

THE TUTORIAL PRAYER BOOK

FOR THE TEACHER, THE STUDENT,
AND THE GENERAL READER

Edited by

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*προσεύχομαι τῷ πνεύματι,
προσεύχομαι δὲ καὶ τῷ νοῷ.*

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In Memoriam

IOANNIS HARRISON, S.T.P.,

(MDCCKIV—MDCCLXXXIII),

PRESBYTERI ECCLESIE ANGLICANÆ,
QUI,

VERBIS FIDEI ET BONÆ DOCTRINÆ ENUTRITUS,
OPERARIUS INCONFUSIBILIS,

VERBUM VERITATIS RECTE TRACTANS,
IDONEUS FACTUS EST MINISTER NOVI TESTAMENTI;

ATQUE PRÆCIPUE LABORAVIT,
SCRIPTURAS PATRUM ASSIDUE SCRUTATUS,
QUUM ANTIQUORUM, TUM ANGLICANORUM,

ILLORUM DOCTRINAM
DE CENA DOMINI

CUM SCRIPTURIS SANCTIS CONGRUERE,
APERTE ET PERITE DEMONSTRARE;

ITAQUE ERGO
DEFUNCTUS ADHUC LOQUITUR

PREFACE

SINCE the appearance in 1832 of Palmer's 'Origines Liturgicæ,' an ever-increasing amount of valuable information has been published respecting the history of the Prayer Book: its relation to Eastern Liturgies, to Latin Service Books, and to the Books of the Continental Reformers: the structure of its Offices: the exposition of its contents: the principles upon which it is composed: and the spirit in which it is to be interpreted. The knowledge thus accumulated has in great measure to be sought for in separate works, written for specialists, and confined to particular fields of inquiry. In those treatises which attempt to cover the whole ground, the tendency has been to the production of volumes either too bulky and diffuse, or too meagre and superficial. A need exists, therefore, which has found expression in influential quarters, of a comprehensive and yet concise manual harvesting the fruits of previous liturgical research.

The aim of the present undertaking, as the title indicates, is to act in the capacity of a private tutor, whose duty it is to help the reader over difficult styles, to furnish him with essentials, to elucidate the subject in a systematic manner, to keep him well abreast of the latest investigations, and throughout to consider his interests as a student.

The following description of some of the features of this book will serve to show how it is proposed to attain this end.

Tables have been prepared, systematically drawn up to tell their own tale in a simple yet striking manner. Such tabular presentation will prove more helpful than pages of matter, which often tend rather to bewilder than to enlighten.

Scientifically-constructed Analyses have been introduced wherever serviceable. By their aid the structure of the various Offices is given in a manner which renders their study easy, and the lines of thought in the Canticles, longer prayers, and other parts calling for such treatment, are clearly exposed to view. Frequently writers fail to furnish analyses, possibly because they do not sufficiently realize their paramount importance for the majority of students. The new feature of inserting brief historical notes into the analyses, will, it is believed, prove a welcome combination.

The Structural Display of the Text itself, as already used by one of the Editors in elucidating St. Paul's Epistles, has been adopted for those long sentences and intricate paragraphs which require to be so exhibited that their meaning and the relation of their parts may at once be manifest to the eye and readily grasped by the mind. 'The Preface,' for example, seems especially to demand such treatment. Owing to its antiquated style it is far too little read; its structural display, it is hoped, therefore, will induce the reader to make it a matter of careful study.

Exposition has been carried out as concisely as is consistent with clearness. Care has been taken to avoid being on the one hand Apostles of the obvious, and on the other hand Avoiders of the obscure. When needed, as, for instance, in the case of the Athanasian Creed, a running comment has been introduced, which strikes the happy mean between a paraphrase and a formal exposition.

The difficulty and discouragement experienced in **Comparing the Various Editions of the Prayer Book** are universally known. For these editions are not readily accessible, and even when they are to hand, it is a very tedious process to mark their differences, though one has the practised eye of a technically trained reader. By the method here adopted all variations of any importance are at once brought to the reader's notice, and he can leisurely examine them. The following example will suffice to show the simplicity and suggestiveness of the method:—

1549. 'An order for **Matins** daily through the year.'
 1552. 'An order for **Morning Prayer** daily throughout the year.'
 1662. 'The Order for **Morning Prayer**,' etc.

The **General History of the Prayer Book** is outlined in a separate section; and to each Office when necessary there is a historical introduction.

Brief **Biographical Sketches** are given of those whose writings have been laid under contribution in the compilation of the Book of Common Prayer.

For the usual **Glossary** have been given **Classified Lists** in cases where the technical terms are sufficiently numerous, e.g., in connection with the Trinitarian controversy and the 'Ornaments.'

A consideration of the above features of the Book will show its utility for all classes of readers. The Clergy will have notes suitable for much-needed lectures on the Book of Common Prayer; the Student will have material which will enhance the value of the lectures he attends and the books he consults; the Sunday School Teacher will be able more effectively to impart instruction, having before him a logical and historical presentation of facts; while the intelligent layman will be able to find new beauties in the Services in which he takes part.

The following is a list of the portions assigned, in whole or in part, to other writers by the Editors:—

Act of Uniformity.

Benjamin Whitehead, B.A., of the Middle Temple, Barrister-at-Law. Author of *Church Law*, etc.

Notes on the Prefaces.

and

Rules concerning Psalter and Lectionary.

Rev. C. S. Wallis, M.A., Vice-Principal of St. John's Hall, Durham.

Titles and Rules for the Moveable and Immoveable Feasts, etc.

Rev. A. W. Greenup, D.D., Litt.D., M.R.A.S., Principal of St. John's Hall, Highbury, Dean of the Faculty of Theology of London University. Co-editor of *The Revised Version of the N.T. with Fuller References*; Editor of *The Yalkut ha-Makiri on the Minor Prophets*, etc.

The Collects, Epistles, and Gospels.

Walter A. Limbrick, Diocesan Reader for London, etc.

A History of Confirmation.

Rev. Canon Dyson Hague, M.A., Rector of Bishop Cronyn Memorial Church, London, Ontario; Lecturer, Wycliffe College, Toronto, and Examining Chaplain to the Bishop of Huron. Author of *The History of Confirmation*, etc.

Introduction to the Forms of Prayer to be used at Sea ;**Introduction to the Ordinal ;****Forms of Prayer with Thanksgiving ;**

and

Introduction to the XXXIX Articles.

Rev. F. S. Guy Warman, D.D., Principal of St. Aidan's College, Birkenhead.

Classified Lists.

Rev. G. E. Weeks, B.D., LL.D., Vicar of St. John's, Lowestoft.

Exigencies of space compelled a reluctant abandonment of certain work prepared for the Editors, notably a fuller treatment of the Articles from the pen of the Rev. Bernard C. Jackson, M.A.

The Editors desire to acknowledge the assistance of several others, amongst whom gratitude demands the mention of the Revs. F. J. Hamilton, D.D., F. B. Heiser, M.A., Chas. Werninck, Messrs. F. T. Peachey, Edwin W. Fletcher, and Charles Higham. It is pleasant to record the courteous and readily granted services of Mr. Alfred R. James and the remainder of the Staff in the Office of the Harrison Trust.

It remains to add that the full responsibility for each part of the book must rest upon the Editors, more especially as the desire to preserve uniformity of plan compelled a somewhat free handling of the various contributions.

September 2nd, 1912.

PREFACE

TO THE SECOND IMPRESSION

THE gratifying call for a second impression, within ten months of the issue of the first 5,000 copies, offers an opportunity to acknowledge criticisms, public and private. Our critics have been of two kinds.

Many, actuated by sympathy with the work as a whole, have contributed both corrections and suggestions of improvement, which have been thankfully received and, as far as feasible, adopted. Amongst these criticisms, those of the Rev. Harold Smith and Mr. J. T. Tomlinson deserve a special expression of deep obligation. The Editors are glad to be able to announce that the alterations which they have made, although technically important, do not affect the main teaching of the book.

Others have offered criticism which amounts to a condemnation of the principle upon which the book is produced, i.e. the principle of strict adhesion to the meaning of the Book of Common Prayer as intended by its Compilers and Revisers, and as accepted by the Church of England until the rise of the Tractarian School of interpretation. Such criticism, expressed sometimes in terms of kindly regret, sometimes in tones of cold disapprobation, was not altogether unexpected; and does not call for any lengthy refutation. The Book has been charged with narrowing the wise inclusiveness of the Church of England, a charge which can only justify itself by a fanciful, though common idea as to the extent of that inclusiveness. The liberty granted by the Church of England includes such matters as the following, namely that no more is to be demanded of a layman seeking admission into the Church than belief in the fundamental

articles of the Christian Faith, as expressed in the Apostles' Creed: that no private theory of the Inspiration of Holy Scripture and the Second Coming is to be enforced upon any member, clerical or lay: and that the Book of Common Prayer itself allows of latitude (often grievously transgressed) in regard to the saying or singing of portions of the Offices, and the frequency of the administration of the Lord's Supper. Upon these and similar points *The Tutorial Prayer Book* cannot justly be accused of ignoring the Church's inclusiveness. Unfortunately, since the first appearance of Tract xc., and especially during the last twenty years of reluctance to interfere with the spread of Tractarianism, the idea has become common that the Prayer Book is framed for an inclusiveness which the history of its compilation emphatically and expressly rejects. Hence we find that the Offices, particularly the Communion Office, are interpolated: vesture once discarded, and still illegal, is re-introduced: and those very dogmas, for the denial of which its chief Compilers were burnt at the stake, are boldly asserted to be the teaching of the Prayer Book.

The welcome extended to the work by Irish Churchmen has led to an additional article in the Appendix, upon the distinctive features of the Irish Book of Common Prayer, from the expert pen of the Rev. T. J. Pulvertaft.

July 2nd, 1913.

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THE STORY OF THE PRAYER BOOK

IN OUTLINE

THE Book of Common Prayer cannot be historically separated from the Reformation. Every sound investigation into the preludes, causes, and consequences of the Reformation must illuminate a book which is its devotional and doctrinal exposition. Nevertheless, the Book has a story of its own, the details of which lie ready to the student's use in the treatment of the various documents, services, etc., which forms the bulk of this Manual; here it is proposed to set forth the outlines of the story, disregarding as far as possible both the intricacies of historical disputation, and such minutiae as make it difficult to ‘see the wood for the trees.’

The story has a very early beginning; for, apart from such justification of the use of a liturgy as may be derived from Old Testament precedents, the Hymnology of the Prayer Book is chiefly drawn from that source, the Decalogue is its standard of piety, and it follows the Lord and His Apostles in honouring the revelation unto the fathers by the prophets. The absence of liturgical regulations in the New Testament—while it justifies the claim of Article XXXIV, that every particular or national Church has the right to make its own arrangements for public worship—must not be understood as excluding the duty of making some provision for such worship under the New Covenant. The old controversy between precomposed forms of prayer and what is called ‘extempore prayer’ has practically spent itself. The recognition of the need and utility of both, according to circumstances, has become so prevalent as to cause wonder at the vigour of language once used to defend or attack either practice. All are now ready to see in the Lord's Prayer, and the legitimate deductions from such passages as Acts iv. 24; Eph. v. 14, 19; 1 Tim. iii. 16, divine sanction of set forms of prayer and praise as aids to public worship; while the universal desire to include in prayer the special needs of time and place, has transformed this question from one of controversy to practical attempts to meet those needs. Such attempts are quite in keeping with the records of the earliest

The Devotional Embodiment of the Reformation.

Its Roots in O. and N.T.

sub-Apostolic times, as is clear from the *Didachè*, where forms are provided to protect public worship from ministerial inefficiency, while freedom is given when no such inefficiency is to be suspected.*

In the long period which divided the Primitive Church from the Church of the sixteenth century, amid many changes marking sad declension from scriptural purity of worship, there were many rich contributions to the devotional worship of the Church as a whole, and it is the peculiar glory of the Church of England, that, in the rejection of unscriptural ceremonial and doctrine, that which was pure and serviceable was carefully conserved. Perhaps insufficient justice is done to the compilers of the 1549 Prayer Book, in the failure to recognize adequately the admirable historical temper which could patiently sift out and retain forms of prayer worthy of perpetuation, at a time when their use was associated with pernicious error, and the temptation therefore offered itself to make a complete breach with the past. Illustrations of this discriminating judgment will readily occur to every one, and however sharp may be the discussion as to the wisdom of retaining this or that detail, no one will regret that such an ancient hymn as the *Gloria in Excelsis*, or such prayers as the Collects, were left to link the very expression of our public worship with that of bygone generations of Christians.

