen.

b S. 聖. 書. Greg. Dom. iii. in XL. Mur. ii. 39.

ORATIO.

QUÆSUMUS, omnipotens DEUS, vota humilium respice, atque ad defensionem nostram dexteram Tuæ majestatis extende. Per DOMINUM nostrum JESUM CHRISTUM FILIUM Tuum. Qui Tecum vivit.

THE EPISTLE. Ephes. v. 1-14.

BE ye therefore followers of GOD, as dear children; and walk in love, as CHRIST also hath loved us, and hath given Himself for us, an offering and a sacrifice to GOD for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of CHRIST, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of GOD upon the children of disobedience.

c S. 聖. 書. Rom. an. Eph. 5. 1-9. Eastern. Heb. 4. 14-5. 6.

Be not ye therefore partakers with them: for ye were sometimes darkness, but now *are ye* light in the LORD: walk as children of light; (for the fruit of the SPIRIT *is* in all goodness, and righteousness, and truth;) proving what is acceptable unto the LORD. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light.

THE THIRD SUNDAY IN LENT.

The dangerous sympathy which exists between human nature and evil is set forth on this Sunday with fearful intensity of expression. Our Lord had cast out another of those evil spirits which were permitted in His time to exercise their utmost power over men, that His glory might be shewn in overcoming them; and some of those who witnessed the occurrence, finding no other way of explaining it, attributed it to "Beelzebub, the prince of the devils." This foolish and wicked way of accounting for the marvel our Lord met by two arguments. [1] Satan would not act against himself; [2] If Satan cast out Satan, then "the children" of the Jews, i.e. the Apostles, to whom "the very devils were subject" through Christ's name, could only have cast them out by the same evil power. In the parallel passage, Matt. xi. 31, He also goes on to shew how this wicked accusation was in danger of becoming the unpardonable sin; the Jews, in reality, calling the saving work of the Holy Spirit a "soul-destroying" work, that of the Destroyer of souls. Then the Lord declared that it is He alone Who can cast out Satan; He being stronger than the strong Evil One. From His words we may deduce the truth that all driving out of the Evil One is the work of Christ, as all sin is ultimately the work of the Enemy. He is the Stronger than the strong Who drives evil from our nature, by purifying that nature in His own holy and immaculate Person; from each individual by the work of the same Person through the grace given in sacraments: and His power extends over every form of Satan's power, physical or mental infirmity, or spiritual disease. This personal power of Christ is illustrated by the words of St. Paul, "O wretched man that I am," through this power of Satan over me, "Who shall deliver me?" . . . "I thank God, through Jesus Christ our Lord."

After this comes that awful truth respecting repossession

which illustrates so fearfully the abiding sympathy of our nature with evil, and the intensification of Satan's power through every unresisted submission to the influence of it. This was spoken first of the generation of Jews among whom our Lord had come, and has its application to later times in the falling away of churches into heresy and worldliness. Satan was driven out from every position which he had taken up as soon as Christ appeared for the purpose of opposing him. But the sympathies of the nation were towards evil, and after their rejection of Christ and His Apostles their spiritual condition became far worse than it was even in our Lord's time when He called them a "generation of vipers." The vanquished strong man returned, and the horrors of sin among the Jews between our Lord's Ascension and the final destruction of Jerusalem,—the hardness of heart, the blindness, the cruelty,—were never exceeded. It is probable that the sway of Mahometanism in the East and in India is a return of the "strong man armed," with "seven others more wicked than himself," to nations among whom the Church had been received as a cleansing and garnishing power for a time, but was afterwards rejected when the new unbelief aroused old sympathies with evil.

The application of the same truth to individuals is obvious. The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of baptism. Every act of penitence is a kind of exorcism, and every Absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable.

INTROIT.—Mine eyes are ever looking unto the Lord; for

"THE GOSPEL. S. Luke xi. 14-28.

[JESUS] was casting out a *dévil*, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting *Him*, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of GOD cast out devils, no doubt the kingdom of GOD is come upon you. When a strong *man* armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon *him*, and over-

a 5. 聖. 聖. Rom.
an 25 P. B. Mark
Eastern.
8. 34-9. 1.

come him, he taketh *from him* all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he and taketh to *him* seven other spirits more wicked than himself, and they enter in, and dwell there; and the last *state* of that man is worse than the first. And it came to pass, as He spake these things, a certain woman of the company lift up her voice, and said unto Him, Blessed *is* the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed *are* they that hear the Word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

Dominica Media Quadragesimæ. [Lætare.]

THE COLLECT.

GRANT, we beseech Thee, Almighty GOD, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our LORD and SAVIOUR JESUS CHRIST. Amen.

b 5. 聖. 聖. Greg.
Dom. iv. in XL.
Mur. ii. 43.

ORATIO.

CONCEDE, quæsumus, omnipotens DEUS, ut qui ex merito nostræ actionis affligimur, Tuæ gratiæ consolatione respiremus. Per DOMINUM.

THE EPISTLE. Gal. iv. 21-31.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-

c 5. 聖. 聖. Gal. 4.
22-31. Gal. 4.
Roman. Heb. 6.
22-31.
Eastern.
13-20.

maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman *was* by promise. Which

He shall pluck my feet out of the net. Turn Thee unto me and have mercy upon me; for I am desolate and in misery. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee, O let me not be confounded. Glory be.

MID-LENT, OR REFRESHMENT SUNDAY.

This day has been called *Dominica Refectionis* from a very ancient period, no doubt from the Gospel in which our Lord is set forth as feeding the five thousand by a miracle in the wilderness. It has at some times been observed as a day of greater festivity than was permitted on any other Sunday in Lent; and the Mi-Carême of the French Church still gives an illustration of this usage. In Rome also, the "Golden Rose" is blessed on this day, and presented by the Pope to some distinguished person who is considered to have done good service to the Church in the past year; and the ceremony is accompanied by festive observances which make Mid-Lent Sunday conspicuously different from the others of the season. The "comfort" of the Collect, the "free Jerusalem" springing out of the bondage of Sinai of the Epistle, and the Feast in the midst of the wilderness, all point the same way; as also does the ancient Officium or Introit.

The miracle which gives point to this Sunday exhibits our Lord as refreshing men literally by the operation of His Providence, and mystically as their spiritual Refresher.

[1] From the literal point of view the miracle was stupendous, and well calculated to shew that the Providence of Him "by Whom all things were made" is able to take care of those whom He loves. Cornelius à Lapide, calculating from the Roman price of a loaf weighing from 8 to 10 ounces, concludes that the 200 pence named would have purchased 2000 such

loaves. The average price of bread in England is 1½d. a pound, at which rate the same money would purchase about 914 pounds, a quantity not very far from this estimate. This weight of bread distributed among 5000 persons only would give not quite three ounces to each, about as much as is ordinarily eaten as an accompaniment to other food at dinner. But St. Matthew [xiv. 21] says that there were "women and children," besides "about five thousand men;" and if these are reckoned at only 5000 more, the quantity of bread provided for each by the 200 pence would have been only 1½ ounce, literally "a little," as stated by Philip, and quite insufficient for satisfying a hungry person. But the actual quantity of bread present was much less than two hundred pennyworth, being only such a quantity as a *lad* could carry, five barley loaves (perhaps ten or twelve pounds in weight altogether), and in that case enough to give a piece of bread of *eight or ten grains weight* to each person. When Elisha's servitor said of "twenty loaves of barley and full ears of corn in the husk thereof," "What, should I set this before an hundred men?" it is no wonder that the servitor of Christ should say of the five barley loaves, "But what are these among so many" as ten thousand men, women, and children? Yet in the course of subdivision this small quantity of bread increased so as to be sufficient for a full meal; the persons so satisfied being evidently in a fasting, and therefore hungry condition. For such a full meal sixteen ounces of bread is not much, but 10,000 pounds of bread amounts to four and a half tons weight, a vast quantity, apparently a thousandfold exceeding that from which it originated. Such a calculation magnifies the miracle in appearance, yet it would have been as much an act of Divine power to have increased the bread twofold as a thousandfold; and acts of Divine power equally stupendous are daily being wrought around us by the loving-kindness of our Creator.

[2] The mystical meaning of the miracle is shewn by the course of the several acts recorded in the eleventh verse of the Gospel; and they are plainly of an Eucharistic character.

1 The first Lesson at Evensong is Genesis xliii., which ends with the refreshment of his brethren by Joseph, who was, in so many particulars, a type of our Blessed Lord.

things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For *this* Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not; for the desolate hath many more children than

she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was *born* after the Spirit; even so *it is* now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of *the* bond-woman, but of the free.

“THE GOSPEL. S. John vi. 1-14.

JESUS went over the sea of Galilee, which is the *sea* of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And JESUS went up into a mountain, and there He sat with His disciples. And the Passover, a feast of the Jews, was nigh. When JESUS then lift up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among

α S. 聖. 書. as P. B. Roman. John 6. 1-15. Eastern. Mark 9. 17-31.

so many? And JESUS said, Make the men sit down. Now there was much grass in the place. So the men sat down, *in* number about five thousand. And JESUS took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then *those* men, when they had seen the miracle that JESUS did, said, This is of a truth *that* Prophet that should come into the world.

THE FIFTH SUNDAY IN LENT.

Dominica in Passione Domini. [Judica.]

THE COLLECT.

WE beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through JESUS CHRIST our LORD. *Amen.*

δ S. 聖. 書. Greg. Dom. v. in XL. De Passione Domini. Mur. ii. 47.

ORATIO.

QUÆSUMUS, omnipotens DEUS, familiam Tuam propitius respice; ut Te largiente regatur in corpore, et Te servante custodiatur in mente. Per.

α) The loaves are placed in the hands of Jesus, as an oblation is offered to God of the Bread and Wine.

β) Jesus gave thanks [εὐχαριστήσας, comp. St. Luke xxii. 19] before distributing them to the disciples, this eucharistization of the loaves endowing them with capacities which they did not previously possess.

γ) He distributes to His ministers as to persons receiving gifts from Him for the benefit of others.

δ) And by the intervention of these ministers, not by direct communication between Jesus and the multitude, the latter receive the eucharistized bread by which they are satisfied.

Thus the mighty work of Christ in the midst of the wilderness is set before His Church in the midst of Lent as a sure token that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are at His command: and still more as an earnest of that Divine gift the "Bread from Heaven," which He distributes to His people in the wilderness of this world, by the hands of ministers, for their spiritual refreshment and strength.

INTROIT.—Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations. Ps. I was glad when they said unto me, We will go into the house of the Lord. Glory be.

PASSION SUNDAY.¹

The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings. Those sufferings also begin now to be

commemorated in the Scriptures for the season. The Epistle refers to our Lord's Passion; the Gospel narrates the beginning of it in that fearful rejection of Him by the Jews; and the first Lessons at Mattins and Evensong are clearly prophetic of the redemption wrought by the sufferings of Christ. When the last attempt was made to alter the Prayer Book in 1688, it was proposed to substitute a Collect more in character with the day, which is as follows: "O Almighty God, Who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own Blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same Blood of our Saviour, Who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

As the Divine Power of Christ was illustrated on the preceding Sunday by the miracle of the loaves and fishes, so on this day His Divine Nature is set forth in a conspicuous manner by the juxtaposition of the Gospel in which He used the words, "Before Abraham was, I am," with the first Lesson in which God is heard saying to Moses, "I AM THAT I AM: . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews shews that they recognized in our Lord's words an assumption of the incommunicable Name, and in that assumption a proclamation that He is God. This open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross, as through that of the manger, we may behold the eternal Son of God: and see rays of Divinity shed from His crucified Body.

INTROIT.—Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the

¹ In TAVERNER'S *Postills* [A. D. 1540] the order of the Sundays is, Third Sunday in Lent, Mid-Lent Sunday, Passion Sunday, Palm Sunday, Easter Day.

^aTHE EPISTLE. Phil. ii. 5-11.

LET this mind be in you, which *was* also in CHRIST JESUS: Who, being in the form of GOD; thought it not robbery to be equal with GOD; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of

^a 5. 聖. 約. Rom. an. as P. B. Eastern. Phil. 4. 49.

the cross. Wherefore GOD also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER.

^bTHE GOSPEL. S. Matt. xxvii. 1-54.

WHEN the morning was come, all the chief priests and elders of the people took counsel against JESUS, to put Him to death. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governour. Then Judas who had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, Whom they of the children of Israel did value, and gave them for the potter's field, as the LORD appointed me.) And JESUS stood before the governour; and the governour asked Him, saying, Art Thou the King of the Jews? And JESUS said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearst Thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governour marvelled greatly. Now at that

^b 5. 聖. 約. Rom. an. Matt. 26. & 27. Eastern. John 12. 1-18.

feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or JESUS Which is called CHRIST? For he knew that for envy they had delivered Him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy JESUS. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with JESUS, Which is called CHRIST? They all say unto him, Let Him be crucified. And the governour said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged JESUS he delivered Him to be crucified. Then the soldiers of the governour took JESUS into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet

^cThis is now found only in Zech. 12. 10, 13. St. Matthew may quote from some lost writing of Jeremiah.

ten palm-trees of Elim. Then a Deacon read St. John xii. 12-19, the account of our Lord's triumphal entry. After this the palm, yew, or willow branches being laid upon the Altar, the Priest (vested in a red silk cope) pronounced an exorcism and a blessing over them, which were followed by four Collects. A procession then passed round the Church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places by decking the Church with willow-branches on Palm Sunday; and almost everywhere by the country-people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of St. Jerome, and in the ancient Missals of the Church of England, St. Matthew's narrative, or "The Passion according to St. Matthew," was fixed for the Gospel on Palm Sunday, that of St. Mark on Tuesday, that of St. Luke on Wednesday, and that of St. John on Good Friday.¹ Until 1661 the 26th and 27th chapters of St. Matthew were still read for the Gospel on Palm Sunday, and the 18th and

19th of St. John on Good Friday; but a marginal note in Sancroft's writing is appended to both these days in the Durham book, directing the first chapter to be left out in each case, because it is appointed to be read in the Second Lesson.

The distinguishing characteristic of this day in the last week of our Lord's life is not represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This arises from the change made in 1549, when the service for the Benediction of the Palms was set aside (in which this characteristic of the day was fully commemorated), and only the Ancient Mass of the day (which was commemorative of the Passion) retained. This oversight is to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." [Lev. xxiii. 40.] And in the Revelation St. John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all

¹ The Passion was said in a very remarkable manner, and is printed accordingly in the Salisbury Missal. Instead of the whole being said by the Gospeller, it was apportioned among three persons, apparently choir-men. Those words which were spoken by the Jews or the disciples had the letter "a" prefixed, and were directed to be sung or said [cantari aut pronuntiar]

by an *alto* voice; the words of our Lord were marked "b," and to be sung by a *bass* voice; those of the Evangelist "m," to be sung by a *tenor* [media]. This singular custom was observed in reading the Passion from each of the four Evangelists; and is still kept up abroad.

robe. And when they had platted a crown of thorns they put *it* upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews. And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify *Him*. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave Him vinegar to drink mingled with gall: and when He had tasted *thereof*, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him; one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, *Thou* that destroyest the temple, and buildest *it* in three days, save Thyself: if Thou be the SON of God, come down from the cross. Likewise also the chief priests mocking *Him*, with the scribes and elders, said, He saved others,

Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the SON of God. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour JESUS cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard *that*, said, This *Man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. JESUS, when He had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching JESUS, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the SON of God.

MONDAY BEFORE EASTER.

a Feria II. post Dominicam in Ramis Palmarum.

b FOR THE EPISTLE. Isa. lxiii. 1-19.

WHO is this *that* cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore *art Thou* red in Thine apparel, and Thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people *there was* none with Me: for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore Mine own arm brought salvation unto Me, and My fury it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and

a 5. 第. 第.
b 5. 第. 第. Rom.
an Isa. 50. 5-10.

the great goodness toward the house of Israel, which He hath bestowed on them, according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they *are* My people, children *that* will not lie: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His Presence saved them: in His love, and in His pity, He redeemed them, and He bare them, and carried them all the days of old. But they rebelled, and vexed His HOLY SPIRIT; therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses and His people, *saying*, Where *is* He that brought them up out of the sea with the shepherd of His flock? where *is* He that put His HOLY SPIRIT within him? that led *them* by the right hand of Moses, with His glorious arm, dividing the water before them, to make Himself an everlasting Name? that led them through the deep as an horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the SPIRIT of the LORD caused Him to rest: so

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." [Rev. vii. 9.]

INTROIT.—Be not Thou far from me, O Lord: Thou art my succour, haste Thee to help me. Save me from the lion's mouth: Thou hast heard me from among the horns of the unicorns. Ps. My God, my God, look upon me; why hast Thou forsaken me? ["*Non dicitur, Gloria Patri.*"]

MONDAY IN HOLY WEEK.

The distinctive memorial of this day is the act of our Blessed Lord in destroying the barren fig-tree. Having left Jerusalem in the evening of Palm Sunday and retired to Bethany, He returned to the city in the morning, and on His way He was hungry; and seeing a fig-tree afar off, having leaves, He came, if haply He might find anything thereon; and when He came to it, He found nothing but leaves; for

didst Thou lead Thy people, to make Thyself a glorious Name. Look down from heaven, and behold from the habitation of Thy holiness, and of Thy glory: where *is* Thy zeal, and Thy strength, the sounding of Thy bowels, and of Thy mercies towards me? Are they restrained? Doubtless Thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our FATHER, our Redeemer, Thy

Name *is* from everlasting. O LORD, why hast Thou made us to err from Thy ways? and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed *it* but a little while: our adversaries have trodden down Thy sanctuary. We are *Thine*: Thou never barest rule over them; they were not called by Thy Name.

“THE GOSPEL. S. Mark xiv. 1-72.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper; as He sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured *it* on His head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And JESUS said, Let her alone; why trouble ye her? she hath wrought a good work on Me: for ye have the poor with you always, and whensoever ye will ye may do them good; but Me ye have not always. She hath done what she could; she is come aforehand to anoint My body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray Him unto them. And when they heard *it* they were glad, and promised to give him money. And he sought how he might conveniently betray Him. And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou *that* we go and prepare, that Thou mayest eat the passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover. And in the evening He cometh

a S. 聖. 經. John
12. 1-36. Roman. John 12.
Eastern. Matt.
24. 3-37.

with the twelve. And as they sat, and did eat, JESUS said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, *Is it I?* and another said, *Is it I?* And He answered and said unto them, *It is one* of the twelve that dippeth with Me in the dish. The Son of Man indeed goeth, as it is written of Him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is My Body. And He took the cup, and when He had given thanks He gave *it* to them: and they all drank of it. And He said unto them, This is My Blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto Him, Although all shall be offended, yet *will* not I. And JESUS saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from Him. And He said, ABBA, FATHER, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou *wilt*.

the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever." [St. Mark xi. 14.] From thence He went to the Temple, and cleansed it from the presence of those who carried their merchandise into the very house of God. Both actions are compared by ritualist commentators to that separation of the firmament from the subjacent waters out of which the earth was to spring, and which took place on the second day of the week of the Creation. As the Almighty Creator separated the waters above from the waters beneath, so the righteous Judge of all the earth separates the barren tree from the fruitful the house of prayer from the house of covetousness

and dishonesty. Thus He foreshadowed the result of His Passion, by which the latter days of the Lord would be severed from the former days of the world; and His final Judgement, in which the evil, and those who have been unfruitful in good works, will be altogether cast out of His Kingdom.

INTROIT.—Plead Thou my cause, O Lord, with them that strive with me; and fight Thou against them that fight against me. Lay hand upon the shield and buckler, and stand up to help me. Ps. Bring forth the spear, and stop the way against them that persecute me.

And He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again He went away, and prayed, and spake the same words. And when He returned He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him. And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand. And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. And as soon as he was come he goeth straightway to Him, and saith, Master, Master; and kissed Him. And they laid their hands on Him, and took Him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And JESUS answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take Me? I was daily with you in the temple teaching, and ye took Me not: but the Scriptures must be fulfilled. And they all forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led JESUS away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed Him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against

JESUS to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked JESUS, saying, Answerest Thou nothing? what is it which these witness against Thee? But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the CHRIST, the SON of the BLESSED? And JESUS said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with JESUS of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this Man of Whom ye speak. And the second time the cock crew. And Peter called to mind the word that JESUS said unto him, Before the cock crew twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

a Feria III. post Dominicam in Ramis Palmarum.

b FOR THE EPISTLE. Isa. l. 5-11.

THE LORD GOD hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the LORD GOD will help Me, therefore shall I not be

*a S. H. P.
b S. H. P. Rom.
an. Jer. ix. 18-20.*

confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? Let us stand together; who is Mine adversary? let him come near to Me. Behold, the LORD GOD will help Me; who is he that

TUESDAY IN HOLY WEEK.

This was the last day of our Lord's public teaching and ministrations. Having retired to Bethany for the night on the evening of Monday as on that of Sunday, He again returned to the city in the morning of this day, and "as they passed by, they saw the fig-tree dried up from the roots." In the Temple, the scribes and elders required from our Lord an explanation of the authority by which He did the things which He had done there, clearing the Temple of buyers and sellers, and claiming it as the house of His Father. The events of the day are then recorded with much fulness by the Evangelist. Our Lord spoke the parables of the Father and his two sons, the Vineyard let out to husbandmen, the Marriage Feast and the Wedding Garment. Each sect of the Jews, the Herodians, the Sadducees, and the Pharisees,

endeavoured to entangle Him into some discourse which could be made the ground of an accusation against Him. Our Lord pronounced the eight woes, and then departed from the Temple to speak nearly His last words to the Jews in the parables of the Ten Virgins, the Talents, and the Sheep and the Goats. The latest public event of the day appears to be that recorded in St. John xii. 28-36, when in reply to the prayer, "Father, glorify Thy name," there came a voice from heaven saying, "I have both glorified it, and will glorify it again." After this voice our Lord spoke of His "lifting up" upon the Cross. He then gave His final words of public warning, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light." [St. John xii. 35, 36.] As soon as these words

shall condemn Me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his GOD.

Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand, ye shall lie down in sorrow.

THE GOSPEL. S. Mark xv. 1-39.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound JESUS, and carried Him away, and delivered Him to Pilate. And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. And the chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. But JESUS yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto Him Whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered JESUS, when he had scourged Him, to be crucified. And the soldiers led Him away into the hall, called Prætorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head: and began to salute Him, Hail, King of the Jews. And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a

a 5. 30. Rom-
an. Mark 14. & 15.
Eastern. Matt.
24. 36-26. 2.

Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh; but He received it not. And when they had crucified Him they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; Himself He cannot save. Let CHRIST the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour JESUS cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me? And some of them that stood by, when they heard it, said, Behold, He calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down. And JESUS cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the SON of GOD.

WEDNESDAY BEFORE EASTER.

b Feria IV. post Dominicam in Ramis Palmarum.

THE EPISTLE. Heb. ix. 16-28.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead;

b 5. 30. Rom-
an. Isa. 62. 11-
63. 7. & 53. 1-12.

otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when

were spoken, the public teaching of the Light of the world came to an end, and He shone no more upon the multitude until He displayed Himself "lifted up" for their salvation: "These things spake Jesus, and departed, and did hide Himself from them." [St. John xii. 36.] Henceforth He lived to instruct His Apostles concerning their office and His, and to suffer.

Jesus Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

WEDNESDAY IN HOLY WEEK.

The fourth day of the Holy Week marks the actual beginning of the events which reached their climax on Good Friday,

INTROIT.—We ought to glory in the Cross of our Lord

Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For CHRIST is not entered into the holy *places* made with hands,

which are the figures of the true, but into heaven itself, now to appear in the presence of GOD for us; nor yet that He should offer Himself often, as the high priest entereth into the holy *place* every year with blood of others: for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgement: so CHRIST was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

“THE GOSPEL. S. Luke xxii. 1-71.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou *that* we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with My disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come He sat down, and the twelve Apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And He took *the* cup,

a S. P. M. Rom.
an. Luke 22. & 23.
Eastern. Matt.
26. 6-16.

and gave thanks, and said, Take this, and divide *it* among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup *is* the new testament in My Blood, which is shed for you. But behold, the hand of him that betrayeth Me *is* with Me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom He is betrayed. And they began to enquire among themselves, which of them it was that should do this *thing*. And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as He that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My FATHER hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel. And the LORD said, Simon, Simon, behold, Satan hath desired *to have* you, that he

the conspiracy of the Sanhedrim, and the agreement between them and Judas; on account of which it is always reckoned the day of the Betrayal. Among the ancient Offices of the Church of England for Holy Week there was one called *Tenebræ*, which was used late in the evening of this and the two succeeding days; and was, doubtless, a relic of the ancient night-watchings which accompanied the fastings of this week, and especially the last four days of it, in primitive times. The ceremony from which the distinctive name of the Office was derived consisted of the gradual extinction of lights one by one until the Church was left in darkness; when this significant memorial of the Crucifixion was heightened in its terrible solemnity by the singing of the fifty-first Psalm, the same that is said in the Commination Service.¹

It was on this and the following day that our Blessed Lord gave to His Apostles those instructions and encouragements which are recorded in the thirteenth and four following

chapters of St. John's Gospel. They are given, it is probable, only in the form of a summary, yet even in that form they provide the Church with a solid foundation of doctrine respecting the continual Presence of her Lord, and her true unity through union with Him. The day seems to have been spent in the retirement of Bethany; and was concluded by another festival, held at the house of Simon the leper, when His head was anointed by a woman whose name is not given [St. Matt. xxvi. 6-13], as His feet had been on the Sabbath evening by Mary. This festival ended our Lord's intercourse with the family of Lazarus, the next being spent with His Apostles alone.

INTROIT.—At the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. Because the Lord having become obedient unto death, even the death of the Cross; therefore Jesus Christ is Lord, to the glory of God the Father. Ps. O Lord, hearken to my prayer, and let my cry come unto Thee.