However, when due regard has been paid to the preservation of ancient elements, it remains to acknowledge that largely in substance and still more in form, the Prayer Book is the outcome of the Reformation, intimately bound up with its guiding principles.

(1) The principle of local independence runs through every age of the English Church, and that without any desire to separate from the Body of Christ. The Celtic Church was not more keenly resentful of the attempts of Augustine to introduce Roman customs as law, than was William the Conqueror chary of admitting the growing claims of the Papacy; the Saxon Church was as really opposed to the policy of Wilfrid, as any Norman or Plantagenet monarch to the ecclesiasticism of an Anselm or a Becket. The succession of Statutes in the fourteenth century, restraining the papal hand in English affairs, was but the concise and concrete expression of a feeling which animated all classes of Englishmen who were not identifying their own advancement with papal aggression. The mean selfishness of a John, or the political exigencies of a Henry IV, might postpone the final repudiation of the Pope's claims to domination, but could not finally overcome a

* See pp. 224, 225

purpose which Wyclif had openly shown to be right and proper, and which the instinct of the nation ever held firm. When the breach at last came, whatever the immediate cause might happen to be, even if it were the matrimonial troubles of one man, the real cause was the indefeasible right of England to govern itself in matters of religion as well as of state. The Prayer Book is, therefore, the nation's assertion of its own right to regulate its public worship.

(2) If the first principle was that of religious freedom, the other was an even more sacred one, the principle of the authority of Holy Scripture. While the arrogant claims of the Popes were being undermined by the spiritual bankruptcy of their ecclesiastical system, as well as by resentment against their political demands, while the successive failures of monasticism and of the orders of friars to revive true religion were casting a lurid light upon the spiritual value of the novel dogmas grafted upon Christianity, a force was gradually being called into existence which would complete that disgust with Romanism, already founded upon experience. It would be difficult to exhaust the names of even the known contributors to the revival of learning, commencing really long before the period usually associated with that title. But the name of Wyclif stands out pre-eminently as that of one who began to see that the reform of faith and morals in the Church was only to be achieved by a return to the one authoritative rule of faith, and that the whole Church, ministry and laity alike, must possess that source of light, if anything permanent were to be achieved. In God's providence it was not yet decreed that the Printing Press should be introduced to make copies of His Word an easily acquired possession. Nevertheless, so many copies of Wyclif's Version have survived not only the ravages of time, but the eager and vigorous efforts of more than a hundred years to get rid of them, that one can understand both why the Lollards managed to persist, and why Reformation views spread still more rapidly when the Bible was printed. It was as impossible then, as it is now, to read that Book as the one authoritative revelation of God and His salvation, without at once perceiving the incongruity of the whole papal system, doctrinal and hierarchical, with what is there revealed. The Book of Common Prayer is the direct outcome of the Bible in English; its doctrine, its wording, its very contents, are mainly drawn from that Book; and its place in the hearts of the bulk of those who have ever used it, is assured by its manifest acknowledgment of that only source of authority in matters of faith.

Under these two principles, the right to national and local freedom, and the sole authority of Holy Scripture, may be grouped

(2) Supreme Authority of Holy Scripture.

Secondary Causes.

Its Discriminating Conservatism.

Reformation Principles.

1) Liberty.

all the subsidiary events, which, tending to the support of one or other, ushered in the Reformation, and the Prayer Book as its devotional manifesto. It is possible to find fault with one and another of those who figured prominently in the tangled and tortuous policies of the Reformation period: it is often justifiable to criticize the method in which things right in themselves were done. In a word, it is true to say that the giants as well as the pigmies of the Reformation were no more sinless than the participators in the transactions of any other age; but it is not possible, save at the cost of true insight, to attribute the Reformation to the errors of its promoters. He who is able to understand from his own knowledge of Holy Scripture, that the Roman system could not survive the dissemination of Bible-truth, can afford to smile at the attempts to explain away the Reformation by Henry's efforts to obtain a divorce from Catherine, or to narrow it down to a mere solution of the bonds which bound England to the Vatican. The Prayer Book constitutes a sufficient answer to all such theories, however learnedly advanced; that product of England's freedom from any but God's authority, written in the English tongue for the English people, witnesses to a spiritual movement in which the presence of accidental accompaniments of lower origin only teaches the oft-taught lesson of the over-ruling goodness of God.*

Direct anticipation of the issue of an English Book of Common Prayer was not wanting in the reign of Henry VIII. Mediæval Primers, containing some devotions in the vernacular, offered both a model and a name to the reformers who desired a means of providing for the spiritual needs of the commonalty. Setting aside those published in foreign lands, the first Primer printed in England, *Marshall's Primer*, dates from 1534, though it is best known from the 1535 Edition. Its attack upon the papacy and upon superstitions inherent in that system, occasioned its partial suppression, and the issue of something more authoritative to take its place, the *Bishops' Book* of 1537, which represented generally the moderate amount of reform contained in the *Ten Articles* of 1536, the first doctrinal symbol of the Church of England. But *Hilsey's Primer*, arranged under the supervision of Cranmer, 1539, more literally took the place of the earlier Primers, being more suitable for popular use. The reactionary *Six Articles* of 1530 are somewhat reflected in the *King's Book*, † 1543, which superseded

* On pp. 576 ff. is given a summary of the enactments and publications which contributed to the religious and political breach with Rome.

† Notwithstanding the reactionary tendency observable in the *King's Book*, it is well to recollect that it was in 1543 that the *English Bible* made its way for the first time into public worship, a chapter being read after the *Te Deum* and *Magnificat* at Mattins and Evensong.

the *Bishops' Book*, but Cranmer had succeeded in preventing publication of the *Rationale* prepared by the reactionaries in 1540. Meanwhile, the *Sarum Use* itself was being submitted to revision. The *Breviary* had been newly edited in 1516 and in 1531, and the *Massal* in 1533. In 1542 the *Breviary* was again issued, in a considerably expurgated form, and was ordered to supersede all others. In 1543 Archbishop Cranmer told Convocation that it was the King's will that 'all mass-books, antiphoners, portuises, in the Church of England, should be newly examined, reformed, and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious oraisons, collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture or authentical doctors should be abolished and put out of the same books and calendars; and that the services should be made out of Scripture and other authentic doctors.' The connexion of the work done by the Committee appointed to carry out this command, with the issue of the Prayer Book in 1549, is an abandoned idea. The same year, 1543, saw translations of the Lord's Prayer and the Angelical Salutation laid before the House, and in 1544 the English Litany was ordered for immediate use, and inserted in the new *Primer* of 1545, published with the avowed intention of giving 'to our subjects a determinate form of praying in their own mother tongue.'

On the accession of Edward in 1547, the Reformers were in the ascendancy, and the first Royal *Injunctions* * of the reign were issued, being an advance upon those of 1538. The *First Book of Homilies*, already prepared, was issued at the same time, to explain the doctrinal bearing of the *Injunctions*, and the *Paraphrase of the New Testament* by Erasmus was ordered to be procured for the instruction of the clergy. In December, 1547, Parliament decreed Administration in both kinds, but it was not until March, 1548, that any alteration of the Service-Books

The First Prayer Book. (1) Its Enactment

* These injunctions ordered:—

1. The clergy to preach four times a year against the pretended power of Rome.
2. The removal of images and the use of only two lights on the altar.
3. A copy of the English Bible of largest size and of Erasmus Paraphrase to be placed within each Parish Church.
4. On every holy day when there was no sermon, the Pater Noster, Creed, and Ten Commandments, be recited from the pulpit, after the Gospel, in English.
5. One chapter of the New, and one of the Old Testament, to be read at Mattins and Evensong, respectively, on every Sunday and holy day.
6. The Epistle and Gospel at High Mass to be in English.
7. Processions before High Mass to cease, and the Litany sung in English, kneeling, not chanted in procession.

appeared, and then only the *Order of Communion*, to be used with the *Missal*.* In December, the First Prayer Book was laid before the Commons, passing into Law in January, 1549, just before the completion of the King's second regnal year. The Act enforcing the use of this Book was the first of the four Acts of Uniformity in English History.†

(2) Its
Character.

'The issue of the First Prayer Book was tentative, and in a sense provisional.' Thus Bishop Boyd Carpenter sums up the Book in his *Popular History of the Church of England*, p. 191, and some of its Rubrics expressly recognized this tentative and provisional character. Nevertheless, it is easy to note the advance upon anything hitherto known in English public worship. Besides the all-important change from Latin to English, a thorough doctrinal emendation of the portions retained from the old Service-Books preceded their incorporation into the Prayer Book, the Lectionary was cleared of Mediæval substitutes for Holy Scripture, and such accompaniments of the Roman Mass as Elevation, Adoration, etc., were either omitted, or definitely forbidden. A Gardiner might taunt Cranmer with the possibility of so interpreting the Book as to bring it into line with the *Missal*, but in practice the Romanists found it impossible to do so without surreptitiously supplementing it with Romanist ceremonies not to be found in the Book. The Reformers might be impatient at the caution which the compilers had used, but they could not pretend that its doctrinal features resembled those of the old Breviary, *Missal*, etc. In fact, although how many and important the subsequent alterations have been a glance at comparative tables in this volume will show, yet the examination of any single portion, a Collect, for example, will also show that the utmost pains had been taken to exclude, speaking generally, all that savoured of scriptural inaccuracy.‡

* This *Order* was an English supplement to the Mass, for the use of the laity, until a complete Service-Book should be provided.

† The introduction of the Book into the House of Lords had been preceded by a Parliamentary Debate in December, designed to facilitate the passing of the Book. The publication in English, in 1532, of Bertram's *Treatise on the Lord's Supper*, against the teaching of Paschasius, had been the means of weaning Ridley, and through him Cranmer, from both Transubstantiation and from the doctrine of the Real Presence, and the Debate is most important as displaying Cranmer as the champion of the reformed teaching on the Lord's Supper against those who held both those dogmas. That the 1549 B.C.P. in three places contained wording capable of being interpreted in the sense of the 'real Presence,' must not be supposed to imply that Cranmer altered his views between 1548 and the revision of the 1549 Book, but that the latter was, and was meant to be, a compromise.

‡ Even in the Communion Office, where traces of Mediæval doctrine and ceremonial chiefly lingered, the vast gulf between the Sarum Mass and the English Communion Office may be seen in tabular form on pp. 256-261.

Though the Book scarcely obtained anything like general recognition in the three years of its existence as an authorized liturgy, yet it forms the substratum of our present Book, and its sources are of deepest interest. As already noted, every effort was made to conserve the old Service-Books, where it was possible without doing violence to truth. In this effort the compilers derived great assistance from Quignon's reformed Breviary, prepared at the instigation of one Pope, Clement, and dedicated to his successor, on its publication at Rome in 1535. We are not left to conjecture as to Cranmer's use of Quignon's reformed Breviary, for the British Museum contains Cranmer's draft of a reformed Latin Breviary much on Quignon's lines, and the 1549 Book exhibits incontestable proofs of its influence.* The second source of many a valuable devotional element was the *Consultation* of Archbishop Hermann, of Cologne, composed with the assistance of Bucer and Melancthon, and published in German in 1543, with a Latin Edition in 1545, English 1547. It is noteworthy that where there are variations between the German and English, the B.C.P. follows the German more closely. The *Church Order* of Nuremberg, issued in 1533 by Brentz and Osiander (whose niece Cranmer married, and with whom he was staying in 1532), exercised an influence both direct, through Cranmer, and indirect, through Bucer's use of it in his contribution to the *Consultation*. By Osiander's use of Luther's liturgical productions, the great Reformer himself is represented in B.C.P. Quite a different source, and one more sparingly used, was the Greek *Liturgy of St. Chrysostom*, known to have been in Cranmer's hands in 1544; apart from direct contributions from such a source, its serviceableness as a test of the antiquity of the Western Service-Books must have aided the attempt to return to primitive models. More open to doubt is the influence exerted by the *Mozarabic Liturgy* of Spain, compiled in 1500 by Ximenes; much formerly attributed to this source has been found to be in the German *Church-Orders*, which may, it is true, have borrowed from the *Mozarabic Liturgy*. It has been the custom to dwell upon the supposed foreign influences at work upon the Second Prayer Book, of 1552, with a view of disparaging that Book; Bishop Dowden remarks, however, that 'in truth we have less historical evidence for the influence of external agency on the second book, than we have for such influence on the first.' †

The year 1550 was marked by several events which bear upon the history of the Prayer Book, directly or indirectly. The order

The Second
Prayer
Book.
(1) Its
Genesis.