¹ Gunning, in his *Lent Fast*, states that this day was called “Tenable Wednesday.” Probably this was a popular corruption of *Tenebræ* Wednesday.

may sift *you* as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto Him, LORD, I am ready to go with Thee both into prison and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me. And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, LORD, behold, here are two swords. And He said unto them, It is enough. And He came out, and went, as He was wont, to the mount of Olives, and His disciples also followed Him. And when He was at the place, He said unto them, Pray, that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, FATHER, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while He yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about Him saw what would follow, they said unto Him, LORD, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his

ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to Him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness. Then took they Him, and led Him, and brought Him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him. And he denied Him, saying, Woman, I know Him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the LORD turned, and looked upon Peter; and Peter remembered the word of the LORD, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led Him into their council, saying, Art Thou the CHRIST? tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask *you*, ye will not answer Me, nor let *Me* go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art Thou then the SON of GOD? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth.

THURSDAY BEFORE EASTER.

Feria V. in Cena Domini [vel, Hebdomada Sancta].

THE EPISTLE. 1 Cor. xi. 17-34.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when

^a Sar. in die Cena
聖聖
^b 聖聖. Rom.
an. 1 Cor. xi. 20-32.
Eastern. 1 Cor.
xi. 23-32.

ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies

MAUNDY THURSDAY.

The fifth day of Holy Week was honoured by the Institution of the Holy Eucharist, and the names by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine [Ep. liv. or cxviii. ad Januar.] it is called Dies Cenae Domini; and in later times Natalis Eucharistiae, or Natalis Calicis. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of Dies Mandati; the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and above all to "Do This,"—that is, to celebrate the Holy Eucharist after the

pattern which He had shewn them,—as the sacramental bond of the Love which He had commanded. The day has also been called FERIA MYSTERIORUM, LAVIPEDIUM, and μεγάλη πεντάς. In the Durham book Cosin added a second title to the present one, writing it "Thursday before Easter, commonly called Mandie Thursday."¹

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He

¹ The name Maundy is supposed by some to be derived from "maund," a basket such as beggars were accustomed to carry, or "maund," to beg. Another popular name was "Shere Thursday," and this was used by Cramer in his reply to the Devonshire rebels. [Stave's Cranmer, ii. 530, Eccl. Hist. Soc. ed.]

among you, that they *which are* approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the LORD's supper: for in eating every one taketh before *other* his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink *in*? or despise ye the church of GOD, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the LORD *that* which also I delivered unto you, That the LORD JESUS, the *same* night in which He was betrayed, took bread; and when He had given thanks, He brake *it*, and said, Take, eat; this is My Body, which is broken for you: this do in remembrance of Me. After the same manner also *He* took the cup, when *He* had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink *it*, in remembrance of Me. For as often as ye eat this

bread, and drink this cup, ye do shew the LORD's death till He come. Wherefore, whosoever shall eat this bread, and drink *this* cup of the LORD, unworthily, shall be guilty of the Body and Blood of the LORD. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the LORD's body. For this cause many are weak and sickly among you, and many sleep.* For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world. Wherefore, My brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

*THE GOSPEL. S. Luke xxiii. 1-49.

THE whole multitude of them arose, and led Him unto Pilate. And they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying, That He Himself is CHRIST a King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him, and said, Thou sayest *it*. Then said Pilate to the chief priests, and to the people, I find no fault in this Man. And they were the more fierce, saying, He stirreth up the people, teaching

a. S. 聖. Rom.
an. John 13. 1-15.
Eastern. Matt.
26. 2-27. 2.

throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. And when Herod saw JESUS he was exceeding glad; for he was desirous to see Him of a long *season*, because *he* had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned *with* Him in

commanded them to follow His example not unnaturally led to a belief that the usage was in some manner and degree binding upon their successors. In later ages, however, the Church of England has considered the commandment to follow our Lord's example in that particular, as one which is not of a perpetual obligation; while "Do this in remembrance of Me," is one the unceasing obligation of which has never been doubted.

Our Lord did, in fact, take a local and temporary custom, and use it as a practical exponent of His extreme humility, according to His words, "I am among you as He that serveth," intensified as they are by St. Peter's remonstrance, "*Thou* shalt never wash my feet." At His hands the act had doubtless a sacramental efficacy, such as followed every touch of His holy Person when it came in contact with those who had faith to receive His blessing. But the command with which He accompanied the act related to the humility and love symbolized by it, and did not entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. As a symbolical usage the Church has however always, in some parts of the world, retained the custom of washing the feet of the poor on Maundy Thursday, Sovereigns, Bishops, and Clergy thus marking their obligation to follow their Saviour in humility and love for His poor. It was continued by our English Sovereigns until the latter part of the seventeenth century, and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the Sovereign, which are likewise retained.¹

In the ancient Offices of the Church of England there were several special observances on this day. First (after the hour

of Nones) came the reconciliation of penitents, a custom handed down from primitive days. The Holy Communion was celebrated at the same time with Vespers, and there

First Anthem.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.—Ps. xli. 1.

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Second Anthem.

Hide not Thou Thy face from us, O Lord, and cast not off Thy servants in Thy displeasure: for we confess our sins unto Thee, and hide not our unrighteousness.

For Thy mercy's sake deliver us from all our sins.

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Third Anthem.

O Lord, grant the Queen a long life, that her years may endure through-out all generations.—Ps. lxi. 6.

She shall dwell before God for ever: O prepare Thy loving mercy and faithfulness, that they may preserve her.—Ps. lxi. 7.

As for her enemies, clothe them with shame: but upon herself let her crown flourish.—Ps. cxxvii. 19.

FURSES DISTRIBUTED.

Second Lesson, St. Matthew xxv. 31-46.

Fourth Anthem.

Who is this that cometh from Edom, that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save.—Isa. lxiii. 1.

Doubtless Thou art our Father, our Redeemer; Thy name is from everlasting.—Isa. lxiii. 16.

Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord: Hosanna in the highest! Amen.—St. Matt. xxi. 9.

O LORD, the Sovereign of the world, we acknowledge that Thine is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Thine is the kingdom, O LORD, and Thou art exalted as head above all; both riches and honour come of Thee, and Thou reignest over all. In Thy hand is power and might, and in Thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee and praise Thy glorious name, that Thou hast not only bestowed greatness and majesty upon our Sovereign Lady Queen Victoria, but hast given her a heart also to take compassion on them that are below her, and shew mercy upon the poor and needy. Accept, most gracious God, of this tribute, which she pays unto Thee, the Giver of all good things, and make her still more fruitful and abundant in these, and in all other good works, that by mercy and truth she may be preserved, and her throne upholden by mercy. And stir up the hearts of all those who have now been partakers of her bounty,

¹ The following is the Service as now used in the Chapel Royal at Whitehall, on this day:—

OFFICE FOR THE ROYAL MAUNDY.

Exhortation, Confession, Absolution, etc.

Proper Psalm. Ps. xli.

First Lesson, St. Matthew xxv. 14-30.

many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this Man unto me, as one that perverteth the people: and behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this Man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release JESUS, spake again to them. But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered JESUS to their will. And as they led Him away, they laid hold upon one Simon a Cyrenian, coming out of the country,

and on him they laid the cross, that he might bear it after JESUS. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But JESUS, turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him; and the malefactors, one on the right hand, and the other on the left. Then said JESUS, FATHER, forgive them, for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding; and the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be CHRIST, the chosen of GOD. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on Him, saying, If Thou be CHRIST, save Thyself, and us. But the other answering rebuked him, saying, Dost not thou fear GOD, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto JESUS, LORD, remember

was a special reservation, the Rubric being, "Ponantur a subdiacono tres hostiæ ad consecrandum: quarum duæ reserventur in crastinum, una ad percipiendum a sacerdote: reliqua ut ponatur cum cruce in sepulchro." In the evening the altars were washed with wine and water, and the Maundy ceremonies performed, two clergy of the highest rank present washing the feet of all in the choir, and of each other. The Rubric in the Salisbury Missal regulating these ceremonies

to be truly thankful unto Thee for it, and both to bless and praise Thee continually for setting such a pious Princess over us, and also pray most earnestly that Thou wouldst reward her charity with a long and prosperous reign in this world, and with a heavenly kingdom in the world to come; through Jesus Christ our Lord and only Saviour. Amen.

Most blessed God, Who art good and dost good and takest pleasure in those that fear Thee and imitate Thy goodness, look down from Heaven, the throne of Thy glory, upon us Thy servants here prostrate before Thee, who thankfully acknowledge that we have nothing but what we have received from Thee, and therefore can give Thee nothing but what is Thine own. Fill our hearts, we beseech Thee, with the lively sense of Thy fatherly goodness, which hath bestowed so many benefits upon us that we are not able to number them, and likewise given us to understand the happiness of doing good with them; and assist us with the power of Thy holy Spirit, that we may be faithful stewards of Thy manifold gifts and graces, following the steps of our Lord and Master Christ, Whom Thou hast sent into the world, to be a pattern to us of humble goodness; unto which we pray Thee to quicken us by the consideration that we are but strangers and sojourners as all our fathers were, our days on the earth being as a shadow, and there is no abiding: That so nothing may tempt us to be high-minded, nor trust in uncertain riches, but in Thee, the living God, Who givest us all things richly to enjoy, that we may do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for ourselves a good foundation for the time to come, that we may lay hold on eternal life. And we most humbly beseech Thee, in a special manner to bless Her Majesty, whom Thou hast set over us; keep this ever in the thoughts of her heart, to endeavour to do much good with the power which Thou hast given her, and thereby magnify Thee exceedingly in the sight of all the people of these Realms, and bestow upon her such royal majesty as hath not been on any prince before her: All which we beg for the sake of Jesus Christ, our most blessed Lord and Saviour, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

Then follows the Prayer for the Queen, and so on to the end.

begins, "Post prandium¹ convenient clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad completorium dicendum." While the pedilavium was going on, the Psalms *Deus misereatur*, *Eecce quam bonum*, *Miserere*, *Beati immaculati*, and *Audite hæc, omnes gentes*, were sung; the Antiphon to *Deus misereatur* being "Mandatum novum do vobis: ut diligatis invicem," from the first word of which the ceremony took its name. At its conclusion a sermon was preached, and then a "loving cup" (called "caritatis potum" in the Rubric) was passed round to all who had taken part in its performance. The whole ended with this Collect: "Adesto quæsumus, Domine, officio servitutis nostræ; et quia Tu pedes lavare dignatus es Tuis discipulis; ne despicias opera manuum Tuarum, quæ nobis retinenda mandasti: sed sicut exteriora hic abluuntur inquinamenta corporum; sic a Te omnium nostrorum interiora mudentur peccata, quod Ipse præstare digneris Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per." A vestige of this ceremony is still retained in the Chapel Royal, the Bishop who acts as Almoner, and his assistants, being girded with long linen towels during the distribution of the Alms.

Maundy Thursday is also the day on which the Chrism or anointing oil has been consecrated from time immemorial, and in all parts of the Church throughout the world. In the Eastern Church the Holy Sacrament to be reserved for the sick in the ensuing year is also consecrated on this day, the one element being saturated with the other, divided into small morsels, and carefully dried; after which it is preserved in a receptacle at the back of the Altar. [See Notes on Comm. of the Sick.]

INTROIT.—We ought to glory in the Cross of our Lord Jesus

¹ As early as St. Augustine's time there appear to have been two celebrations on this day, "bis in cena Domini Eucharistia datur, mane propter prandentes, ad vesperum propter jejunantes." [Aug. Ep. 118.]

me when Thou comest into Thy kingdom. And JESUS said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when JESUS had cried with a loud voice, He said, FATHER, into Thy hands I commend My spirit: and

having said thus, He gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY.

Feria VI. in Die Parasceves.

THE COLLECTS.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our LORD JESUS CHRIST was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the HOLY GHOST, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by Whose SPIRIT the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our LORD and SAVIOUR JESUS CHRIST. Amen.

MERCIFUL God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, "Turks, Infidels, and Heretics, and take from them all ignorance, hard-

α. β. γ. δ. Greg. in fer. iv. & vi. post palmas. Mur. ii. 54.

ε. ζ. η. θ. Greg. ut supra. Gelas. in passione Dom. Mur. i. 560.

ι. κ. λ. μ. Greg. Gelas. ut supra. Prosper de vocat. Gent. l. 4.

ν. i. e. Mahometans.

[^aAD COMPLETORIUM. ORATIO.]

RESPICE quæsumus, DOMINE, super hanc familiam Tuam, pro qua DOMINUS noster JESUS CHRISTUS non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui Tecum vivit et regnat in unitate.

^bUNIVERSIS ORDINIBUS. ORATIO [iii.]

OMNIPOTENS sempiternæ DEUS, Cujus SPIRITU totum corpus ecclesiæ sanctificatur et regitur; exaudi nos pro universis ordinibus supplicantes; ut gratiæ Tuæ munere ab omnibus Tibi gradibus fideliter serviat. Per DOMINUM. In unitate Ejusdem.

^cPRO HERETICIS. ORATIO [vii.]

OMNIPOTENS sempiternæ DEUS, Qui salvas omnes homines, et neminem vis perire; respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis Tuæ redeant unitatem. Per DOMINUM.

Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

GOOD FRIDAY.

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most holy Passion. It is impossible that the anniversary of our Lord's sufferings could ever have passed by as a common day in those times when the memory of them was yet so recent, and when a daily fellowship in them [Phil. iii. 10; Col. i. 24] was so continually before the eyes of Christians in the martyrdoms of His faithful servants. It is spoken of under the name of the Paschal Day¹ in very early Christian writings [TERT. de Orat. xviii.], but in later ages it was chiefly known by the names Παρασκευή, Dies Parasceves, the Day of Preparation, or Dies Dominicæ Passionis, the Day of our Lord's Passion. In early English times it was known as Long Friday [ÆLFRIC'S Can. 37, A.D. 957. A. Sæc. Chron. A.D. 1137], and so it is still called "Lång Fredag" in Denmark and Sweden: but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim or great Council of the Jews [St. Matt. xxvi. 64; St. Mark xiv. 62; St. Luke xxii. 70], where He

was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason; and by Pilate sent to Herod as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and for the same reason sentenced to be crucified. [St. Matt. xxvii. 3, 25; St. Mark xv. 1, 14; St. Luke xxiii. 1, 21; St. John xviii. 28; xix. 6.] Then He was insulted with the purple robe, and the reed sceptre, and a corona radiata made of thorns; was buffeted and spit upon; and afterwards led forth from the Prætorium by the Via Dolorosa to Calvary.

At the third hour [9 A.M., "Tierce"] our Lord, having borne His cross, or a portion of it, until His exhausted Body had fainted under the burden, was nailed to it upon Mount Calvary without Jerusalem, the two thieves being crucified on either side with the intention of adding shame to His sufferings. From the Cross He spoke His last words. As they fastened His limbs upon it He cried, "Father, forgive them; for they know not what they do" [St. Luke xxiii. 34]; when the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily I say unto thee, To-day shalt thou be with Me in paradise." [St. Luke xxiii. 40.] When He beheld His mother and the beloved disciple standing at the foot of His Cross, He said to the one, "Woman, behold Thy son," and to the other, "Behold thy mother." [St. John xix. 26.]

At the sixth hour [Noon, "Sexts"] ensued the darkness and the earthquake; and during the three hours which followed before the return of light, it is supposed that our Lord's greatest sufferings took place, the veiling of the Father's Presence, the agony of "being made sin for us," and of having "laid upon Him the iniquity of us all." The awful mystery of these three hours was summed up in an ancient Litany, in

¹ Πάσχα σταυρωσίμου, the Paschal Day of the Crucifixion, as Easter Day was called Πάσχα ἀναστάσιμου, the Paschal Day of the Resurrection.

ness of heart, and contempt of Thy Word; and so fetch them home, blessed LORD, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY SPIRIT, one God, world without end. Amen.

多.聖.經. Greg.
Gelas. ut supra.

“PRO PERFIDIS JUDÆIS. ORATIO [viii].
Omnipotens sempiterne DEUS, Qui etiam Judaicam perfidiam a Tua misericordia non repellis: exaudi preces nostras quas pro illius populi obsecratione deferimus; ut agnita veritatis Tuae luce quæ CHRISTUS est, a suis tenebris eruatur. Per eundem DOMINUM nostrum.

多.聖.經. Greg.
Gelas. ut supra.
Mur. i. 362.

“PRO PAGANIS. ORATIO [ix].
Omnipotens sempiterne DEUS, Qui non vis mortem peccatorum, sed vitam semper inquiris, suscipe propitius orationem nostram; et libera eos ab idolorum cultura; et aggrega ecclesie Tuae sanctæ ad laudem et gloriam nominis Tui. Per DOMINUM.

THE EPISTLE. Heb. x. 1-25.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers *thereunto* perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt-offerings and sacrifices for sin Thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. Above, when He said, Sacrifice and offering, and burnt-offerings, and offering for sin Thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which

多.聖.經. Rom.
an. Hos. 5. 15-
6. 6. Exod. 12. 11.

will we are sanctified, through the offering of the body of JESUS CHRIST once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this *Man*, after He had offered one sacrifice for sins for ever, sat down on the right hand of GOD; from henceforth expecting till His enemies be made His foot-stool. For by one offering He hath perfected for ever them that are sanctified: Whereof the HOLY GHOST also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the LORD, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of GOD; let us draw near with a true heart, in

the words, “By Thine unknown sufferings, Good Lord, deliver us.” [St. Matt. xxvii. 45; St. Mark xv. 33; St. Luke xxiii. 44.]

At the ninth hour [3 P.M. “Nones”] the climax of this awful period was reached when our Lord spoke the words, “Eloi, Eloi, lama sabachthani?” which are the first words of the twenty-second Psalm. [St. Matt. xxvii. 46; St. Mark xv. 34.] After this He said “I thirst” [St. John xix. 28], and when He had received the vinegar, “It is finished” [St. Matt. xxvii. 48; St. Mark xv. 36; St. Luke xxiii. 46; St. John xix. 30]; for now He knew that “all things were accomplished” of the Sacrifice for sin, and the sufferings of Him in Whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing expiration of that life which no man could take from Him, He laid it down of Himself with the last of His seven words from the Cross, “Father, into Thy hands I commend My spirit” [St. Luke xxiii. 46], which are also words uttered by David in the spirit of prophecy in the sixth verse of the thirty-first Psalm.

It must have been shortly after this that the body of our Blessed Lord was taken down from the Cross, for the Sabbath began at six o'clock in the evening, and that Sabbath being “an high day,” the Jews entreated Pilate that it might be removed from the Cross (to be cast into the pit where the bodies of malefactors were thrown) before the legal beginning of the festival. Thus on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled, in His Body and Soul, the words of the Compline Psalm, “I will lay Me down in peace, and take My rest: for it is Thou, Lord, only that makest Me to dwell in safety.” [Ps. iv. 8.]

With this Passion of our dear Lord in view, it has ever been the object of the Church to make the devotions of Good

Friday such as should help Christians to realize the magnitude of the Sacrifice that He offered, of the sins by which it was made necessary, and of the Mercy which moved Him to offer it. “On the Paschal Day,” writes Tertullian [*de Orat.* xviii.], “the strict observance of the fast is general, and as it were public,” not restricted to those who professed to lead a life of closer devotion than others; works of charity were permitted, even to the extent of the rich ploughing the land of the poor, but no other labour was engaged in on this holy day. In all Churches the Passion of our Lord, as narrated in the Gospels, has ever formed the central subject of the day's meditation and teaching, while psalm and prophecy have been gathered around it in saddened and penitent tones, the more perfectly to represent before God and man the events of this central Day of the world's history. In the ancient services of the Day one was conspicuous, in which the Clergy and people shewed their veneration for the atoning work of Christ by ceremonies which acquired the popular name of “creeping to the Cross;” in which the image of the Cross was placed in the front of the altar, that they might more thoroughly realize the spirit of penitents “before whose eyes Jesus Christ hath been evidently set forth, crucified among them” [Gal. iii. 1], while they gave Him the lowliest adoration of their bodies.¹ During this ceremony of prostration before the Cross, the “Reproaches,” followed by the hymns, “Sing, my tongue, the glorious battle,” and “The Royal Banners forward go,” were sung to their well-known ancient and beautiful strains.

¹ The popular feeling of reverence towards the Cross never died out. It is illustrated even by the *Pilgrim's Progress*, in which Christian, standing before “the Image of a Cross,” says, “He hath given me rest by His sorrows, and life by His death.”

full assurance of faith, having *our* hearts sprinkled from an evil conscience, and *our* bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for He *is* faithful that promised;) and let us consider one

another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

“THE GOSPEL. S. John xix. 1-37.

PILATE therefore took JESUS, and scourged *Him*. And the soldiers platted a crown of thorns, and put *it* on His head, and they put on Him a purple robe, and said, Hail, King of the Jews: and they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came JESUS forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify *Him*, crucify *Him*. *Pilate* saith unto them, Take ye Him, and crucify *Him*: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the SON of GOD. When *Pilate* therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto JESUS, Whence art Thou? But JESUS gave him no answer. Then saith *Pilate* unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? JESUS answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth

α 5. 聖. Rom.
an. John 18. & 19.

Pilate sought to release Him: but the Jews cried out, saying, If thou let this *Man* go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgement-seat, in a place *that is* called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *Him*, away with *Him*, crucify Him. *Pilate* saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified: and they took JESUS, and led *Him* away. And He, bearing His cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha: where they crucified Him, and two other with Him, on either side one, and JESUS in the midst. And *Pilate* wrote a title, and put *it* on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to *Pilate*, Write not, The King of the Jews;

The “Reproaches” are a striking expansion of Micah iii. 3, 4, in which the loving-kindness of the Lord is contrasted with the ingratitude of those whom He came to save, carrying the idea through each step of the Passion. They are sung in the following form:—

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. For I brought thee up out of the land of Egypt, and thou hast prepared the Cross for thy Saviour.

Holy God, Holy and Mighty, Holy and Immortal; have mercy upon us.

I led thee forty years in the wilderness, and fed thee with manna, and brought thee into a goodly land.

Holy God, Holy and Mighty, Holy and Immortal; have mercy upon us.

What more could I have done unto thee that I have not done? I planted thee indeed My choicest Vine, and thou art become bitter unto Me; for thou hast given Me vinegar to drink, and hast pierced the side of thy Saviour.

Holy God, Holy and Mighty, Holy and Immortal; have mercy upon us.

For thy sake did I scourge Egypt with its firstborn, and thou didst deliver up Me to be scourged.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I led thee forth out of Egypt, and drowned Pharaoh in the Red Sea, and thou didst deliver up Me to the chief priests.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I opened the sea before thee, and thou hast opened My side with a spear.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I went before thee to lead thee in a cloudy pillar, and thou didst lead Me into the hall of Pilate.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I fed thee with manna in the wilderness, and thou didst fall upon Me with scourgings and buffetings.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I gave thee to drink living water out of the Rock, and thou didst give Me gall and vinegar.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

For thy sake did I smite the kings of the Canaanites, and thou didst smite Me on the head with a reed.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I gave thee a royal sceptre, and thou gavest to My head a crown of thorns.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

I lifted thee up in great strength, and thou didst lift Me up to hang upon the Cross.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me.

During this ceremony the red copes and chasuble which were worn in the other Offices of the day were set aside, and black copes alone were used; the utmost aspect of sorrow and mourning for sin being, at the same time, thrown over the church and all the *instrumenta* of Divine Service, by means of black hangings, a custom which has never been discontinued.

It is a very ancient practice of the Church to abstain from celebrating the Holy Communion on Good Friday. On Maundy Thursday (as has been already shewn) a portion of the Sacrament then consecrated was reserved in one element only, and this being placed in a chalice of unconsecrated wine on Good Friday, was then received by those who communicated instead of elements consecrated on the day itself. This Mass of the Pre-sanctified is an institution of very ancient date,

but that He said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of JESUS, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they

filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When JESUS therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they break not His legs. But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, another Scripture saith, They shall look on Him Whom they pierced.

EASTER EVEN.

a Vigilia Pasche.

"THE COLLECT.

GRANT, O LORD, that as we are baptized into the death of Thy blessed SON our SAVIOUR JESUS CHRIST, so by continual mortifying our corrupt affections we may be buried with

a Sar.
b A.D. 166r.
c [Greg. Benedictio
 in Dom. i. post
 Pasch. Oct.]

[. . . Resuscitet vos de vitiorum sepulchris, qui Eum resuscitavit a mortuis. Amen. Ut cum Eo sine fine feliciter vivatis quem resurrexisse a mortuis veraciter creditis. Amen.]

being found in the Sacramentaries from which our modern Offices are so largely derived: and since it is traceable, on good evidence, as far back as the time of St. Augustine, it seems to represent the practice of the primitive Church. The use of this Office has been general in the Western Church for the greater part of the time of its existence. In the Eastern Church there is no recognition of the Eucharist at all on this day,¹ there being in fact almost a total absence of prayer altogether, the services consisting chiefly of the reading of prophecies and gospels respecting the Passion: and such appears also to be the practice of the Ambrosian Rite.

But although this custom may be of primitive origin, it has not been preserved in its primitive form. In the Church of England before the Reformation the practice had grown up of the priest alone receiving on Good Friday the Holy Sacrament which had been consecrated on Maundy Thursday; and this is still the practice of the Latin Church. The Sacramentary of St. Gregory clearly indicates that in the early Church others communicated with him as on other days. The Rubric directs, "Cum dixerint Amen, sumit de sancta, et ponit in calicem, nihil dicens. *Et communicant omnes cum silentio, et expleta sunt universa.*" [Menard's ed. p. 70; comp. pp. 77, 87.] In the tenth century a Canon of the Church of England which enjoins the reservation on Holy Thursday and certain ceremonies to be used on Good Friday, adds respecting the latter day, "Then let him," i.e. the priest, "go to house, and whosoever else pleases." [JOHNSON'S *Canons*, i. 404.] In fact, Martene proves that Communion of the Laity as well as of the priest on this day was the prevailing custom of the Church until the tenth century at least; and there are strong grounds for believing that the practice continued down to the time of the Reformation.