* For details regarding the evidences of the influence of foreign sources upon the B.C.P., see Dowden's *Workmanship of the Prayer Book*, cc. 1-3.

† Dowden's *Workmanship*, p. 16.

to replace stone altars with wooden tables might seem liturgically unimportant, were it not that in the same year Cranmer's famous *Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ* was issued, demolishing the corrupt dogmas which the stone altar tended to illustrate. At or about the same time, a revision of the 1549 Book was commenced, and another object, dear to Cranmer's heart, the preparation of *Articles* which might refute the decisions of the Council of Trent, was prosecuted with vigour. These two engrossing tasks were pursued in 1551, and both completed in 1552, the revised Prayer Book being accompanied by a revised Ordinal, and published that same year, the *Articles* in 1553.

The general trend of the revision is not disputed. While nothing of the former work was sacrificed, the ambiguities discovered by keen eyes were removed, the practices shown by experience to be inseparable from superstitious abuse were shorn away, and defects remedied. It is unnecessary to do more than utter a direct negative to the extravagant assertions that the 1552 Book merely, or chiefly, reflected the suggestions of foreign reformers. It is far more true to say that the revision, so far as it owed any doctrinal modifications to external sources, was influenced by a determination to avoid the dangerous ambiguities of the vague teaching of Lutheranism upon the Holy Communion. It is far more important to remember that this Book, though so speedily overthrown by the early death of the King, and the subsequent accession of Mary, is so far in form and substance the Prayer Book of to-day, that the examination of subsequent modifications would be a work of supererogation but for attempts to read into them a meaning expressly denied by their authors.*

The Elizabethan Act of Uniformity, to-day a part of the Book of Common Prayer, received the royal assent on May 8, 1559. It named the Prayer Book of 1552, with three specified alterations, 'and none other or otherwise,' as the one revived by the Act. But no standard copy of the 1552 Prayer Book was annexed, and amongst some unimportant variations between that Book and the printed copies of 1559 there is one conspicuous change, namely, the alterations in the Rubrics preceding Morning Prayer.† We are not here concerned with the efforts necessary to be made to introduce the Prayer Book into general use; suffice it to say that despite opposition from both sides, Roman and Puritan, the Book steadily made its way. It is liturgically important to note that the same year saw the birth of congregational hymnody in

* For alterations in 1552, see Analyses of separate Offices, and especially tables on pp. 262-3, and 281.

† For comment upon these altered Rubrics, see pp. 76 ff.

England, one of the famous Injunctions giving permission for a 'hymn or such like song' at the beginning or end of Common Prayer, a permission eagerly used by the returned exiles of Mary's reign.

Jewel's *Apology*, published with the permission of the Queen and the consent of the Bishops, in 1562, constituted a semi-authoritative challenge to the Council of Trent, which was again sitting. But the revision of the 42 Articles, and their authoritative publication as the 38 Articles, were as definitely and more authoritatively the Church's reply to the Council. They appeared in 1563, and seeing that they lend their weight to the *Second Book of Homilies*, these last must have been already composed, though one, the 21st, dates from 1571. Foxe's *Acts and Monuments*, most unjustly assailed by interested parties in later days, also appeared in 1563, and copies were established in many churches for general reading.* The Puritan difficulty led to the issue of another famous document in 1566, the *Advertisements*,† declared by the latest legal interpretation to be the present law as to ministerial vesture in the Church of England. The final revision of the *Articles* in 1571, then made 39, and subscription to them enforced, concluded the Elizabethan enactments touching the liturgical and doctrinal documents of the Prayer Book, though the practical difficulties of regulating obedience thereto continued to the end of the reign.‡

* For a succinct vindication of Foxe, see Hole's *Manual of Church History*, pp. 246-8.

† See pp. 83, 84.

‡ Towards the close of Elizabeth's reign the predominating Calvinism, already becoming marked by certain dogmas with which the name is now associated, found full expression in the *Lambeth Articles*, a document drawn up under Whitgift, and at his palace, in 1595. The propositions were:—

1. God from eternity hath predestinated some to life, some He hath reprobated to death.
2. The moving or efficient cause of predestination to life is not the provision of faith, or of perseverance, or of good works, or of anything which may be in the persons predestinated, but only the will of the good pleasure of God.
3. Of the predestinated there is a fore-limited and certain number which can neither be diminished nor increased.
4. They who are not predestinated to salvation will be necessarily condemned on account of their sins.
5. A true, living and justifying faith, and the Spirit of God sanctifying, is not extinguished, does not fall away, does not vanish in the elect either totally or finally.
6. A truly faithful man, that is one endowed with justifying faith, is certain by the full assurance of faith, of the remission of his sins and his eternal salvation through Christ.
7. Saving grace is not given, is not communicated, is not granted to all men, by which they might be saved if they would.
8. No man can come to Christ except it be given to him, and unless the

The accession of James I found all ecclesiastical parties in a perturbed state. The Romanists even ventured to hope something from the son of the executed Mary Queen of Scots, though their hope was probably greater than their expectation, and disappeared entirely, for the time, with the Gunpowder Plot. The Puritans had better reason to expect consideration at the hands of the Presbyterian Stuart, and their failure is only to be explained on the grounds of (1) the Stuart policy, to retain and even increase the arbitrary power of the throne, for which the support of the Church was of more value than that of the Puritans was likely to be; and (2) the intemperate demands of a section of the Puritans. Nevertheless, the *Millenary Petition*, signed by 750 Ministers, was far from intemperate in our eyes, however it may have appeared to those with whom feeling ran high in 1603. Indeed, its moderation of tone seems to have frightened the conservatives amongst Churchmen.* The petitioners sub-

Father draw him. And all men are not drawn by the Father tha they may come unto the Son.

9. It is not placed in the will or power of every man to be saved.

The opposition of Elizabeth and Cecil, and the influence upon Whitgift of Andrews and Overall, sufficed to prevent these Articles obtaining anything like authority, but they show the doctrinal tendency of the period.

* Perry's *Student's English Church History*, p. 359; the Petition is there given *in extenso*, Note (A), p. 372. Hole, *Manual of English Church History*, p. 274, characterizes many of the objections as a whole as 'of an extremely sensible character,' and such as 'might still interest the serious Church reformer.' The following is a complete list of the suggestions of these more moderate Puritans:—

(1) **In the Church Service:—**

The Cross in Baptism, interrogatories ministered to infants, Baptism by women, Confirmations, enforcement of cap and surplice, to cease.

Examination to precede Communion, and Sermon always to accompany administration.

Terms, such as 'priest,' 'absolution,' to be corrected.

The ring in marriage to be no longer used.

The longness of the service to be abridged.

Church songs and music to be moderated to better edification.

The Lord's Day not to be profaned; holidays not to be so strictly urged.

Uniformity of doctrine to be prescribed, and no popish opinion taught.

Bowing at the Name of Jesus not to be taught.

The Canonical Scriptures only to be read in church.

(2) **Concerning Church ministers:—**

Only 'able and sufficient' men to be ordained, and they to preach 'diligently and specially' on the Lord's Day; those unable to preach either to be removed and charitably provided for, or themselves to provide for the maintenance of preaching.

Non-residency to be forbidden.

King Edward's Statute for the lawfulness of ministers' marriages to be revived.

Ministers not to be urged to subscribe, but according to the law, to the articles of religion and the King's supremacy only.

scribe themselves as 'The ministers of the Gospel that desire not a disorderly innovation, but a due and godly reformation.' The vested interests touched by their suggestions, including the Universities, skilfully opposed the whole movement for reform, by playing upon the foible of the King for absolute monarchy; but returns were made of the number of ecclesiastical irregularities in the matter of livings, pluralities, etc., and the King arranged for the Hampton Court Conference to be held in January, 1604. It is generally admitted that a Conference, in which the King, as moderator, was 'offensively jocular' and unfairly argumentative, and of which the members were nominated by the King in the proportion of 19 on the one side as against 4 on the Puritan side, was little likely to satisfy the latter. The proceedings lasted three days, some few alterations resulting.*

(3) **For Church living and maintenance:—**

Livings held by Bishops *in commendam* to be given up.

Pluralist incumbents to cease.

Impropriations annexed to bishoprics and colleges to be demised to the 'preachers' incumbents, for the old rent.

Impropriations of laymen's fees to be charged with a sixth or seventh part of their worth, to the maintenance of the preaching minister.

(4) **For Church discipline:—**

Excommunication to be administered according to Christ's own institution, e.g., not through lay chancellors, etc., not 'for trifles and twelvepenny matters,' not without the pastor's consent.

Unreasonable fees to be forbidden.

Jurisdiction and registers' places not to be farmed.

Popish Canons, as that restraining marriage at certain seasons, to be reversed.

The 'longness' of suits in ecclesiastical courts, 'which vary sometimes two, three, four, five, six, or seven years,' to be restrained.

The oath by which men were forced to accuse themselves to be more sparingly used—commonly called the *ex officio* oath.

Marriage Licences to be more cautiously granted.

* The alterations were:—

(1) **Morning and Evening Prayer:—**

1. After 'Absolution' 'or Remission of sins' added.

2. Prayer for Royal Family added, with corresponding petition in the Litany.

4. Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, and Deliverance from the Plague, added to occasional prayers.

(2) **Private Baptism:—**

1. Restricted to lawful minister.

2. Alteration of Title to suit this requirement.

3. 'That they procure not their children to be baptized' instead of 'that they baptize not their children' in second Rubric.

4. Third and fourth Rubrics altered to suit restriction to 'lawful minister.'

5. The inquiry 'whether they called upon God for grace and

Their legality need not concern us, as they were adopted in the legal revision of 1662. The really substantial results of the Conference were the addition to the Catechism, the diminution of the use of the Apocrypha, and, far the greatest of all, the undertaking of the revision of the English Bible.* 'It is evident,' says Canon Perry, 'from the sort of answers made to the objections that no real trouble was taken to investigate the points which they raised.' Neal complains that 'the Puritan ministers were insulted, ridiculed, and laughed to scorn, without either wit or good manners.' For good or evil, perhaps for both, 'Anglicanism' was coming into being, marking a tendency to separate from foreign reformed bodies, and to force Puritanism into the condition of a sect.

The Canons.

The Canons of 1604, numbering 161, and including several passed in Elizabeth's reign, had considerable permanent effect upon the use of the Prayer Book, though not altering its text. They were subscribed by Convocation, but not ratified by Parliament. They are thus in no sense binding on the laity, and even for clergy they have no validity except when not invalidated by conflict with Statute Law, or by disuse. They endorsed the *Advertisements* as the standard of ministerial vesture, maintained the Royal Supremacy, introduced a form of Bidding

succour in that necessity' omitted, and caution inserted
'And because some things . . . times of extremity.'

(3) Confirmation:—

'Or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following' added.

(4) Catechism:—

The concluding portion added on the Sacraments.

(5) Calendar:—

Aug. 26, Prov. xxx. instead of Bel and the Dragon.

Oct. 1, 2, Exod. vi., Josh. xx., xxii. instead of Tobit v., vi., viii.

(6) Gospels:—

Second Sunday after Easter, and Twentieth Sunday after Trinity, the words 'unto His disciples' omitted, and 'Christ said' 'Jesus said' printed in type differing from the actual text.

* The demands of the Puritans at the Conference differed somewhat from those put forward in the Millenary Petition, the more important additions being:—

1. A Protest against the assertion in Art. XVI that 'we may depart from grace given and fall into sin.'
2. A request for the embodiment in the Prayer Book of the Calvinistic *Lambeth Articles* of 1595.
3. The proposal of an addition to the Articles against the doctrine of Intention.
4. A request for addition to the Catechism (granted).
5. Demand for better observance of the Lord's Day (promised).
6. Proposal for revision of the English Bible (adopted).
7. Objection to Churching of Women.

Prayer (in which 'Christ's Holy Catholic Church' is defined as 'the whole congregation of Christian people dispersed throughout the whole world,' and prayer is demanded for the Presbyterian Church of Scotland), enforced bowing at the Name of Jesus, defended the cross in Baptism, and inserted restrictions as to marriage.

The outstanding feature of this reign, from the point of view of the Prayer Book student, is the growth of what is called Laudianism, though much besides the personality of Laud is included in what comes under that title. James' undisguised hatred of Puritanism, born of his chafing under Presbyterian restraints when King of Scotland, was nourished by his experience in England of the impossibility of obtaining support in Puritan circles for his theories of divine right. The too often servile adulation of prominent ecclesiastics would commend itself more to a mind of his type. Moreover, questions of policy moved him to lend a ready ear to anything like a *modus vivendi* with Roman Catholicism, especially Roman Catholic powers. It is strange to-day to imagine such a dread of world-wide Roman power as was provoked by the Counter-Reformation, and its success in the early part of the seventeenth century, but it is intelligible when the twelve years of Roman success, 1618-1630, in The Thirty Years' War is borne in mind, with the fearful massacres in the Valteline in 1620, and Magdeburg in 1631. In Holland Romanism was growing, in France Protestantism was decaying. Small wonder that a ruler of James' shiftiness should look about to find security in a policy not too plainly linked with Protestantism. But the great occasion of Laudianism was neither royal favour, nor personal genius; the rise of Arminianism was the prime factor in altering the Stuart Church from the Elizabethan. Strict Calvinism, that is to say, Augustine's teaching carried to its logical consequences, leaves no loophole for hierarchical pretensions at any rate, and Laud found in Arminianism a ready-made banner for the party which followed his teaching of Apostolical Succession, and the exaltation of the visible Church.

Though not much in favour with James himself, Laud was supported by Buckingham, and became the dictator of Charles' policy, and whatever we may think of his intentions, he involved himself, his King, and his Church, in one common ruin. To the majority of English Christians Arminianism logically undermined Justification by Faith, and therewith the Reformation; Laud's attempts to revive Roman ceremonial, when consecrating the church of St. Catherine Cree in 1631, threw a sinister light upon his enforcement of the altarwise position of the Holy Table,

Laudianism,
(1) Its Rise.(2) Its
Results.

and his inculcation of bowing to that Table on entering and leaving Church: his Scottish Prayer Book, 1637, and his abortive Canons of 1640, all pointed the same way; add to these things the absurd sermons printed by his authority to exalt the power of the King, even teaching the King's absolute right to legislate and levy taxes: the known leanings of Laud away from the reformed Churches, and towards the unreformed, both manifest in such events as his tyrannous refusal to allow foreign congregations to worship in England save after conforming to episcopacy, and the offer, twice made, of a Cardinal's Hat; and all this at a time when the aggressiveness of Rome by war and by the Jesuits was stirring men as they had not been stirred since the Armada:—surely it is not difficult to account for the deplorable alienation of the nation from the Church of England and from the Book of Common Prayer, as illustrated and interpreted by Laudianism.

Unfortunately, that alienation was only partly cured at the Restoration. The Savoy Conference, summoned in 1661 to deal with objections to the Prayer Book on the part of the Puritans, largely consisted, on the Church side, of Bishops too much imbued with Laudian aims. It is easier to understand than to condone the spirit on both sides which made the Conference abortive. The English Church has never recovered from the sectarianism in which Laud involved it, nor can it recover on Laudian principles of Churchmanship. The demands of the Puritans appeared in a long list of suggestions, containing unimportant matters as well as objections worthy of consideration.

The Puritan objections at the Savoy Conference were:—

(1) **General:—**

1. Nothing doubtful, or questioned by orthodox persons, to be retained.
2. As the first Reformers had retained all they could to win over Romanists, so now the winning over of all Protestants should be the aim.

(2) **Divine Service generally:—**

1. 'Repetitions and responsals,' and alternate reading in Psalms and Hymns to be omitted.
2. The Litany to be changed to one solemn prayer.
3. The gift of prayer to be allowed in Divine Service.
4. Old and New Testament only to be read as Lessons.
5. Portions of Acts and Old Testament not to be called Epistles.
6. To use the 1611 Version only.
7. To substitute 'Minister' for 'Priest,' and 'Lord's Day' for 'Sunday.'
8. One long prayer instead of short Collects.
9. To abandon the use of the Surplice.
10. To cease religious observance of Saints' Days, and the Lenten Fast.

(3) **Morning and Evening Prayer, etc.:—**

1. The Lord's Prayer not to be so often used, and the Doxology always added.
2. *Gloria Patri* to be used only once Morning and Evening.
3. A Psalm or Scripture Hymn to be substituted for the *Benedicite*.
4. 'Deadly sin,' 'sudden death,' and 'all that travel,' to be altered.
5. 'This day' to be omitted in the Christmas Collect, and Proper Preface for Whitsuntide.

(4) **Communion Office:—**

1. Rubric respecting notice of communicating to be altered so as to compel longer notice.
2. Minister to have full power to admit or refuse communicants.
3. Kneeling during Commandments, and Kyrie, to cease; Minister to conclude the reading with a suitable prayer.
4. Preaching to be more strictly enjoined.
5. 'Homilies hereafter to be set forth' to be omitted.
6. Two Offertory Sentences from the Apocrypha to be omitted.
7. Collection to be made at or just before the communicants depart.
8. General Confession to be made by the Minister only.
9. Words of the Saviour to be used in administering, as nearly as possible.
10. Minister not to be required to deliver into each one's hand.
11. Minister not to have to repeat the words to each recipient.
12. Kneeling at reception to be left free, and the Black Rubric to be restored.

(5) **Baptismal Office:—**

1. Use of the cross to disappear.
2. Sponsors only to be used if parents desire.
3. Promising in the name of the child deprecated.
4. Private Baptism only to take place with competent minister, and in presence of a sufficient number, with no public reiteration.

(6) **Catechism and Confirmation:—**

1. Opening questions to be altered, there having been no god-parents for several years.
2. 'Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs of the kingdom of heaven' to be made the third answer.
3. In the Duty towards God 'particularly on the Lord's Day' to be added at the close.
4. The former part of the Catechism to be enlarged on the lines of the latter portion on the Sacraments.
5. Faith, Repentance, the two Covenants, Justification, Sanctification, Adoption, and Regeneration, to be particularly treated.
6. The entering of infants into God's Covenant to be more warily expressed, the promise of repentance and faith not being taken for their performance, and infants not being asserted to perform these by their sureties.
7. More requirements to be asked of candidates for Confirmation.
8. Prayer before the Imposition of Hands to be altered.
9. Practice of the Apostles not to be alleged as a ground of Confirmation.

10. Confirmation not to be made a necessary condition of admission to Holy Communion.
- (7) **Marriage Service** :—
1. The ring to be left indifferent.
 2. Other words to be substituted for 'worship' and 'depart' (now 'death us do part').
 3. Declaration in the name of the Trinity to be omitted, as favouring the idea of Matrimony as a Sacrament.
 4. Change of place and posture to be omitted.
 5. 'Consecrated the state of Matrimony to such an excellent mystery' to be omitted, because Matrimony preceded the promise of Christ, and the words savour of the sacramental idea.
 6. Direction for Communion on the wedding-day to be omitted.
- (8) **Visitation of the Sick** :—
1. Greater liberty in prayer and exhortation to be permitted.
 2. 'I pronounce thee absolved' to be put for 'I absolve thee,' and 'if thou dost truly repent and believe' added.
 3. Minister not to be enjoined to administer the Lord's Supper as desired by the sick, but as thought expedient by the minister.
- (9) **Burial** :—
1. Rubric to be inserted declaring the service to be for the living.
 2. Permission to be given to use the whole service in Church.
 3. 'In sure and certain hope' to be altered.

Utility
of the Con-
fession.

The preparation of this complete list was an error in tactics, adopted by the 12 Puritan Divines at the suggestion of the 12 Episcopal members of the Conference. Baxter is reputed to have swallowed the bait, and he also prepared a Prayer Book of his own at the same time! How their time had been thrown away was brought home to the Puritans when they learned that the other side was intending not to suggest any alterations on their part, but to express full satisfaction with the Book as it stood. The Church party concluded a long general criticism of the Puritan suggestions (containing one important piece of information, viz., that the word 'priest' was retained to distinguish a 'presbyter' from a 'deacon'), with concessions obviously not intended to meet the case. 'The Savoy Conference took the form of a battle between opposing forces. The Puritan party were so unreasonable that agreement was hopeless however conciliatory the Episcopalians might have been; while the Episcopalian party were so unconciliatory that the Puritans could not have been won however reasonable they had been.' So Hole (p. 312) sum up the situation, and the accuracy of his summary is exhibited by the nature of both the Puritan demands and the episcopalian concessions.*

* The concessions offered at the Conference were :—

1. Epistles and Gospels to be taken from the 1611 Version.
2. 'For the Epistle' to be used, when taken from O.T. or Acts.

The abortive Conference, for which four months were appointed, came to an end, and Convocation undertook a serious Revision, which somewhat discredits the assertion of the 12 Episcopalian at the Conference, that they desired no alterations. However, that must have been known to be nothing but a tactical trick, for there were in existence proposals for altering the Book in the direction of Edward's First Book and the Scottish Book of 1637. Further, Convocation proved much more willing to see the reasonableness of some of the Puritan suggestions, and sturdily rejected the proposals of divines of the Laudian school.*

The Re-
vision of
1661.

3. Psalters to be collated with the former translations.
4. 'This day' to be altered to 'as at this time' save on the actual day.
5. 'At least some time the day before' to be made the requirement for notice of communicating.
6. Rubric concerning not admitting wicked to Holy Communion to be set forth according to Canons 26 and 27.
7. Preface to be prefixed to the Commandments.
8. Second Exhortation to be read some Sunday before Celebration.
9. General Confession in Communion Office to be said by a minister, the people repeating it after him.
10. Manner of consecrating the elements to be made more explicit.
11. Font to be placed conveniently for hearing.
12. 'Perform' to be altered to 'promise' ('by their sureties') in Catechism.
13. Rubric at close of Baptismal Office to be verbally altered.
14. 'Or be ready and desirous to be confirmed' added to rubric after Confirmation.
15. 'Worship' to be changed to 'honour' in Marriage Service.
16. 'Depart' to be altered to 'do part.'
17. 'Sure and certain' to be omitted in Burial Office.

*The more important alterations were :—

(1) **New Material** :—

1. The Preface, the former Preface being made a separate chapter
2. 'Rebellion and schism' added in Litany.
3. Seven Occasional Prayers and Thanksgivings.
4. First Anthem on Easter Day.
5. Collect for Easter Even.
6. Clause of thanksgiving for 'saints departed.'
7. Rubrics for presenting Alms, and placing the elements.
8. Rubric for ordering the bread and wine for consecration.
9. Rubric regarding consecration of additional bread or wine.
10. Rubric for covering surplus consecrated elements.
11. Black Rubric.
12. Inquiry of Obedience addressed to sponsors.
13. Reference to Canon 30, explaining the sign of the cross.
14. Ministration of Baptism to such as are of Riper Years.
15. Form for Banns of Marriage.
16. 'If he humbly and heartily desire it' added to rubric on Absolution of the sick.
17. Occasional Prayers added to Visitation Office.
18. Directions for shortened form in Communion of the Sick.
19. First Rubric in Burial Office, regarding unbaptized, etc.

Its Ten-
dency.