The exact intention of the English rite is not easy to ascertain. The appointment of an Epistle and Gospel is (under the circumstances in which the Prayer Book was set forth) a *prima facie* evidence that Consecration on Good Friday was intended to supersede the Mass of the Pre-sanctified which

had been hitherto used; and Communion was, of course, intended to follow. On the other hand, this was a deviation from the ancient practice of the Church, which was not in accordance with the respect for it shewn by those who set forth our first English Prayer Book. Such a deviation can only be accounted for by supposing that strong reasons against reservation were present to the Reformers, but that, at the same time, they did not contemplate depriving the Church of Christ's Sacramental Presence on this Holy Day, and therefore enjoined the ordinary Service with consecration.

The practice of the Church of England since the Reformation certainly seems to have been to celebrate the Holy Communion on this day. On Good Friday in 1564 [March 31] Queen Elizabeth openly thanked one of her preachers in her Chapel for his sermon in defence of the Real Presence, which seems to shew that the Holy Eucharist was then celebrated. [HEYLIN'S *Ref.* ii. 317, *Eccles. Hist. Soc. ed.*] And in Bishop Andrewes' Sermons on the Passion there are allusions to it which put the matter beyond a doubt.

The conclusions that may be drawn are, [1] that the Church of England never intended so far to depart from ancient habits as to be without the Sacramental Presence of Christ on the Day when His Sacrifice is more vividly brought to mind than on any other day in the year: [2] that from the introduction of the un-Catholic custom of Communion by the priest alone, or for some other reason, it was thought best to disuse the Mass of the Pre-sanctified and substitute Consecration: [3] that it is a less evil to depart from ancient usage by consecrating on this day than to be without the Sacramental Presence of our Lord.

EASTER EVE.

The day between Good Friday and Easter Day commemorates the Descent of our Blessed Lord's soul into hell, and the rest of His body in the grave. In the Gospel we are told that this Sabbath-day was "an high day" in the Jewish ritual. It was the day when all were to be present before the Lord [Exod. xxiii. 17], and when the sheaf of the first-fruits was to be offered. [Lev. xxiii. 10, 11.] In the Christian Church it at once acquired the name of the "Great Sabbath," being so called in the Epistle of the Church of Smyrna respect-

¹ No consecration of the Holy Eucharist is allowed during Lent in the Eastern Church except on Saturday and Sunday. The feast of the Annunciation is the only exception to this rule. Communicants on all other days receive the pre-sanctified elements.

Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy SON JESUS CHRIST our LORD. *Amen.*

^a [A.D. 1637.]

[**O** MOST gracious GOD, look upon us in mercy, and grant that as we are baptized into the death of Thy SON our SAVIOUR JESUS CHRIST; so by our true and hearty repentance all our sins may be buried with Him, and we not fear the grave; that as CHRIST was raised up from the dead by the glory of Thee, O FATHER, so we also may walk in newness of life, but our sins never be able to rise in judgement against us; and that for the merit of JESUS CHRIST, that died, was buried, and rose again for us. *Amen.*]

THE EPISTLE. 1 S. Peter iii. 17-22.

IT is better, if the will of GOD be so, that ye suffer for well-doing, than for evil-doing. For CHRIST also hath once suffered for sins, the just for the unjust, that He might bring us to GOD, being put to death in the flesh, but quickened by the SPIRIT. By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of GOD waited in the days

^b 宗. 聖. 書. Rom. an. Col. 3. 1-4. Eastern. Matt. 6. 3-11.

of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards GOD,) by the resurrection of JESUS CHRIST: Who is gone into heaven, and is on the right hand of GOD, angels and authorities and powers being made subject unto Him.

THE GOSPEL. S. Matt. xxvii. 57-66.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was JESUS' disciple. He went to Pilate, and begged the body of JESUS. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the *day of the preparation*, the chief

^c 宗. 聖. 書. Rom. an. Matt. 28. 1-7. Eastern. Matt. 28.

priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise *again*. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him *away*, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make *it* as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

ing the martyrdom of St. Polycarp. The ancient Epistle and Gospel referred to Holy Baptism, and to our Lord's Resurrection: those now appointed were introduced into the Prayer Book of 1549. The ancient Collect was, "O God, Who didst make this most holy night to shine with the glory of our Lord's resurrection; preserve in Thy new-born family the spirit of adoption which Thou hast given: that they, being renewed both in body and mind, may render unto Thee a pure service, through the same our Lord." This was not adopted in the translated Offices of the Church (probably because it had been associated with the blessing of the new fire and the Paschal candle); nor was any Collect provided for the day until 1637, when that printed above was inserted in the Prayer Book prepared for Scotland. This is thought to have been the composition of Archbishop Laud, and was the foundation of the present Collect, which is first found in Cosin's writing in the margin of the Durham book. Even this modern Collect keeps up a memorial of the primitive custom of the Church in administering Baptism on Easter Eve. But the practice having fallen into disuse,¹ the devotional tone of the day is brought into a more direct and close analogy with the Holy Week history of our Blessed Lord by the commemoration of His burial, in the Gospel, and His Descent into Hell, in the Epistle. [See notes to the Apostles' Creed.]

The Vigil of Easter has always been celebrated with much ceremony, even from primitive times. It is mentioned by Tertullian [*ad Uxorem*, ii. 4], and in the Apostolical Constitutions [v. 20], by Eusebius [vi. 9], Lactantius [vii. 19], St. Chrysostom, and St. Jerome. St. Gregory Nazianzen [*Orat. xlv. in Pasch.*] speaks of the churches being so lighted up that it seemed like day, and this he refers to as a

symbolical usage (in the spirit of the ancient Collect given above), memorializing the glorious illumination brought on the world by the Resurrection of the Sun of Righteousness. The services continued until after midnight, to welcome the early dawn of the Resurrection; and also from a tradition (current among the Jews as well) that the second coming of Christ will be in the night of Easter Eve.² At a later period, and in the ancient Offices of the English Church, the new fire, the Paschal candle, and the incense, all received Benediction on this day for use in the succeeding year.

There has ever been something of festive gladness in the celebration of Easter Eve, which sets it apart from Lent, notwithstanding the fast still continues. To the disciples it was a day of mourning after an absent Lord; but the Church of the Resurrection sees already the triumph of that Lord over Satan and Death. In the promise of the prophetic words, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" [Hos. xiii. 14], she sees afar off the dawn of the Resurrection, and already the words sound in her ears, "Your sorrow shall be turned into joy." A celebration of the Holy Communion took place on this day, as on Maundy Thursday, at the time of Vespers; and in the place of the Introit was sung *Gloria in Excelsis Deo*, with its response, *Et in terra pax hominibus*, while the bells of the church were ringing in the joys of Easter.³ At Milan, "Ad Missam in ecclesia majore," the announcement of our Lord's Resurrection was thrice made in the words, "Christus Dominus resurrexit," when the response thrice followed, "Deo gratias."

¹ "Hæc est nox, quæ nobis propter adventum regis, ac Dei nostri per-vigilio celebratur: cujus noctis duplex ratio est, quod in ea et vitam tum recipit, cum passus est; et postea orbis terræ regnum recepturus est. Hic est enim Liberatior, et Juxta, et Ultior, et Rex, et Deus, quem nos Christum vocamus." [Lactant. vii. 19.]

² A similar custom is observed on Christmas Eve at Magdalen College Oxford.

³ A Preface to the Baptismal Offices, which was erased from the Prayer Book in 1661, began: "It appeareth by ancient writers, that the sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; . . . which custom (now being grown out of use), although it cannot," etc. [See notes to Baptism.]

EASTER DAY.

In Die Paschæ.

† At Morning Prayer, instead of the Psalm, *O come, let us sing*, etc., these Anthems shall be sung or said.

* 5. 聖. 書.

CHRISt our Passover is sacrificed for us : therefore let us keep the feast.

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8.

CHRISt being raised from the dead dieth no more : death hath no more dominion over Him.

For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through JESUS CHRIST our LORD. Rom. vi. 9-11.

CHRISt is risen from the dead : and become the First-fruits of them that slept.

For since by man came death : by Man came also the resurrection of the dead.

For as in Adam all die : even so in CHRIST shall all be made alive. 1 Cor. xv. 20-22.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

Answer.

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

THE COLLECT.

ALMIGHTY God, Who through Thine only-begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of

* 5. 聖. 書. Greg. Gelas. in die Sancto Paschæ. Comp. Praef. in Dom. i. post. Asc. Domini "per gloriam Resurrectionis vite æternæ aditum patefecit." Mur. I. 573; ii. 67.

† Statio et ordo processionis in die Paschæ ante matutinas cum cruce. Pulsatis omnibus campanis cantetur antiphona.

[COMMUNIO.]

PASCHA nostrum immolatus est CHRISTUS : Alleluia. Itaque epulemur, in azymis sinceritatis et veritatis. Alleluia, Alleluia, Alleluia.]

CHRIStus resurgens ex mortuis jam non moritur : mors illa ultra non dominabitur. Quod enim mortuus est, peccata mortuus est semel : quod autem vivit, vivit Deo. Alleluia, Alleluia.

ORATIO.

DEUS, Qui hodierna die per Unigenitum Tuum æternitatis nobis aditum, devicta morte, reserasti ; vota nostra, quæ præveniendò

EASTER DAY.

They who went about "preaching Jesus and the Resurrection," and who observed the first day of the week as a continual memorial of that Resurrection, must have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, therefore, in the very first age of the Church, and Easter had become long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A.D. 158, as to whether it should be observed according to the reckoning of Jewish or Gentile Christians. [Irenæus in Euseb. v. 24.] Eusebius also records the fact that Melitus, Bishop of Sardis about the same time, wrote two books on the Paschal festival [Euseb. iv. 26], and Tertullian speaks of it as annually celebrated, and the most solemn day for Baptism. [De *Sejun.* 14; De *Bapt.* 19.] Cyprian, in one of his Epistles, mentions the celebration of Easter solemnities [lvii.]; and in writers of later date the festival is constantly referred to as the "most holy Feast," "the great Day" [Conc. *Ancyra* vi.], the Feast of Feasts, the Great Lord's Day, and the Queen of Festivals. [GREG. NAZ. *Orat. in Paschæ.*]

The original name of the Festival was one which also included Good Friday, Πάσχα, which was derived from the Aramaic form of the Hebrew name for Passover. This name was also retained in the Latin : and in the time of Leo the Great, when the distinction began to be made of the Pascha Dominicæ Passionis, and the Pascha Dominicæ Resurrectionis, Dies Paschæ began to be understood chiefly, and soon alone, of Easter. In England the same name was also once familiar, perhaps derived from the French language, and Easter eggs are still called "pasque" [or in a corrupt form "paste"] eggs all over the North of England. The more familiar name of Easter is, however, traceable as far back as the time of the Venerable

Bede, who derives it from the name of a pagan goddess Eostre, or Ostera, whose festival happened about the time of the vernal equinox [De *ratione Temporum*, xiii.], and was observed as a time of general sacrifices, with a view to a good harvest. Later, and perhaps more trustworthy, philologists have derived the word from the old Teutonic *urstan*, to rise, and *urstand*, the Resurrection : and it is significant that the idea of sunrise is self-evident in the English name of the festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among Oriental Christians is Λαμπρά, the Bright Day, in which the same idea is to be observed. In old English Calendars Easter is called "the uprising of oure Lord," and "the Aʒenrysing of our Lord."

The Judaizing habits which caused so much trouble in the earliest days of Christianity long retained a hold upon many portions of the Church in respect to the observance of Easter. In the Western Church the festival was always kept on the first day of the week, as being the actual day which our Lord had consecrated by His Resurrection ; but the Churches of Asia kept it on the third day after the 14th of the Jewish month Nisan, whatever day of the week this might be. In the second and third centuries there was much controversy respecting this difference of computation ; but the first Canon of the Council of Arles [A.D. 314] ordered Easter to be celebrated on one day everywhere, and the Council of Nicæa [A.D. 325] authoritatively ruled that Easter was to be kept on the Lord's Day.¹ There being also much difficulty in determining, without scientific help, which Sunday in March or April was the proper one, the same Council directed that

¹ There is no Canon of this Council on the subject, but that its decision was authoritative may be certainly inferred from the manner in which it is recorded in Theodoret, i. 9, 10; Socrates, i. 9; and EUSEB. *Life of Constantine*, iii. 18.

everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one God, world without end. *Amen.*

aspiras, etiam adjuvando prosequere, Per eundem DOMINUM nostrum JESUM CHRISTUM FILIUM TUUM. Qui Tecum.

“THE EPISTLE. Col. iii. 1-7.

IF ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of GOD. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with CHRIST in GOD. When CHRIST, *Who is* our life, shall appear, then shall ye also appear with Him

α 5. 聖. 書. Rom. an. 1 Cor. 5. 7. 8. Eastern. Acts 1. 1-8.

in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of GOD cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

“THE GOSPEL. S. John xx. 1-10.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and *that* other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he,

δ 5. 聖. 書. Rom. an. 1 Cor. 16. 1-7. Eastern. John 1. 1-7.

stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also *that* other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

the Church of Alexandria should send timely notice to other principal Churches of the day on which the true Easter would occur in the ensuing year, and that thus an uniform practice should be maintained throughout the Christian world.¹ It was not, however, until the eighth century that the computation of Easter was settled on sufficiently accurate calculations to ensure uniformity;² and the Church of England retained, for some ages, a modified form of the Jewish method, which was not wholly banished from the northern parts of the island until A.D. 714. These two methods of computing Easter may be shortly explained by adding that the Jewish or “Quartodeciman” computation aimed at observing the very day of our Lord’s Resurrection (as we observe the day of His Nativity); while the method which ultimately became universal aims at observing that Lord’s Day as Easter which comes next after the actual anniversary. Each method claimed Apostolic authority from the first: Polycarp, who advocated the Jewish system, declared that it was derived from St. John, with whom he was contemporary; while the Bishops of Rome and others believed themselves to be following a custom handed down to them from St. Peter and St. Paul.

The Anthems instead of “Venite exultemus” represent the primitive custom of Easter morning, when the versicle “The Lord is risen,” and the response “He is risen indeed,” were the formal salutation between Christians. In the ancient rite of the English Church one of these anthems was said in procession before Mattins; and the service was retained in 1549. It may be useful to the reader to see the Latin and English forms side by side.

Salisbury Use.

Prayer Book of 1549.

¶ *Statio et ordo processionis in die Paschæ ante matutinas* ¶ *In the morning afore Matins, the people being assembled*

¹ There is a relic of this practice in the Ambrosian Rite, where the following proclamation of Easter is directed to be made on the Feast of the Epiphany:—

“Annunciatio diei Paschatis per Diaconum.
“Noverit charitas vestra, fratres charissimi, quod annuente Dei et Domini nostri Jesu Christi misericordia, die tali mensis talis Pascha Domini celebrabimus.”

² See note on the “Tables to find Easter.” The Venerable Bede says that the error of the British Church arose merely from its isolated situation, which prevented it from receiving year by year the Synodal decrees respecting the week in which Easter fell. “They did not keep Easter,” he also says, “always on the fourteenth day of the moon with the Jews, as some have imagined, but on Sunday, although not in the proper week.” [Bede’s *Ecc. Hist.* iii. 4.]

cum cruce. Pulsatis omnibus campanis cantetur antiphona.

Christus . . . vivit Deo. Alleluia, Alleluia.

℣. Dicant nunc Judæi quo modo milites custodientes sepulchrum perdiderunt regem ad lapidis positionem quare non servabant petram justitiæ autsepulchrum reddant autresurgentem adoret nobiscum, dicentes, Alleluia, Alleluia.

℣. Surrexit Dominus de sepulchro.

℞. Qui pro nobis pependit in ligno. Alleluia.

Oratio.

Deus, qui pro nobis Filium crucis patibulum subire voluisti, ut inimici a nobis pelleres potestatem: concede nobis famulis tuis ut in resurrectionis ejus gaudiissemper vivamus. Per.

in the Church, these anthems shall be first solemnly sung or said.

Christ . . . living unto God in Christ Jesus our Lord. Hallelujah, Hallelujah. Christ is risen again . . . all men shall be restored to life. Hallelujah.

The Priest.

Shew forth to all nations the glory of God.

The Answer.

And among all people His wonderful works.

Let us pray.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord. Amen.

The present Rubric substituting these Anthems for the Venite was introduced in 1552:³ they were not pointed in 1549.

In the Salisbury Use there was a celebration at a late hour on Easter Eve, probably after midnight; and in the Prayer Book of 1549 two celebrations are directed for Easter Day, the Collect, Epistle, and Gospel for the first of which are those which are still retained; the Epistle being that previously in use on Easter Eve. The second celebration had the Collect which is now used (as it then was also) for the Octave of Easter Day, and the Epistle and Gospel of the ancient Missal.

INTROIT.—When I wake up I am present with Thee. Alleluia. Thou hast laid Thine hand upon me. Alleluia. Such knowledge is too wonderful for me. Alleluia. Alleluia.

³ See note at p. 181.

MONDAY IN EASTER WEEK.

a FERIA II. post Pascha

THE COLLECT.

α. ε. ρ. ρ.

ALMIGHTY God, Who through Thy only-begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts. x. 34-43.

α. ε. ρ. ρ. Rom. 43. Acts 10. 37-43. Eastern. Acts 1. 12-17, 21-26.

PETER opened *his* mouth, and said, Of a truth I perceive that GOD is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which GOD sent unto the children of Israel, preaching peace by JESUS CHRIST; (He is Lord of all;) *that* word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how GOD anointed JESUS of Nazareth with the HOLY GHOST, and with power; Who went about doing good, and healing all that were oppressed of the devil: for GOD was with Him.

And we are witnesses of all *things* which He did, both in the land of the Jews, and in Jerusalem; Whom they slew, and hanged on a tree: Him GOD raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of GOD, *even* to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Which was ordained of GOD to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.

THE GOSPEL. S. Luke xxiv. 13-35.

α. ε. ρ. ρ. Rom. 43. Acts 10. 37-43. Eastern. John 1. 18-28.

BEHOLD, two of [His disciples] went *that* same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed *together*, and reasoned, JESUS Himself drew near, and went with them. But their eyes were holden, that *they* should not know Him. And He said unto them, What *manner* of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of *them*, whose name was Cleopas, answering, said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him. Concerning JESUS of Nazareth, Which was a Prophet mighty in deed and word, before GOD and all the people: and how the chief priests and our rulers delivered Him to be

condemned to death, and have crucified Him. But we trusted that it had been He Which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women *also* of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that *they* had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but Him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not CHRIST to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went; and He made as though *He*

Ps. O Lord, Thou hast searched me out and proved me. Thou knowest my downsitting and mine uprising. Glory be.

EASTER MONDAY.

The extension of the Easter festival through seven days is mentioned by St. Chrysostom in one of his Easter homilies, by St. Augustine in one of his Epistles [lv. ad Januar.], and in the Code of Theodosius, which directed a cessation of labour during the whole of the week. The Sacramentary of St. Gregory contains a service for each day, as does also the Salisbury Missal. Yet there are many ancient precedents for the course taken in the later English rite, which limits the special services to three days. At the Council of Mayence [A.D. 813] a canon was passed which restricted the celebration of Easter to four days. The thirty-seventh Canon of Ælfric [A.D. 957] directs the clergy to charge their people, that they keep the first four days of Easter free from all servile work. A Council of Constance [A.D. 1094] enjoined that Pentecost

and Easter should both be celebrated with three festival days; and these *τριήμερος προθεσμία* are spoken of even by Gregory Thaumaturgus in the third century. There seems, therefore, to have been considerable diversity as to the number of days observed, but a general consent in setting apart several days after Sunday in special honour of the festival of our Lord's Resurrection.

In the margin of his Durham Prayer Book, Bishop Cosin wrote out for use on this day the Collect, "O God, Who for our redemption . . ." which had been formerly appointed for the Procession before Mattins.

INTROIT.—The Lord hath brought you into a land flowing with milk and honey. Alleluia. Wherefore, let the law of the Lord be ever in your mouth. Alleluia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. V. Glory to God in the highest. R. On earth peace, good will towards men.

would have gone further: but they constrained Him, saying, Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another, Did not our heart burn within us,

while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

TUESDAY IN EASTER WEEK.

a Feria III. post Pascha.

THE COLLECT.

a. 5. 聖. 拜.

ALMIGHTY GOD, Who through Thy only-begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one God, world without end. *Amen*

FOR THE EPISTLE. Acts xiii. 26-41.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up JESUS again; as it is also written in the second Psalm, Thou art My SON, this day have I begot-

b. 5. 聖. 拜. Rom. an. Acts 13. 26-33. Eastern. Acts 2. 14-21.

ten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith also in another Psalm, Thou shalt not suffer Thine HOLY ONE to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But He Whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. S. Luke xxiv. 36-48.

JESUS Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said

c. 5. 聖. 拜. Rom. an. Luke 24. 36-47. Eastern. Luke 24. 12-35.

unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honey-comb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behaved

EASTER TUESDAY.

Until 1661 the Collect originally appointed for the second celebration on Easter Day was appointed for use on this day

INTROIT.—He shall give him the water of wisdom to drink. Alleluia. She shall be established in them, and shall not be moved. Alleluia. And shall exalt them for ever. Alleluia. Alleluia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Glory be.

CHRIST to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all

nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SUNDAY AFTER EASTER.

“Dominica I. in Octavis Paschæ.

*THE COLLECT.

ALMIGHTY FATHER, Who hast given Thine only SON to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy SON JESUS CHRIST our LORD. *Amen.*

† S. 聖. 觀.
‡ A. D. 1549.
§ Pref. antiq. Dom.
¶ in Palmis, Feria iv.
** Pamelis Liturg. ii.
564.

[PER CHRISTUM DOMINUM nostrum. Qui innocens pro impiis voluit pati, et pro sceleratis indebite condemnari. Cujus mors delicta nostra detorsit, et resurrectio nobis justificationem exhibuit . . .]

*THE EPISTLE. I S. John v. 4-12.

WHATSOEVER is born of GOD overcometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that JESUS is the SON of GOD? This is He that came by water and blood, *even* JESUS CHRIST; not by water only, but by water and blood: and it is the SPIRIT that beareth witness, because the SPIRIT is truth. For there are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these Three are One. And there are three that bear witness

† Sat. Sunday, as on Easter Day. Ferial, I John 5. 4-10.
‡ 聖. 觀. Roman. I John 5. 4-10.
§ Eastern. Acts 5. 12-20.

in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of GOD is greater: for this is the witness of GOD, which He hath testified of His SON. He that believeth on the SON of GOD hath the witness in himself: he that believeth not GOD hath made Him a liar, because he believeth not the record that GOD gave of His SON. And this is the record, that GOD hath given to us eternal life; and this life is in His SON. He that hath the SON hath life; and he that hath not the SON of GOD hath not life.

• The words “of God” were originally in the MS., but were crossed out. They are in the Greek and the Authorized Version, but not in the Vulgate.

THE GOSPEL. S. John xx. 19-23.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad when they saw the LORD. Then said JESUS

† Sat. Sunday, as on Easter Day. Ferial, John 20. 19-31.
‡ 聖. 觀. Roman. Eastern. John 20. 19-31.

to them again, Peace be unto you: As My FATHER hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the HOLY GHOST. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER

“Dominica II. post Pascha.

*THE COLLECT.

ALMIGHTY God, Who hast given Thine only SON to be unto us both a sacrifice

† S. 聖. 觀.
‡ A. D. 1549.

LOW SUNDAY.

All the days between Easter and its Octave have “in albis” added to them in the Sacramentary of St. Gregory, but the Sunday after Easter is called *Dominica octavas Paschæ*. From a very ancient period, however, it has been called “*Dominica post albas*,” or (as in the Ambrosian Missal), “*Dominica in albis depositis*,” and shortly, “*Dominica in albis*,” because on this day the newly baptized first appeared without the chrisms or white robes which they had worn every day since their baptism on Easter Eve. The popular English name of Low Sunday has probably arisen from the contrast between the joys of Easter and the first return to ordinary Sunday services. On this Sunday, or sometimes on the fourth Sunday after Easter, it was the custom, in primitive days, for those who had been baptized the year before to keep an anniversary of their baptism, which was called the Annotine Easter, although the actual anniversary of the previous Easter might fall on another day. [Micrologus, lvi.] The Epistle evidently bears on this custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connection with the Risen Christ, the source of our regeneration. The ancient writer just referred to suggests the reflection, that if we celebrate the anniversary of that day when we were born to eternal

death through original sin, how much rather ought we to keep in memory the day when we were new born into eternal life?¹

The Collect appointed for this Sunday in 1549 was that now in use; being the same that was appointed for the second communion on Easter Day, and for Easter Monday and Tuesday. In 1552, when the special service for this second communion was discontinued, the Collect at present in use on Easter Day was substituted. In both cases Low Sunday was regarded as the Octave of Easter, according to the ancient rite; but in 1661 the original Collect of the day was restored at the suggestion of Cosin, the change that had removed it from use on Easter Day being overlooked, and thus the ritual symmetry of the two services was marred.

INTROIT.—When I wake up I am present with Thee. Alleluia. Thou hast laid Thine hand upon me. Alleluia. Such knowledge is too wonderful for me. Alleluia. Ps. O Lord, Thou hast searched me out and proved me. Thou knowest my downsitting and mine uprising. Glory be.

THE SECOND SUNDAY AFTER EASTER.

The Eucharistic tone of the Scriptures used begins now to

¹ In the Lectionary of St. Jerome the Pascha Annotinum is set down for the third Saturday after Easter. The Epistle is Rev. v., and the Gospel John iii.

for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily "endeavour ourselves to follow the blessed steps of His most holy life; through the same JESUS CHRIST our LORD. Amen.

a On this reflexive form, see note in Confirmation Service.

THE EPISTLE. 1 S. Pet. ii. 19-25.

THIS is thank-worthy, if a man for conscience toward GOD endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with GOD. For even hereunto were ye called: because CHRIST also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who,

b 5. 聖. 經. Rom. an. 1 Pet. 2. 21-25. Eastern. Acts 6. 1-7.

when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. S. John x. 11-16.

[JESUS said,] I am the Good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the

c 5. 聖. 經. Rom. an. 1 Pet. 2. 21-25. Eastern. Mark 15. 43-16. 8.

Good Shepherd, and know My sheep, and am known of Mine. As the FATHER knoweth Me, even so know I the FATHER: and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.

THE THIRD SUNDAY AFTER EASTER.

Dominica III. post Pascha.