Much ill-directed ingenuity has been expended upon attempts to find in these alterations a bias towards a less reforming type of Churchmanship. As the revisers' Preface plainly says, if their words do not redeem them from any such intention, the changes themselves will be sufficient for that purpose to any unbiassed mind. Indeed, without any change of a doctrinal bent, the revision was quite effective enough for the times; more than 2000 ministers were lost to the Church of England when the Book as revised became law in 1662. It was inevitable; the deprivations of a few years before, when more than 2000 clergy were as unjustly deprived, explain those of 1662. Nothing could have saved the situation but the presence of a spirit of love sadly absent in either party to the dispute.

Subsequent
Attempted
Revisions.

The story of the Prayer Book since 1662 includes no further revision save the small alterations caused by the changes of sovereign, but it is not a finished tale even now. In 1668 Tillotson and Stillingfleet entered into negotiations with leading Non-conformists for a method of inclusion, but Parliament stood hopelessly in the way. The temper of the times destroyed a similar effort of Stillingfleet in 1681. In 1689 a powerful Commission actually prepared a revision, meeting the genuine difficulties of the Puritans, but this time Convocation was an insuperable obstacle, and the effort came to nought.

Oxford
Movement.

The Oxford Movement, initiated by the *Tracts for the Times*, has made the nineteenth century memorable in the story of the Prayer Book, the novel methods of interpretation suggested by that School of Thought called *Tractarian*, and later, *Ritualistic*

20. Forms of Prayer for those at Sea.

21. Forms of Prayer for Jan. 30 and May 29.

(2) **Re-arrangement** :—

1. Portions used at both Morning and Evening Prayer printed in both.
2. Exhortations in Communion Office.
3. Catechism separated from Confirmation.
4. Rubric on Confirmation made into a Preface to the Office.
5. Psalms and Lesson appointed to be read in Church at burials.

(3) **Changes** :—

1. 'Bishops, priests, and deacons' for 'Bishops, pastors, and ministers of the Church.'
2. New Collects for the Third Sunday in Advent, and for St. Stephen's Day; Collect, Epistle, and Gospel, for a Sixth Sunday after Epiphany provided.
3. 'Then shall begin the Communion,' at end of Marriage Service, omitted, and compulsory order for newly-married to receive on the wedding-day altered to a suggestion of its suitability either on the day, or soon after.
4. The name of the deceased omitted in Prayer at the grave.

having effected in many cases a revision of the Prayer Book as used in public worship, far more drastic than any actual revision would have been. Appeals to Law have discredited the claims of the Tractarians, so far as their legality is concerned, but they have skilfully cast discredit upon the Courts, as unfit to legislate, and episcopal reluctance to interfere with men of acknowledged zeal, especially with the knowledge that imprisonment is the penalty for breach of the law, has allowed generations to grow up to whom the true meaning of the Book of Common Prayer is utterly unknown. History is repeating itself, and the loss of a large part of the nation suffered by the Church during the Laudian Movement, is being experienced under the episcopal toleration of the Oxford Movement. There is this difference to-day, that the nation no longer expects to see one school of thought exclusively dominant, and, the day of persecution having ceased, Nonconformity, doctrinal or virtual, is fast alienating the people from the Church and its teaching in the Prayer Book. Yet the true interpretation of that Book would convince the honest student of its truly scriptural basis, and display the latent disregard of its principles and teaching inherent in the new Anglicanism. Such honest study is alone able to preserve both the National Church, and the Book of Common Prayer as its devotional and doctrinal expression.*

* The additions to the Catechism, passed by Canterbury Convocation Lower House, in 1887, though dealing with a felt need, failed, and happily failed, because their tendency was to disturb the doctrinal balance of the Church's formularies. The attempts at revision of the present time are doomed to a similar failure, until it is recognized that the obvious need of revision for adaptation of the Prayer Book to modern needs, must not be made an excuse for doctrinal innovation.

ABBREVIATIONS

A.V.	Authorized Version.
R.V.	Revised Version.
B.C.P.	Book of Common Prayer.
Herm. Con.	Hermann's 'Consultatio.'
Sac. Gel.	Sacramentary of Gelasius I.
Sac. Greg.	Sacramentary of Gregory I.
Sac. Leo	Sacramentary of Leo I.
Sar. Brev.	Sarum Breviary.
Sar. Man.	Sarum Manual or Ritual.
Sar. Miss.	Sarum Missal.
Sar. Pont.	Sarum Pontifical.
Sar. Proc.	Sarum Processional.
S.L.	Scottish Liturgy, 1637.

Dates are all A.D. unless stated to be otherwise.

1549	is used for	First Prayer Book of Edward VI.
1552	„ „	Second Prayer Book of Edward VI.
1559	„ „	The Prayer Book of Elizabeth.
1604	„ „	The Prayer Book of James I.
1637	„ „	The Scottish Prayer Book of Charles I.
1662	„ „	The Prayer Book of Charles II.

INTRODUCTORY MATTER

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1. THE TITLE PAGE.

THE Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies:—

1549. of the Church : After the use of the Church of England.

1552. in the Church of England.

1604. of the Church of England.

1662. of the Church, according to the use of the Church of England, Together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches: and the form or manner of making, ordaining and consecrating of Bishops, Priests, and Deacons.*

(London.

Printed by His Ma.^{ties} Printers.

Cum Privilegio.

M.DC.LXII.) *

From the Title Page we learn that the B.C.P. consists of :
(1) Common Prayer; (2) Administration of the Sacraments;
(3) Other Rites and Ceremonies; (4) the Psalter; and (5) the Ordinal.

Common Prayer, i.e. Public Prayers intended for all. A Book of Devotions to be used by Clergy and people, as distinguished from private devotions. The words 'Common Prayer' more particularly refer to the Morning and Evening Service together with the Litany.

This portion of the B.C.P. corresponds to the **Breviary**.

The Sacraments, i.e. Baptism and Holy Communion.

Baptism formed part of the **Manual**; Holy Communion with the Collects, Epistles, and Gospels took the place of the **Missal**.

Other Rites and Ceremonies, i.e. Confirmation (including the Catechism), the Marriage Service, the Burial Service, Churching of Women, etc.

These Offices (with Baptism) formed the **Manual**.

* The words within the brackets are found in the early editions of the 1662 B.C.P., but they were erased in the Sealed Book, as not being found in the MS. which it represents.

The word 'Rite,' strictly speaking, refers to the Form of Words used, as, for instance, in the Marriage and Burial Services, etc. 'Ceremonies' are the accompanying actions, as the putting on the ring in Marriage, or the cross in Baptism. Here, however, the two words are used almost synonymously.

According to the Use of the Church of England.

Prior to 1549 there were several Uses, e.g. Sarum, York, Lincoln, Hereford; but by the Act of Uniformity of that date it was enacted that the B.C.P. was to be the only one used in Churches. Similarly by the Act of Uniformity of 1662 our present B.C.P. is the only Service Book authorized to be used. Thus since 1549 the B.C.P. has been the national Use.

The Psalter, or Psalms of David.

This description is used because David is the best known of the Psalmists; it does not imply that he is the author of all the Psalms. At first the Psalter was not printed in the B.C.P., but, like the old *Psalterium*, was bound by itself.*

Pointed as they are to be sung or said in churches; i.e. divided by a colon to mark the division of the verse which corresponds to the same in the chant.

Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons; i.e. The Making of Deacons, the Ordaining of Priests, and the Consecration of Bishops. The word 'making' is used of Deacons to emphasize the difference in status between them as members of the 'inferior Order,' and the Presbyterate.

This answers to the **Pontifical**.

N.B.—The books called 'the Sealed Books' are copies of the original B.C.P., annexed to the Act of Uniformity, 1662. They were printed by the King's Printer, and certified by Royal Commissioners. These 'Sealed Books' were deposited at each of the Law Courts, at Westminster, the Cathedrals, the Tower, and other leading centres.

* As early as 1604, the Psalter was printed in B.C.P., James Parker, *First P. B. of Edward compared*, p. 408. The book of 1636 used by the 1661 Revisers had bound up with it a psalter, uniform in type with the rest, though of later date. 1639.

2. CONTENTS OF THIS BOOK,
COMPARED WITH THOSE OF PREVIOUS BOOKS.

INTRODUCTORY

1662.	1604.	1559.	1552.	1549. ¹
1 An Act for the Uniformity of Common Prayer	1 *An Act for the Uniformity of Common Prayer	1 *An Act for the Uniformity of Common Prayer	2 A Preface	2 A Preface
2 The Preface	2 † A Preface	2 A Preface	5, 6, 7, 9 Of Ceremonies, why some be abolished, and some retained	A Table and Calendar for Psalms and Lessons, with necessary rules pertaining to the same
3 Concerning the Service of the Church	4 Of Ceremonies, why some be abolished and some retained	4 Of Ceremonies, why some be abolished, and some retained	5 The Order how the Psalter is appointed to be read	10 & 11 The Order for Matins and Evensong, throughout the year
4 Concerning Ceremonies	6 The Order how the rest of holy Scripture is appointed to be read	5 The Order how the Psalter is appointed to be read	6 The Order how the rest of the holy Scripture is appointed to be read	15 The Introita, Collects, Epistles and Gospels to be used at the Celebration of the Lord's Supper, and holy Communion through the year, with Proper Psalms and Lessons, for divers fasts and days
5 The Order how the Psalter is appointed to be read	7 Proper Psalms and Lessons at Morning and Evening Prayer for Sundays, and certain feasts and days	— The Table for the Order of the Psalms to be said at Morning and Evening Prayer	7 Proper Psalms and Lessons † at Morning and Evening Prayer, for Sundays and certain feasts and days	16 The Supper of the Lord and holy Communion, commonly called the Mass
6 The Order how the rest of the holy Scripture is appointed to be read	— The Table for the Order of the Psalms to be said at Morning and Evening Prayer	6 The Order how the rest of holy Scripture is appointed to be read	— An Almanack	17 Of Baptism, both public and private
7 A Table of Proper Lessons and Psalms	9 The Table and Calendar for Psalms and Lessons, with necessary Rules appertaining to the same	7 Proper Psalms and Lessons † at Morning and Evening Prayer, for Sundays and certain feasts and days	9 The Table and Calendar for Psalms and Lessons, with necessary Rules appertaining to the same	19 Of Confirmation, where also is a Catechism for Children
8 Tables and Rules for the Feasts and Fasts through the whole year	10 & 11 The Order for Morning and Evening Prayer throughout the year	— An Almanack	10 & 11 The Order for Morning and Evening Prayer throughout the year	20 Of Matrimony
9 The Kalendar, with the Table of Lessons	13 The Litany	10 & 11 The Order for Morning Prayer and Evening Prayer, throughout the year	13 The Litany	21 Of Visitation of the Sick, and Communion of the same
10 The Order for Morning Prayer	15 The Collects, Epistles, and Gospels to be used at the Ministration of the Holy Communion throughout the year	13 The Litany	15 The Collects, Epistles, and Gospels to be used at the Ministration of the Holy Communion throughout the year	22 Of Burial
11 The Order for Evening Prayer		13 The Litany		23 The Purification of Women
12 The Creed of S. Athanasius				
13 The Litany				
14 Prayers and Thanksgiving upon several occasions				
15 The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year				

16 The Order of the Ministration of the holy Communion	16 The Order of the Ministration of the holy Communion	15 The Collects, Epistles, and Gospels to be used at the Ministration of the holy Communion throughout the year	24 A Declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ash Wednesday
17 The Order of Baptism, both public and private	17 & 18 Baptism, both public and private	16 The Order of the Ministration of the Holy Communion	4 Of Ceremonies omitted or retained
18 The Order of Baptism, for those of riper years	19 Confirmation, where also is a Catechism for Children	17 Baptism, both public and private	Certain notes for the more plain explication and direct ministration of things contained in this book. ¹
19 The Catechism; with the Order for Confirmation of Children	20 Matrimony	19 Confirmation, where also is a Catechism for Children	* These notes answer to the Ornaments Rubric. ¹
20 Matrimony	21 Visitation of the Sick	20 Matrimony	
21 Visitation of the Sick, and Communion of the Sick	22 Burial	21 Visitation of the Sick	
22 Burial	23 The Thanksgiving of Women after Childbirth	21 The Communion of the Sick	
23 Thanksgiving for Women after Childbearing	24 A Commination against sinners, with certain prayers to be used divers times in the year.	22 Burial	
24 A Commination or Denouncing of God's anger and judgments against sinners		23 The Thanksgiving of Women after childbirth	
25 The Psalter		24 A Commination against sinners, with certain prayers to be used divers times in the year	
26 The Order of Prayers to be used at Sea		[The Form and Manner of making and consecrating of Bishops, Priests, and Deacons. 1552]	
27 A Form and Manner of Ordaining Bishops, Priests, and Deacons			

CONTENTS OF THE VARIOUS EDITIONS

¹ In the edition of March, 1549, the Litany and Suffrages were omitted, but immediately afterwards added. The editions of May and June in the same year both contain them.