THE COLLECT.

ALMIGHTY GOD, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of CHRIST's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our LORD JESUS CHRIST. Amen.

d 5. 聖. 經. Greg. Gelas. Leo. Dom. ii. post Oct. Paschæ. Mur. l. 301.

ORATIO.

DEUS, Qui errantibus, ut in viam possint redire justitiæ, veritatis Tuæ lumen ostendis; da cunctis qui Christiana professione censentur, et illa respuere, quæ huic inimica sunt nomini, et ea quæ sunt apta sectari. Per DOMINUM.

diverge from the fact of the Resurrection to the results of it, as giving to the Church a Saviour abiding with us for ever. In the Epistle and Gospel He is set forth as the Chief Pastor, the High Priest of the New Dispensation; and His own words, "I am the Good Shepherd," are taken up by His chief Apostle when he calls Him "the Shepherd and Bishop of your souls." The Collect is, however, based on the idea of Christ's holy example as referred to in the first part of the Epistle, and neither in the modern nor in the ancient service is there any recognition of the beautiful parable which our Lord spoke of Himself in the Gospel, except that the first words of it were taken for the "Communion," or sentence sung during the communion of the laity. Durandus states that the Epistle and Gospel concerning the sheep and the Shepherd are connected with a Roman custom of holding councils on this day; but if so, the custom must be more ancient than the days of St. Jerome, in whose Lectionary they are found. It seems probable that Christ's example to His pastors is, however, the idea of the Sunday, not His example to all.

In both Epistle and Gospel (considering the season at which they are used) there must be taken to be a reference to victory gained by suffering. The Good Shepherd would not win His flock by agreeing to the Tempter's suggestion, "All these things will I give Thee, and the glory of them, if Thou wilt fall down and worship me," for that would have been no victory at all: but He won them by giving up His life for them; and the seeming extinction of all hope on Good Friday was the step to that triumph by which the "kingdoms of this world have become the kingdoms of the Lord and of His Christ," the Shepherd and Bishop of our souls. The humble

obedience of the Son of Man, "even unto death," has made Him an Example to all ages, the Leader of an innumerable army of saints, and the Fountain of the pastoral and sacerdotal office, by the ministrations of which men are gathered into the one fold of salvation.

INTROIT.—The earth is full of the goodness of the Lord. Alleluia. By the word of the Lord were the heavens made. Alleluia. Alleluia. Ps. Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful. Glory be.

THE THIRD SUNDAY AFTER EASTER.

On this Sunday the risen Saviour is presented to us as the strength of the regenerate, the Fountain of spiritual ability for all Christians, as well as of pastoral ability for His ministers. For the mystical Presence of Christ is the power by which those who are admitted into the Christian body are able to eschew evil and follow good, and it was this Mystical Presence of which Christ spoke in the words of the Gospel.

During the period which is now being commemorated, the Lord Jesus was seen again by His disciples; and yet they must have been possessed by a conviction that it was not for long, and that their Master was to be taken away from their head as Elijah was from Elisha. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His natural

THE EPISTLE. 1 St. Pet. ii. 11-17.

DEARLY beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify GOD in the day of visitation. Submit yourselves to every ordinance of man for the LORD's sake; whether *it be* to the King, as

a 圣. 经. Rom. 13. 1-7. Eastern. Acts 9. 32-42.

supreme; or unto governours, as unto them that are sent by Him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of GOD, that with well-doing *ye* may put to silence the ignorance of foolish men: as free, and not using *your* liberty for a cloke of maliciousness; but as the servants of GOD. Honour all *men*. Love the brotherhood. Fear GOD. Honour the King.

THE GOSPEL. S. John xvi. 16-22.

[JESUS said to His disciples,] A little while and ye shall not see Me; and again, a little while and ye shall see Me; because I go to the FATHER. Then said *some* of His disciples among themselves, What is this that He saith unto us, A little while and ye shall not see Me; and again, a little while and ye shall see Me; and, Because I go to the FATHER? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now JESUS knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall

b 圣. 经. Rom. 8. 18-25. Eastern. John 5. 1-15.

not see Me; and again, a little while and ye shall see Me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no *man* taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

Dominica IV. post Pascha.

THE COLLECT.

OMNIPOTENT God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through JESUS CHRIST our LORD. Amen.

c 圣. 经. Greg. Gelas. Dom. iii. post Oct. Pascha. Mur. i. 585.

ORATIO.

DEUS, Qui fidelium mentes unius efficit voluntatis, da populis Tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia. Per.

Body as an ever-living Intercession, He could not be seen by the bodily eyes of His little flock; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would be manifestly given to the many, even as if the eyes of all the faithful rested upon His visible Person.

Thus had the Good Shepherd comforted His flock before His Death: and thus in the Divine Service of His Church He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who will look for Him in faith. A Presence which Christ could speak of in such terms as those of this day's Gospel may well be called Real, and in such a Presence His people may well look for that strength of the regenerate which will enable them to fulfil the duties of the regenerate.

When the Collect was first composed, the words, "them that are admitted into the fellowship of Christ's religion" referred especially to those who had been baptized at Easter.

INTROIT.—O be joyful in God, all ye lands. Alleluia. Sing praises unto the honour of His Name. Alleluia. Make His praise to be glorious. Alleluia. Alleluia. Ps. Say unto God, O how wonderful art Thou in Thy works, through the greatness of Thy power. Glory be.

THE FOURTH SUNDAY AFTER EASTER.

The Collect for this day originally, *i.e.* in 1549, stood in English exactly as it stands in the Latin: "Almighty God, Which dost make the minds of all faithful men to be of one will. . . ." Bishop Cosin altered the latter words to "make all men to be of one mind," but the present form was eventually

adopted, and the idea of unity was thus taken out of the Collect. The omission is the more singular, since there is in the Gospel a reference to the Holy Spirit by Whom this unity is effected.

The Epistle and Gospel point in the same direction as those of the preceding Sunday, *viz.* to the good and perfect Gift which would be bestowed upon the Church after, and through, the bodily departure of Christ to heaven. It seemed strange and hard to bear that it should be expedient for Him to go away Who had been the Leader and Benefactor of His disciples and all who were willing to receive Him; but He spoke these words to them beforehand that they might be comforted with some foreshadowing of the glory and blessing of the New Dispensation which was to be perfected in His Resurrection and Ascension; and be prepared for perceiving, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to heaven was a greater gain to them through His mystical Presence than His remaining upon earth could have been. This good and perfect gift, the gift which the Spirit of truth bestows upon the Church, and through the corporate Church on all its individual members, is therefore set before us as we draw near to Ascension Day as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation.

INTROIT.—O sing unto the Lord a new song. Alleluia. For He hath done marvellous things. Alleluia. His righteousness hath He openly shewed in the sight of the heathen. Alleluia. Ps. With His own right hand, and with His holy arm, hath He gotten Himself the victory. Glory be.

THE EPISTLE. S. James i. 17-21.

EVERY good gift, and every perfect gift is from above, and cometh down from the FATHER of lights, with Whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of truth, that we should be a kind of first-fruits of His creatures. Wherefore, my beloved brethren, let every man

a S. 聖. 聖. Rom.
an. as P. B.
Eastern. Acts II.
19-30.

be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of GOD. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL. S. John xvi. 5-15.

JESUS said unto His disciples,] Now I go My way to Him that sent Me, and none of you asketh Me, Whither goest Thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world, of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to My FATHER, and ye see Me no more; of judgement,

b S. 聖. 聖. Rom.
an. John 16. 5-15.
Eastern. John 4.
5-42.

because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the SPIRIT of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the FATHER hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER.

Dominica V. post Pascha.

THE COLLECT.

LORD, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our LORD JESUS CHRIST. Amen.

c S. 聖. 聖. Greg.
Gelas. Dom. iv.
post Oct. Paschæ.
Mur. i. 585.

ORATIO.

DEUS, a Quo cuncta bona procedunt; largire supplicibus Tuis ut cogitemus, Te inspirante, quæ recta sunt, et Te gubernante, eadem faciamus. Per DOMINUM.

THE EPISTLE. S. James i. 22-27.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the

d S. 聖. 聖. Rom.
an. as P. B.
Eastern. Acts 16.
16-34.

work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before GOD and the FATHER, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. S. John xvi. 23-33.

VERILY, verily I say unto you, Whatsoever ye shall ask the FATHER in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs,

e S. 聖. 聖. Rom.
an. John 16. 23-33.
Eastern. John 9.
1-38.

but I shall shew you plainly of the FATHER. At that day ye shall ask in My Name: and I say not unto you, that I will pray the FATHER for you; for the FATHER Himself loveth you, because ye have loved Me, and have believed that I came out from GOD. I came forth from the FATHER, and am come into the world: again, I

ROGATION SUNDAY.

The fifth Sunday after Easter being the first day of the week in which the Rogation days occur, has taken its name from them, and is usually called Rogation Sunday. The striking appropriateness of the Gospel, which contains our Lord's words about asking in His Name, seems to indicate that it was either chosen for this day on account of its position with reference to the Rogation days, or that the latter were appointed to be observed on the three days following because the Gospel already distinguished this as the Sunday concerning Asking. Both the Epistle and Gospel are found in the Lectionary of St. Jerome; and as the Rogation days are

generally said to have been instituted in the fifth century, the latter seems the more probable theory. The Collect has an evident connection with the purpose of the Rogation days; and so, perhaps, has the latter part of the Epistle. Bishop Cosin wished to insert a new rubric at the end of the Gospel, "This Collect, Epistle, and Gospel shall be used only upon this day."

INTROIT.—With the voice of singing declare ye, declare ye. Alleluia. Utter it even to the end of the earth, say ye that the Lord hath redeemed His people. Alleluia. Alleluia. Ps. O be joyful in the Lord, all ye lands. Sing praises unto the honour of His Name. Make His praise to be glorious. Glory be.

leave the world, and go to the FATHER. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from GOD. JESUS answered them, Do ye now believe? Behold, the

hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the FATHER is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

THE ASCENSION DAY.

In Die Ascensionis Domini.

THE COLLECT.

GRANT, we beseech Thee, Almighty GOD, that like as we do believe Thy only-begotten SON our LORD JESUS CHRIST to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. Amen.

^a S. H. B. Greg. in Ascens. Domini. Mur. ii. 85. Comp. Gelas. Mur. i. 538.

ORATIO.

CONCEDE quæsumus omnipotens DEUS, ut qui hodierna die Unigenitum Tuum Redemptorem nostrum ad cælos ascendisse credimus, Ipsi quoque mente in celestibus habitemus. Per eundem DOMINUM nostrum.

FOR THE EPISTLE. Acts i. 1-11.

THE former treatise have I made, O Theophilus, of all that JESUS began both to do and teach, until the day in which He was taken up, after that He through the HOLY GHOST had given commandments unto the Apostles whom He had chosen: to whom also He shewed Himself alive after His passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of GOD: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the FATHER, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the HOLY GHOST not many days hence. When they therefore were come together, they asked of Him, saying, LORD, wilt Thou at this time restore again the kingdom to Israel?

^b S. H. B. Rom. as in P. B. Eastern. Acts i. 1-12.

And He said unto them, It is not for you to know the times or the seasons, which the FATHER hath put in His own power. But ye shall receive power after that the HOLY GHOST is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, Which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.

THE ROGATION DAYS.

On the authority of St. Gregory of Tours (who wrote in the latter part of the sixth century) the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Vienne, A.D. 452. A terrible calamity is said to have occurred to the diocese or city of Vienne (by earthquake and fire, and by the incursion of wolves and other wild beasts), on account of which Mamertus set apart the three days before Ascension Day as a solemn fast, during which processions with Litanies were to be made throughout the diocese. [See Introduction to the Litany.] The custom is supposed to have been taken up by other dioceses, and to have extended itself from France to England, but not to have been recognized at Rome until the eighth or ninth century. A more probable account is that the Rogation Days were instituted at some earlier period, for the purpose of asking God's Blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance in deprecation of God's anger with reference to the special troubles of his day.

There was a Collect, Epistle, and Gospel for the Rogation Days in the Salisbury Missal, but these were not retained in the Prayer Book, although there is a Homily in three parts "for the days of Rogation week,"¹ and an "Exhortation to be spoken to such Parishes where they use their Perambulations in Rogation week, for the oversight of the bounds and limits of their town." Bishop Cosin proposed to supply this omission, and wrote the following in the margin of the Durham Prayer Book:—

THE COLLECT.

"Almighty God, Lord of Heaven and Earth, in Whom we live, and move, and have our being; Who dost good unto all men, making Thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; favourably behold us Thy people, who call upon Thy Name, and send us Thy Blessing from heaven in giving us fruitful seasons, and filling our hearts with food and gladness; that both our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church through Jesus Christ our Lord. Amen."²

A Collect was also proposed by the Commission of 1689, which is worthy of being placed beside that of Bishop Cosin:—

"Almighty God, Who hast blessed the earth that it should be fruitful, and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the

² This Collect first appears in Cosin's *Devotions*, originally printed in 1626. It is not quite so rhythmical as some others of his composition, and perhaps the following form of it is better adapted for intonation:—

"Almighty God, Lord of Heaven and Earth, in Whom we live, and move, and have our being; Who dost cause Thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust: we beseech Thee, favourably to behold Thy people who call upon Thee, sending Thy Blessing down from heaven to give us a fruitful season: that both our hearts and mouths being continually filled with Thy goodness, we may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen."

In the same volume there is another admirable Collect for the Ember Week in September, which would be a most suitable one to use for a Harvest Thanksgiving Celebration.

¹ The title of this Homily, "That all good things come from God," seems to be suggested by the Collect for the Sunday.

SUNDAY AFTER ASCENSION DAY.

Dominica infra Octav. Ascensionis.

THE COLLECT.

GOD the King of Glory, Who hast exalted Thine only SON JESUS CHRIST with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine HOLY GHOST to comfort us, and exalt us unto the same place whither our SAVIOUR CHRIST is gone before, Who liveth and reigneth with Thee and the HOLY GHOST, one God, world without end. *Amen.*

a. S. 聖. Greg. Gelas. Antiph. Mur. i. 590

b. Mozarabic [Brev.]

^aANTIPH. AD VESP. IN DIE ASCENS.

O REX Gloriæ, DOMINE virtutum, Qui Triumphator hodie super omnes cælos ascendisti, ne derelinquas nos orphanos, sed mitte promissum PATRIS in nos Spiritum veritatis. Alleluia.

[^bOmnipotens DEUS PATER gloriæ, Qui DOMINUM nostrum JESUM CHRISTUM suscitasti a mortuis, collocans Illum ad dexteram Tuam super omnem principatum et potestatem, etc.]

THE EPISTLE. 1 S. Peter iv. 7-11.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as

c. S. 聖. Rom. an as P. B. Eastern. Acts 20. 16-36.

good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of GOD: if any man minister, let him do it as of the ability which GOD giveth; that GOD in all things may be glorified through JESUS CHRIST, to Whom be praise and dominion for ever and ever. *Amen.*

THE GOSPEL. S. John xv. 26, and part of Chap. xvi. 4.

WHEN the Comforter is come, Whom I will send unto you from the FATHER, even the SPIRIT of truth, Which proceedeth from the FATHER, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the

d. S. 聖. Rom. an as P. B. Eastern. John 17. 1-3.

time cometh, that whosoever killeth you will think that he doeth GOD service. And these things will they do unto you, because they have not known the FATHER, nor Me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

WHITSUNDAY.

In Die Pentecostes.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people by the sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one God, world without end. *Amen.*

e. S. 聖. Greg. die Sancto Pentecostes. Mur. ii. 90.

ORATIO.

DEUS, Qui hodierna die corda fidelium SANCTI SPIRITUS illustratione docuisti; da nobis in eodem SPIRITU, recta sapere, et de Ejus semper consolatione gaudere. Per DOMINUM nostrum. In unitate ejusdem.

SUNDAY AFTER ASCENSION.

This day was anciently called by the significant name of "Dominica Expectationis." Being the only Lord's Day which intervened between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command of their Master, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." [Acts i. 4.]

The Collect for this day is an expansion of the ancient Antiphon to the Magnificat on Ascension Day; and has a special interest in the English Church from the fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the Festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect.

The alteration of the ancient form, which is addressed to the ascended "King of Glory" of the twenty-fourth Psalm, into a prayer addressed to the Father, is to be regretted. It was probably prompted by the principle of offering prayer chiefly to the Father through the Son. But its present form jars strangely with Scriptural ideas in Psalm and Gospel.

The day itself, within the octave of the Ascension, may be properly considered as a continuation of that festival, but commemorating especially the session of our Lord at the right hand of the Father.

INTROIT.—Hearken unto my voice, O Lord, when I cry unto Thee. Alleluia. My heart hath talked of Thee, Seek ye My face. Thy face will I seek. O hide not Thou Thy face from me. Alleluia. Alleluia. Ps. The Lord is my light and my salvation, whom then shall I fear? Glory be.

WHITSUNDAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church for ever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenæus [*Fragm. de Pasch. in Justin Mart.*] and Tertullian [*de Coron. 3, de Idol. 14, de Bapt. 19, de Orat. 23*], the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Gelsus. [viii.]

* FOR THE EPISTLE. Acts ii. 1-11.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the HOLY GHOST, and began to speak with other tongues, as the SPIRIT gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and

α. 5. 聖. 經. East.
ern as P. B.
Roman. Acts 10.
34-47.

were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

* THE GOSPEL. S. John xiv. 15-31.

[JESUS said unto His disciples,] If ye love Me, keep My commandments. And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever; even the SPIRIT of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My FATHER, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My FATHER, and I will love him, and will manifest Myself to him. Judas saith unto Him, (not Iscariot,) LORD, how is it that Thou wilt manifest Thyself unto us, and not unto the world? JESUS answered and said unto him, If a man love Me, he will keep My words, and My FATHER will love him, and We will come unto him, and make Our abode with

β. 聖. 經. Rom.
an. John 14, 23-31.
Eastern. John 7.
37-5. 12.

him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the FATHER'S Which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, Which is the HOLY GHOST, Whom the FATHER will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the FATHER: for My FATHER is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the FATHER; and as the FATHER gave Me commandment, even so I do.

The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament to the Jewish feast, and has precisely the same meaning as Quinquagesima, Pentecost being the *fiftieth day* from the morrow of the Passover Sabbath. The English name seems to be Whitsun Day, not Whit Sunday,¹ and Neale suggested its derivation from the Greek through the German Pfingsten. In mediæval English it is spelt both White Sunday and Wit Sunday; the first name appearing to be associated with the chrismos of the newly baptized; and the second with the outpouring of wisdom (or, in old English, "wit") upon the Church by the Holy Ghost on this day.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of priests, and an holy nation." [Exod. xix. 5, 6.] But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered (with appointed burnt-offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be "a chosen generation, a royal priesthood, an holy nation, a peculiar people" [1 Pet. ii. 9]; and this

separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day also the "Corn of Wheat" (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those five thousand the "One Bread" [1 Cor. x. 17] of the Lord's mystical Body, a firstfruits offering to God of the Church which had been purchased with His Blood.

The Collect for Whitsunday was formerly used every day at Lands, and was translated into English at least a century and a half before the Prayer Book was set forth. It appears in all the English Prymers which preceded the Prayer Book, and the ancient version given on Whitsun Monday seems to have furnished some phrases to the translation now in use on this day.

Whitsun Week is one of the canonical Ember seasons, the summer ordinations taking place on Trinity Sunday.

On Whitsunday (June 9th), in the year of our Lord 1549, the Book of Common Prayer in English was first used instead of the Latin Offices. That day was doubtless chosen (for copies were printed and ready some time before) as a devout acknowledgement that the Holy Ghost was with the Church of England in the important step then taken. May He ever preserve these devotional Offices from the attacks of enmity or unwisdom, and continue them in that line of Catholic unity wherein He has guided the Church hitherto to keep them.

INTROIT.—The Spirit of the Lord filleth the world. Alleluia. And that which containeth all things hath knowledge of the voice. Alleluia. Alleluia. Alleluia. *Ps.* Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him. Glory be.

¹ In the West Riding of Yorkshire it is the common custom to say "Whissan Sunday," "Whissan Monday," "Whissan Tuesday," and "Whissan-tide." There is a long and instructive, but by no means conclusive, article on the etymology of the name in SKERT'S *Etymological Dictionary of the English Language*.

MONDAY IN WHITSUN WEEK.

a Feria II. post Pentecosten.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. *Amen.*

a. S. 39. 4. Fourteenth century. Prymer Version. M. K. iii. 31.

[**G**OD, that tauztist the hertis of thi feithful seruantis bi the liznyng of the hooli goost: graunte us to saoure riztful thingis in the same goost, and to be ioiful euermore of his counfort. Bi crist our lorde. So be it.]

FOR THE EPISTLE. Acts x. 34-48.

THEN Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The Word which God sent unto the children of Israel, preaching peace by JESUS CHRIST; (He is LORD of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how GOD anointed JESUS of Nazareth with the HOLY GHOST, and with power; Who went about doing good, and healing all that were oppressed of the devil: for GOD was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem; Whom they slew, and hanged on a tree: Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of GOD; even to us

b. S. 39. 4. Roman. Acts 10. 42-48. Eastern. Eph. 5. 8-19.

who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Which was ordained of GOD to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the HOLY GHOST fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the HOLY GHOST. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the HOLY GHOST as well as we? And he commanded them to be baptized in the Name of the LORD. Then prayed they him to tarry certain days.

THE GOSPEL. S. John iii. 16-21.

GOD so loved the world, that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His SON into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten SON of God.

c. S. 39. 4. Roman. Matt. 18. 10-20. as F. B. Eastern.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN WEEK.

a Feria III. post Pentecosten.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the

a. S. 39. 4.

WHITSUN MONDAY.

In the Epistle and Gospel for this day we find a trace of the primitive custom of Baptism at Whitsuntide; the one narrating the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of Baptism took one of its most primitive names, that of "Illumination." This still serves to point out a purpose in the extension of the Festival. For the Holy Ghost came into the Church not only to inspire the Apostles for their work, which was to be but for a generation, but also to abide with the Church in a perpetual Ministry derived from those Apostles, and a continual ministration of the gift of grace by their means. Hence the days following Whitsunday are a memorial of that abiding of the Comforter which our Lord promised, that He might be "the Giver of Life" to the world, in the bestowal of union with Christ by Baptism, Confirmation, and the Holy Communion.

INTROIT.—He fed them also with the finest wheat flour. Alleluia. And with honey out of the stony rock should I have satisfied thee. Alleluia. Alleluia. Alleluia. *Ps.* Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. Glory be.

WHITSUN TUESDAY.

On the Tuesday of Whitsun Week there is a reference to another work of the Holy Ghost, that of Confirmation, the Epistle narrating the confirmation of the first Samaritan Christians by the Apostles Peter and John, after they had been converted and baptized by the Evangelist Philip. In primitive times Confirmation was administered immediately after Baptism, if a Bishop was present, as was mostly the case, and at Whitsuntide it would no doubt be invariably given to the newly baptized at once, from the appropriateness of the season, and the necessary presence of the Bishops in

sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. *Amen.*

“FOR THE EPISTLE. Acts viii. 14-17.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the HOLY

a 5. 第 第. Rom.
as P. B. Rom.
Eastern. Matt. 4.
x. 7. 23-27.

GHOST: (for as yet He was fallen upon none of them; only they were baptized in the Name of the LORD JESUS.) Then laid they *their* hands on them, and they received the HOLY GHOST.

“THE GOSPEL. S. John x. 1-10.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of

b 5. 第 第. Rom.
as P. B. Matt. 4.
Eastern. 23-5. 23.

strangers. This parable spake JESUS unto them: but they understood not what *things* they were which He spake unto them. Then said JESUS unto them again; Verily, verily I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers; but the sheep did not hear them. I am the Door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it more* abundantly.

TRINITY SUNDAY.

In Die Sanctæ Trinitatis.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one GOD, world without end. *Amen.*

c 5. 第 第. Greg.
Dom. Oct. Pente-
cost. Mur. ii. 99,
381.

“ORATIO.

OMNIPOTENS sempiternæ DEUS, Qui dedisti famulis Tuis, in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia Majestatis adorare Unitatem, quæsumus, ut ejusdem fidei firmitate ab omnibus semper munierum adversis. Qui vivis et regnas DEUS. Per.

d Fourteenth century Primer Version. M. R. iii. 31.

[“E]UERLASTYNGE almyzti god that gave us thi seruantis in knowlechyng of verrei

their chief Churches for the Ordinations of the following Saturday or Sunday.

It was doubtless with reference to the preparation of the Candidates for Ordination that the Gospel was selected; pointing out, as it does, that there is only one lawful way of entering into the Ministry of Christ; and that those are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, Whose authority on earth is delegated to the Bishops of His Church. The second lesson at Evensong, 1 John iv. 1-13, points in the same direction.

The Whitsun Ember days are of very ancient institution, probably Primitive. They are alluded to by St. Athanasius [*De fuga sua*] as the fasts of the week following Pentecost, and it is plain that no time of the year would be so naturally chosen for continuing the gift of the Spirit by Ordination, as that which follows immediately upon the day when the Holy Ghost first came to inhabit the mystical Body of Christ, for the purpose of “making able” the Ministers of His Gospel-truth and Sacraments.

INTROIT.—Receive ye the joy of your glory. Alleluia. Giving thanks unto God. Alleluia. Who hath called you into His heavenly Kingdom. Alleluia. Alleluia. Alleluia. Ps. Hear My law, O My people. Incline your ear to the words of My mouth. Glory be.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honour of the Blessed Trinity from a very early age of the Church. In the

Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England; and the Collect is from the Sacramentary of St. Gregory. But the name “Trinity Sunday” was not general until a later period, though it has been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier Offices of the Church. In the Eastern Church this day is the Festival of all holy Martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an Oration upon it. It appears to have been regarded as a separate Festival in the Western world only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Winfrid.¹ Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all Offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British Bishops to some connection with St. John. In this case it is, at least, significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to

¹ Gervase of Canterbury, a contemporary of St. Thomas, asserts that the Feast of Trinity was instituted by St. Thomas of Canterbury soon after his consecration to that see in A.D. 1162, but there can be little doubt it was in some English Office books before that date.