* In 1552 the first Article in the Table of Contents is 'A Preface': the Act for the Uniformity, etc., being printed after the Kalendar, and not enumerated among the Contents.

† At Morning and Evening Prayer, for certain feasts and days [1552].

3. THE ACT OF UNIFORMITY.

AN ACT

FOR THE UNIFORMITY OF COMMON PRAYER AND SERVICE IN
THE CHURCH, AND ADMINISTRATION OF THE SACRAMENTS.

PRIMO ELIZABETHÆ.

Many students will be surprised to find that Queen Elizabeth's Act of Uniformity forms part of our Prayer Book, stands in the forefront of it, and is numbered 1 in the Table of Contents. This surprise is increased by the fact that many persons have never seen a Prayer Book containing this Act, inasmuch as the authorized printers for many years illegally omitted the Act, and altered the numbers of the statutory Table of Contents, making the preface No. 1. Why this was done cannot now be ascertained. It is true that the 'Annexed Book,' that is, the actual book annexed to the Act of Uniformity of 1662, was lost for many years, but copies known as the 'Sealed Books' were accessible all the time, and in all of these the Act of Queen Elizabeth appeared as No. 1 in the Table of Contents. The books issued as Books of Common Prayer must not vary from the statutory Annexed Book except that the spelling may be modernized, and of course subsequent statutory modifications must be incorporated. An exact copy of the Annexed Book as it stands, has been printed, and may be used by students for the purpose of comparison.*

Acts of Uniformity were rendered necessary by the peculiar constitution of the Church of England after the date of the rejection of the authority of the Pope and Church of Rome (see *Baker v. Lee*). The Church of Rome was and is a free Church, i.e. it makes its own rules, commonly known as the canon law, and with these rules no State or country interferes, unless they

* By the King's Printers. The student should also refer to 'The Statutory Prayer Book, as enacted by the Act of Uniformity, and amended by Subsequent Statutes, or by Orders in Council, with a Preface showing the unauthorized changes corrected in this Edition,' by J. T. Tomlinson and Charles H. H. Wright, D.D.

clash with the temporal laws of the particular country. England was no exception to this. Up to the breach with Rome, the State never interfered with matters purely spiritual.

The canon law having been abrogated, and considerable difference of opinion existing among the principal ministers of religion in England, the most learned of whom, including Archbishop Cranmer, were gradually feeling their way towards the true Protestant faith, there was from the date of the breach with Rome till the date of the first Act of Uniformity (2 & 3 Edward VI) no settled authority, and no legal standard of religion. The Lord Protector and the Privy Council of Edward VI had done their best to 'stay innovations or new rites,' but not with much success. The task was the more difficult as there had been in Roman Catholic times in the realm of England and Wales diverse forms of common prayer such as the Uses of Sarum, York, Bangor, and Lincoln. Of course, these involved no differences of doctrine. The doctrine of the Roman Catholic Church was uniform, but the existence of these slightly diverse forms of prayer made it the more easy for much more 'diverse and sundry forms and fashions' to be used in cathedral and parish churches. To remedy this and restore the uniformity which the rejection of the Papal authority had destroyed, it was resolved to have a statutory Prayer Book and enforce it upon the whole nation. The book was naturally in the nature of a compromise. It was (by the King's appointment) drawn up by the Archbishop of Canterbury and certain bishops and other learned men of diverse views. The framers were directed to have 'eye and respect' as well to 'the most sincere and pure Christian religion taught by the Scripture,' as to the usage of the primitive Church. It was in itself a 'godly' form, but provided alternatives, so that those attached to Roman Catholic forms of worship should not be too much offended. Hence its failure as a 'Uniform' Book. The alternatives were made the most of and 'coaches and horses' driven through some of its provisions, so that, as the nation was now advancing in Protestantism, it soon became necessary to have a new book. This, the second book of Edward VI (which is practically the Book we now use), was established by authority of Parliament in 1552 (5 & 6 Edward VI, c. 1). It recites that a godly order had already been set forth, but that there had arisen in the use of it doubts as to the fashion and manner of conducting the services, caused by the ministers and *mistakers* of the forms; therefore the words of the former book had been 'faithfully and godly perused, explained and made fully perfect.' There was added thereto an Ordinal, which in like manner was an explanation and perfecting of the transition Ordinal of 1550.

First Act
of Uniformity
of Edward VI.

Second
Act of Uniformity
of Edward VI.

Third Act of Uniformity,

The Third Act of Uniformity, the statute 1 Eliz. c. 2, forms part of our present Prayer Book, and was passed after the interregnum of Roman Catholicism in the reign of Queen Mary, and its object was to restore the *status quo* of the 'latter year' of King Edward VI. It repeals Mary's Acts of Parliament which had resulted in great decay of the due honour of God, and (as it is mildly put) in 'discomfort' to the professors of the truth of Christ's religion.

The Act directs the second Prayer Book of Edward VI to be used with one alteration in certain Lessons, the omission of the reference to the Pope and 'his detestable enormities,' and two sentences only added in the delivery of the Sacrament to the communicants and the alterations were to be 'none other or otherwise.'

The Act then directs with great particularity the various penalties and punishments for non-user of the Book, and for speaking in derogation of it.

Then at the end of the Act comes the well-known proviso containing the reference to the second year of Edward, the meaning of which has been settled by the Privy Council and is referred to later on; and lastly all laws prescribing other services are declared to be utterly void.

Present Act of Uniformity.

The last Act of Uniformity (13 & 14 Car. II, c. 4) proceeds on much the same lines as the preceding ones, the idea being that all English-people should hold a uniform faith. It recites that a Prayer Book had been ordered by Queen Elizabeth's Act of Uniformity agreeable to the Word of God and usage of the primitive Church; that many persons nevertheless refused to come to their parish church; and that the King had directed the Convocations to revise the Prayer Book, which they had done. This book was annexed to the Statute, which enacts that all ministers must use it, and a form of declaration is given by which they were to declare their unfeigned assent thereto. (This form has since been altered.) Severe punishments were prescribed for such ministers as might refuse.

The Act then proceeds to enact the clause which led to the secession of about 2000 of the clergy, that is: that every incumbent not Episcopally Ordained must procure himself to be ordained *deacon* according to the form of Episcopal Ordination before St. Bartholomew's Day, 1662 (Black Bartholomew) or be deprived. This new departure was followed up by another clause which provided that no person could be admitted in future to a living or be allowed to consecrate and administer the Lord's Supper unless a *priest* by Episcopal Ordination under the forms given in the new or old Prayer Books. The penalty for each offence

was fixed at £100, a very large sum in those days, but it was not to apply to foreigners or aliens of the foreign Reformed Churches.

The Act further contains regulations as to subscription to Articles, lecturers, licences to preach, the use of the Prayer Book in Welsh and Latin, the alteration of royal names therein, schoolmasters, with very heavy penalties for breaches thereof. Much of this remains law to the present day, but much has been altered, especially by the Acts of Toleration. The Act also confirmed the several good laws and statutes then in force for establishing the Book of Common Prayer, and, as we have seen, the Act of Elizabeth was made part of the annexed Prayer Book.

For 300 years no deviation from the order and form in the Prayer Book was allowed, in fact, until about the year 1840, when ritualistic non-conformity began. It was, however, considered that this ancient form of service, especially at Morning Prayer, was rather too long, so in 1872 an Act was passed, called the Act of Uniformity Amendment Act, by which a shortened Order of Morning and Evening Prayer was introduced.

Act of Uniformity Amendment Act, 1872.

'This form may be used on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day; if in a cathedral, in addition to, and if in a church, in lieu of, the usual form (sect. 2). This shortened form comprises what is known as the "Order for Morning Prayer," or "Evening Prayer," with the omission, at the minister's discretion, of all or any of the following portions, viz.:—All the appointed Psalms, except one; one of the Lessons (unless there are two proper Lessons for the day, when both must be read); the Lesser Litany and the Lord's Prayer following the Creed; the prayers for the King's Majesty, the Royal Family, the clergy and people. Each section of the 119th Psalm is deemed to be a separate Psalm. The Act also directs that upon any special occasion there may be used in any cathedral or church a special form of service approved by the ordinary, but there must not be introduced into it anything (except anthems or hymns) which does not form part of the Holy Scriptures or the Book of Common Prayer (sects. 3, 4).*

The Order for Morning Prayer, the Litany, and the Communion Service may be used as separate services, either together or in varying order, and the Litany may be said after the third collect at Evening Prayer, either in lieu of or in addition to the use of the Litany at Morning Prayer, but without prejudice to any legal powers

* 'Form part of' has always been taken to mean 'form part of the text of.' But Archbishop Temple broached the opinion that it excludes only such a service as 'expresses any doctrine which you cannot find the substance of either in the Bible or the Book of Common Prayer.' See Letter of Sir William Harcourt to *The Times*, August 15, 1898.

vested in the ordinary; and any of the said forms of service may be used with or without a sermon, lecture, or homily (sect. 5). A sermon or lecture may be preached without a previous Prayer Book Service, but, if so, it must be preceded by a service authorized by the Act, or by a bidding prayer (see p. 309), or by a Prayer Book Collect, with or without the Lord's Prayer (sect. 6). An additional form of service varying from any Prayer Book form may be used at any hour, on any Sunday or Holy Day, in any cathedral or church in which the Morning and Evening Prayer, the Litany, and the ante-Communion Service are duly read at some other hour or hours, so that there be not introduced into such additional service any portion of the Communion Service, or anything (except anthems or hymns) which does not form part of the Holy Scriptures or Prayer Book, and so that such form of service, and the mode in which it is used, is for the time being approved by the ordinary; provided that nothing in this section shall affect the use of any portion of the Prayer Book as otherwise authorized by the Act of Uniformity or this Act (sect. 4).—Whitehead's 'Church Law,' 3rd edition, pp. 258-259.

Alterations have also been made by Statute in the Calendar and in the Table of Lessons.

4. THE PREFACES

1. THE [GENERAL] PREFACE, 1662

It was composed by Sanderson, Bishop of Lincoln (1660-1663), and prefixed in 1662 to the B.C.P. It explains the guiding principles of the revision of 1662, and clearly shows that the B.C.P. is based upon the Holy Scriptures.

[N.B.—The numbers in brackets refer to the notes on page 17.]

STRUCTURAL DISPLAY OF TEXT, WITH HEADINGS AND SIDE NOTES.

I. The Church of England's Guiding Principle in Previous Revisions.

I. *The Principle stated.*

The Avoidance of Extremes; The Adoption of a happy Mean.

It hath been the wisdom of the Church of England, ever since the first (a) compiling (b) of her Public Liturgy, [1] to keep the Mean between the two Extremes, of too much Stiffness in refusing, and of too much Easiness in admitting any variation from it.

2. *The Wisdom of the Principle.*

For, as on the one side common Experience sheweth, where a change hath been made of things advisedly established, (no evident necessity so requiring) that sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites (c), and Ceremonies (d) appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged (e); it is but reasonable,

a. 1549.
b. From existing Books such as Sar. Use, etc.

c. i.e. The form of words used.
d. i.e. The outward observances, and acts done.
e. Cl.Art.XXXIV.

that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority (f) [2] should from time to time seem either necessary or expedient.

3. Examples of Adherence to this Principle.

Accordingly we find,

that in the reign of several Princes of blessed memory since the Reformation (g), the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient (h):

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

II. The Circumstances which led to the Present Revision.

1. The Discontinuance during the Commonwealth of the use of the Liturgy.

¶ By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued (j), is too well known to the World, and we are not willing here to remember.

2. The Opposition of the Presbyterians to the restitution of the Prayer Book at the Restoration.

But when, upon his Majesty's happy Restoration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it;

those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (k) (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours (k) to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty (l), that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences.

3. The Concession made by His Majesty for Revision.

[N.B.—A Royal Declaration concerning Ecclesiastical Affairs was issued by the King, October 25, 1660.]

Whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.

III. The Method of the Revision.

1. Adoption of like Moderation as in previous Revisions.

¶ In which Review we [3] have endeavoured to observe the like moderation, as we find to have been used in the like case in former times.

2. Rejection of Fundamental and Frivolous Changes.

And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence,

f. The Houses of Parliament and Convocation.

g. Usurped authority of the Pope finally overthrown, 1534.

h. Beftitting.

i. Ex. The commencement of the Daily Service, and the Office of the Holy Communion.

j. The Prayer Book was superseded by 'The Directory for the Public Worship of God in the Three Kingdoms,' 1645.

k. Concerned . . . to hinder, i.e. obliged to act in self-defence.

l. Various deputations were sent to Charles II by the Presbyterians.

(as secretly striking at some established Doctrine, or laudable Practice of the Church of England or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain.

3. *Acceptance of all Necessary and Expedient Changes.*

But such alterations

as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord, assented unto :

Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations :

For we are fully persuaded in our judgments (and we here profess it to the World)

that { the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same ; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all human writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

IV. *The Objects kept in view by the Revisers.*

- 1. *The Preservation of Peace and Unity.*
2. *The Procuring of Reverence and exciting of Piety and Devotion.*
3. *The Cutting off Occasion of Cavil or Quarrel.*

† Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that, which to our best understandings we conceived might most tend

to { the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety and Devotion in the Public Worship of God ; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church.

V. *Summary of the Alterations.*

- 1. *Amendments in the Calendar and Rubrics.*
2. *Removal of Obsolete and Ambiguous Words.*
3. *Adoption of the Authorized Version of 1611.**
4. *Additions to the former Service, viz.—*
(1) Occasional Prayers and Thanksgivings.†
(2) Offices for those at Sea.
(3) The Office for Baptism of Adults.

And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made either first, for the better direction of them that are to officiate in any part of Divine Service ; which is chiefly done in the Kalendars and Rubrics :

or secondly, for { the more proper expressing of some words or phrases of ancient usage in terms most suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction :

or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation :

And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places ; particularly for those at Sea,

together with an Office for the Baptism of such as are of Riper Years ; which, { although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, (m), [4] through the licentiousness (n) of the late times crept in amongst us,

m. Appeared in Germany c. 1521.
n. Licence, disregard of all authority.

* There were exceptions to this adoption in the case of the Psalter, Decalogue, and Sentences of the Holy Communion.

† These were the Prayers for Ember Weeks, for Parliament, for All Sorts and Conditions of Men, the General Thanksgiving and the Thanksgiving for restoring Peace at Home.

is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, (o) [5] and others converted to the Faith.

a. Colonies.

5. *Invitation to the Reader to note the Changes made, which speak for themselves.*

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

VI. Expression of the Hope that the Book be generally accepted.

¶ And having thus endeavoured

to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible

(in such variety of apprehensions, humours, and interests, as are in the world) to please all;

nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves;

Yet we have good hope,

that what is here presented, and hath been by the Convocations of both Provinces [6] with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

THE PREFACE

17

NOTES.

Paragraph I.

The first compiling of her publick Liturgy [1]. This refers to the first Prayer Book of Edward VI., 1549. Before this the Church of England as a whole had no public liturgy, for different dioceses had different 'Uses,' e.g., those of Hereford, Bangor, Lincoln, York and Sarum. The word 'Liturgy' is here applied to the whole Prayer Book. It is technically used by ecclesiastical writers for the office of the Holy Communion only.

Those that are in place of Authority [2]. The work of revision was accomplished by a Committee of Members of Convocation, and then the result was submitted to Convocation. When it was approved, it was submitted to Parliament and the King.

Paragraph III.

We [3]: i.e., the Committee of eight Bishops appointed by the Upper House of Convocation after the Savoy Conference to revise the Book—Cosin of Durham, Henchman of Salisbury, Morley of Worcester, Nicholson of Gloucester, Sanderson of Lincoln, Skinner of Oxford, Warner of Rochester, and Wren of Ely.

Paragraph IV.

Anabaptism [4]: i.e., the belief of those who deny the validity of Infant Baptism. The sect of Anabaptists originated in Germany and was introduced into England early in the sixteenth century, but their tenets embraced many things besides what is here meant by 'Anabaptism.'

During the period of the Commonwealth there was much neglect of the rite of Baptism and a large number of adults were unbaptized.

In our Plantations [5]: i.e., Colonies. During the latter half of the seventeenth century England's possessions in the Western Hemisphere rapidly increased. Old colonies were developed and new ones established, e.g., Virginia, Jamaica, the Carolinas, etc. This reference is one of the earliest indications of the Church of England realizing her possibilities as a Missionary Church.

Paragraph V.

The Convocations of both Provinces [6]. The Prayer Book of 1662 (which is the only one binding on the Church of England) received the fullest sanction the Church could give. The Book was submitted to the Convocations of both Provinces—representatives of the Convocation of York sitting with the Convocation of Canterbury.

iii. CONCERNING THE SERVICE OF THE CHURCH. 1549.*

It was probably written by Cranmer and based upon the Preface to the reformed Breviary of Quignon 1535. It was prefixed to the Prayer Book 1549, and placed in its present position 1662. Two short sentences were omitted 1662, one somewhat altered, and also some few unimportant changes of language made (see pp. 25, 5). It strikes the keynote of the Reformation that the services are for the people.

[The numbers in the brackets refer to the notes on pages 23-26.]

STRUCTURAL DISPLAY OF THE TEXT, WITH HEADINGS AND SIDE NOTES.

I. Corruption of the Ancient Edifying Service.

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted :

As, among other things, it may plainly appear

by the Common Prayers in the Church, commonly called *Divine Service*.

The first original and ground whereof, if a man would search out by (a) the ancient Fathers,

a. From.

he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter,

that { all the whole Bible (or
the greatest part thereof,) } should be read over once every year [1];

intending thereby

that { the Clergy, and specially such as were Ministers in the Congregation,
(by often reading and meditation in God's word)
should { be stirred up to godliness themselves, and
be more able
to exhort others by wholesome Doctrine, and
to confute them that were Adversaries to the Truth; and further,

that { the people
(by daily hearing of holy Scripture read in the Church)
might { continually profit more and more in the knowledge of God, and
be the more inflamed with the love of his true Religion.

* The title was 'The Preface' till 1662.

II. Ways in which the Service had been Corrupted.

1. By *undesirable Interpolations into the Lectionary*.

¶ But these many years passed,

this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in (b) uncertain Stories, and Legends [2],

with multitude of { Responsds (c), Verses (d), vain Repetitions [3],
Commemorations, (e) [4] and Synodals (f) [5];

2. By *Curtailement of the Scriptures read*.

that commonly { when any Book of the Bible was begun, after three or four Chapters were read out,
all the rest were unread.

And in this sort { the Book of *Isaiah* was begun in *Advent*, and
the Book of *Genesis* in *Septuagesima*;

but they were only begun, and never read through;

After like sort were other Books of holy Scripture used.

3. By the *Reading of the Service in an Unknown Tongue*.

And moreover,

whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand [6], and have profit by hearing the same;

The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not;

so that { they have heard with their ears only, and
their heart, spirit, and mind, have not been edified thereby.

4. By *scant use of the Psalms*.

And furthermore,

notwithstanding that the ancient Fathers [7] have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn* (g);

now of late time a few of them have been daily said, and the rest utterly omitted.

b. Inserting.
c. Short Anthems
similar to the Kyrle.
d. Versicles followed by Responsds.
e. A kind of Memorial Services.
f. Notices prescribed by Synods.

g. A Nocturn was a service held before the daybreak. Hence the name was given to the Psalms sung at that Service.

5. *By complicated Nature of the Service.*

Moreover, the number and hardness of the rules called the *Pie (h)* [8], and the manifold changings of the Service, was the cause that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

A. A book of directions concerning the order of the Service.

III. **The Remedies adopted, viz. —**

1. *The Introduction of a Calendar.*

¶ These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood, wherein { (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another.

2. *The Rejection of all Interpolations.*

For this cause be cut off Anthems [9], Responds, Invitatories (i) [10], and such like things as did break the continual course of the reading of the Scripture.

f. Short passages of Scripture recited at the beginning of the *Venite*, and several times intercalated between the verses.

j. Though we have cut off the old rules, yet. k. Since.

IV. **Justification of the New Regulations concerning the Service.**

1. *Because they are few and intelligible.*

¶ Yet (j), because there is no remedy, but that (k) of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood.

2. *Because they are more profitable and convenient.*

So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious (l), than that which of late was used.

l. Convenient.

It is more profitable,

because { here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, the very pure Word of God [11], the holy Scriptures, or (m) that which is agreeable to the same (m); and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers.

m. The reference seems to be to the Apocrypha.

It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy [12].

V. **The Adoption of a National Use.**

¶ And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use [13].

VI. **The Course to be pursued in Cases of Dispute concerning it.**

¶ And, forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties { that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And { if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

VII. Directions concerning the Use of the Daily Services.

[This Portion is sometimes called the Appendix.]

1. *To any who say them privately.*

¶ Though it be appointed, that all things shall be read and sung in the Church in the *English Tongue* [14], to the end that the Congregation may be thereby edified; yet it is not meant,

but that { when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

2. *To all Priests and Deacons.*

¶ And all Priests and Deacons are to say daily [15] the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

3. *To Clergy in charge of Parishes.*

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

CONCERNING THE SERVICE OF THE CHURCH 23

NOTES.

Paragraph I.

They so ordered . . . that all the whole Bible (or the greatest part thereof) should be read over once every year [1].

This refers to the primitive arrangement for the reading of the Scriptures. The Lessons were not definitely appointed, but the books to be read were assigned to different parts of the year.

To Cassian, who founded two monasteries in Marseilles (ob. circ. 440 A.D.), the introduction of a regular system of daily Lessons is probably due (cf. Burbidge, 'Liturgies and Offices of the Church,' p. 119).

Paragraph II.

Planting in uncertain Stories, and Legends [2]: i.e. by reading spurious 'Acts of Saints and Martyrs.' 'Proper Lessons, which were not commonly taken from Holy Scripture, were provided for so many saints' days, that the ordinary course of the Sunday and week-day Lessons must have been continually interrupted' (Burbidge, p. 127, note 2).

Responds, Verses, vain Repetitions [3]. These *Responds* were complicated repetitions of words which referred to the contents of the Lesson and were supposed to give the keynote of the Lction. *Verses* were versicles following the Responds; and the '*vain Repetitions*' refer to the words of the Lesson being repeated again in the Respond and in the Verse. For example, on Advent Sunday the First Lesson was Isa. i. 1, 2; the reader adding, 'Thus saith the Lord God, Turn ye unto Me, and ye shall be saved.' This was followed by a Respond, 'Looking from afar, behold I see the power of God coming, and a cloud covering the whole earth. Go to meet Him and say, Tell us if thou art He who shall rule Thy people Israel.' Then various verses were said, and parts of the respond were repeated, concluding with the *Gloria*. Then followed Isa. i. 3, 4, with another respond and verse (cf. Brev. Sar. fol. ii, 'The Matin Offices'),

Commemorations [4]: i.e., the forms of service commemorating the Virgin, or those in honour of local saints, which were introduced into other festal or non-festal services.

Synodals [5]: i.e. Canons of Synods, or notices of special festivals prescribed by a provincial or diocesan synod, read after the Lessons.

The Service in this Church of England these many years hath been read in Latin to the people, which they understand not [6]. The earliest Liturgical Services of the Western Church were in Greek, but as Latin became the common language the Services were translated into it. During the Middle Ages there seems to have been little or no attempt to give the people a service in their own tongue. It was not until the sixteenth century that the need of the Services in the vernacular was attempted to be met (cf. Hermann's 'Con.' in German, 1543). The phrase 'this Church of England these many years' well proves that the Reformers viewed their work as the reforming of the Old Church of England, and not the founding of a new one.

The ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn [7].

'Nocturn' was originally the name of a night service, but it became applied later to the portions of Psalms read at that time. Probably here the word covers the whole of the Psalms for both Mattins and Vespers.

The Psalms were divided among the daily Hour Services. 'Those for Prime, Tierce, Sext, Nones and Compline were all *fixed*, i.e. the same Psalms were used at these hours. Those for Mattins, Lauds and Vespers were read in *course*' (E. Daniel).

This system was, however, never adhered to in detail. There were many interruptions through the occurrence of festivals and the general practice (outside Monastic houses) of combining the eight Hour Services into three, completely broke up the order of reading on ordinary days.

The number and hardness of the rules called the Pie [8].

The Pie (Latin *pica*, 'a magpie,' and hence applied to the large black letters at the beginning of a fresh order) was a book which contained the order of the service of the day.

The Responsds and Verses varied from day to day, and the service varied according to the relative importance of Saints' Days. Thus it came about 'that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.'

Paragraph III.

Anthems [9] or Antiphons, were originally Psalms or hymns recited by alternate voices. Later they became largely mutilated by the reduction of the Psalm to a single verse with or without a *Gloria* or with a refrain. They were sung before and after the Canticles of the Daily Services to emphasize the teaching of the day or season (see Burbidge, 'Liturgies and Offices of the Church,' p. 130, footnote 4).

Invitatories [10] were verses introduced before the *Venite* and repeated in whole or part after every few verses.

Paragraph IV.

Nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same [11].

The phrase 'that which is agreeable to the same' probably applies to the Apocrypha which was largely read according to the rules of the Calendar of 1549. (For the use of the Apocrypha, cf. Art. VI, and Hooker, 'Eccles. Pol.' Bk. V, ch. 20.)

Few and easy [12]. After these words in the Prayer Book of 1549. the following sentence occurred: 'Furthermore, by this order, the Curates shall need none other books for their public service, but this book and the Bible; by the means whereof, the people shall not be at so great charge for books, as in time past they have been.' It was expunged in 1662.

Paragraph V.

All the whole Realm shall have but one Use [13].

Prior to the Reformation the Uses were varied. Besides those mentioned in this paragraph there were special Uses at Lichfield, Exeter, Wells, St. Asaph, St. Paul's, etc.

Attempts were made from time to time to secure greater uniformity, e.g. St. Paul's Use was ordered to be discontinued in 1415, and the Sarum Use replaced those of Exeter and Wells. The introduction of printing tended to produce uniformity, for many editions of the Sarum Breviary and Missal were issued in the early part of the sixteenth century. In 1542 the Convocation of Canterbury ordered the Sarum Use to be employed throughout the whole of the Southern Province.

After the words 'one Use' in the Prayer Book of 1549 there was inserted the following paragraph. 'And if any would judge this way more painful, because that all things must be read upon the book, whereas before by the reason of so often repetition, they could say many things by heart; if those men will weigh their labour with the profit and knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.' This was omitted in 1662.

The Appendix.

1. **In the English Tongue** [14]. For the edification of the congregation the vernacular must be used in public worship. In private devotion men may use any language they understand.

The Act of Uniformity of 1662 allows the use of Latin at colleges of the universities, and those of Westminster, Winchester, and Eton, and in the Convocations of the Clergy. It also orders the Bishops of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, to see that the Book be truly and accurately translated into Welsh.

2. **All Priests and Deacons are to say daily the Morning and Evening Prayer, etc.** [15].

The two concluding paragraphs relating to the daily use of Morning and Evening Prayer take the place of one paragraph in 1549, which limited rather than enforced that use: 'Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the congregation.' This concession to the predilections of those who regarded the Prayer Book as new-fangled in 1549 was removed in 1552, the present directions being substituted. All Priests and Deacons, Bishop being curiously excepted, were now enjoined to say the services daily, either publicly or privately, parish clergy being compelled to their public use. Exception was expressly allowed for 'preaching, studying of divinity, or some other urgent cause,' in the case of clergy generally: while parish clergy were allowed to forego public use if absent from home, 'or otherwise reasonably letted.' In 1662 the mention of 'preaching' and 'studying of divinity' was excluded, 'sickness' being substituted. The quaint direction to the Curate to toll the bell was also altered to 'cause a bell to be tolled.'

In regard to the practical interpretation of the conditions attached to this regulation, there is some difference of opinion. The substitution of a compulsory cause like 'sickness' for the expedient causes 'preaching' and 'study,' is thought to point to a greater stringency. On the other hand, the S.L. of 1637, which was before the Revisers in 1662, mentioned no exceptions at all, and made the Bishop or Archbishop the 'Judge and Allowor' if the 'urgent cause' was 'frequently pretended.' This example was not followed in 1662, and therefore the individual is left to judge for himself, both with regard to the public and private use, whether there is urgent cause to pretermitt the daily morning and evening service. To try to define that

which has been deliberately left undefined, is an unwarrantable intrusion into the domain of private judgment; it may, however, be pointed out that the changes since the rule was made have contributed 'urgent causes' which are none the less urgent that they could not have been in the minds of the Revisers—(1) the impossibility in many parishes of the people coming to public worship: (2) the provision, through the great development of parochial organizations, of other and more convenient opportunities of common prayer: (3) the progress of education which allows of private reading and prayer to an extent undreamed of in 1662. In regard to the ministerial aspect of the question, moreover, it must be added that the far greater demands made upon the time of the 'Curate,' the result of a far higher conception of the responsibilities of his office, both in regard to mental equipment, and the actual cure of souls, together with the enormously increased range of thought to dictate to him the nature and extent of his private devotions, must tend to multiply the causes which, upon the strongest and most spiritual grounds, should be deemed 'urgent.'

'It is manifest that as the conditions of life to-day are so vastly different from those of the sixteenth century, it is impossible to observe this rule universally throughout all the parishes of the land. Not only is life infinitely more hurried and fuller of engagements, but Church life is entirely different in its multiplicity of meetings and opportunities for united gatherings for prayer and work. The latter fact should be ever borne in mind. The consequence is, that even where Daily Prayer is the rule there are very few Churches where both Morning and Evening Prayers are said, and even in these, moreover, the relaxation afforded by the Act of Uniformity Amendment Act of 1872 is utilized, whereby the shortened Form is used. The matter is clearly one which will depend entirely on local and congregational circumstances, and the "reasonable hindrance" must be left to the conscience and decision of the clergyman in charge. In a rubric, the observance of which is essentially connected with such changes and even transformations of conditions as obtain to-day, compared with the sixteenth century, the clergy and people cannot fairly be called disloyal to the Prayer Book, if for any personal or local reasons Daily Prayer in Church is found impracticable. At the same time, it is impossible to over-estimate the spiritual blessing to a parish where minister and people meet day by day for praise and prayer and intercession.'—'The Catholic Faith,' W. H. Griffith Thomas, pp. 241, 242.

'From the wording of the directions, the order about Daily Prayer in the Church is clearly associated with the gathering of a congregation. The idea is not that of solitary prayers by the clergy, but the union of pastor and people in Daily Prayer. He is to "cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word and to pray with him" (ibid., p. 241).

iii. OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETAINED. 1549.

It was possibly composed by Cramer. It stood after the Communion Service 1549, and was placed in its present position 1552. There were only a few unimportant changes of language of this Preface in the various editions of the Prayer Book.

[N.B. The numbers in brackets refer to the notes, pages 31, 2.]

STRUCTURAL DISPLAY OF THE TEXT, WITH HEADINGS AND SIDE NOTES.

I. The Character of Pre-Reformation Ceremonial.

¶ Of such Ceremonies (a) as { be used in the Church, and
 some (b) { at the first were of godly intent and purpose devised, and
 yet at length turned to vanity and superstition;
 some (c) entered into the Church by indiscreet devotion,
 and such a zeal as was without knowledge [2];
 and { for because they were winked at in the beginning,
 they grew daily to more and more abuses,
 which { not only for their unprofitableness, but
 also because they have much blinded the people, and obscured the glory of God,
 are worthy to be cut away, and clean rejected.

Other there be,
 which { although they have been devised by man,
 yet it is thought good to reserve them still,
 as well for a decent order in the Church,
 (for the which they were first devised)
 as because they pertain to edification,
 whereunto { all things done in the Church
 (as the Apostle teacheth) (d)
 ought to be referred.

a. For Ceremonies see pp. 3, 11.
 b. Love-feasts, Kiss of Peace.
 c. Saint-Worship, Veneration of Relics, Mariolatry, Solitary Masses, Repetitions of *Ora pro nobis, Ave Maria*.

a. 1 Cor. xiv. 26.

II. Condemnation of Unauthorized Alterations.

¶ And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet { the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God [3].
Let all things be done among you, saith St. Paul, in a seemly and due order (e):
The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

e. 1 Cor. xiv. 40.

III. The Aim of this Prayer Book.

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

IV. Reasons why some Ceremonies were Rejected.

1. *Because of their excessive Number and Burdensomeness.*

¶ Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine (f)* [4] in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews.

And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it.
But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

2. *Because out of Harmony with the Gospel.*

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

g. Cf. Gal. iv. 9; Heb. vi. 5.

3. *Because abused by the Superstitions of the Ignorant and the Avarice of the Clergy.*

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

V. Reply to Objections against the Retention of some of the Old Ceremonies.

1. *The necessity of some being retained.*

¶ But now as concerning those persons which peradventure will be offended, for that some of the old Ceremonies are retained still:
If they consider that without some Ceremonies it is not possible { to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments.

2. *Reverence due to old Ceremonies when unobjectionable.*

And if they think much, that any of the old do remain, and would rather have all devised anew : then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly.
For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which { (as much as may be with true setting forth of Christ's Religion) is always to be eschewed.

3. *Their Retention necessary for Discipline and Order.*

Furthermore, such shall have no just cause with the Ceremonies reserved to be offended.

For { as those be taken away
which were most abused, and did burden men's consciences without any cause ;
so the other that remain, are retained for a discipline and order,
which (upon just causes) may be altered and changed, and therefore are not
to be esteemed equal with God's Law.

4. *Their Plainness and Intelligibleness which forbad abuse.*

And moreover, they be neither dark (*g*) [5] nor dumb (*h*) Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been.

g. Unintelligible.
h. Uninstructive
and meaningless.

5. *The Freedom of National Churches to choose their own Ceremonial.*

And in these our doings we { condemn no other Nations, nor
prescribe any thing but to our own people only :

For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition ; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers Countries.

NOTES.

Paragraph I.

Such Ceremonies as be used in the Church, and have had their beginning by the institution of man [1].

The Reformers drew a very strong line of distinction between ceremonies derived from the Bible, e.g. use of water in Baptism, and bread and wine in Holy Communion, and those introduced on man's authority, e.g. making the sign of the Cross, and kneeling to receive the elements.

The word 'Ceremony' is here quoted in the same sense as in the Title of the Prayer Book; it includes all the actions used in the different Offices.

In the Mediæval Service Books, and even in the English Prayer Book of 1549, there were many ceremonies prescribed which were not retained in later revisions, e.g. exorcism and anointing in the service of Baptism; tokens of spousage, gold or silver, given in Matrimony; a sick person was anointed on forehead or breast and the sign of the Cross made in the Visitation of the Sick; the Churched woman was to offer her chrisom, etc.

By undiscreeet devotion, and such a zeal as was without knowledge [2].

This is well illustrated by the introduction of images, the veneration of relics, and undue honouring of saints.

Paragraph II.

The wilful and contemptuous transgression . . . is no small offence before God [3].

For the principles on which all Ceremonial ought to be judged, cf. Hooker's 'Ecclesiastical Polity,' Book V, c. 6-10; and Art. XXXIV.

Paragraph IV.

Saint Augustine in his time complained [4]. The reference is to Augustine's 'Epis. 65 ad Januarium,' cap. xix. 35: 'I cannot, however, sanction with my approbation those ceremonies which are departures from the custom of the Church, and are instituted on the pretext of being symbolical of some holy mystery; although, for the sake of avoiding offence to the piety of some and the pugnacity of others, I do not venture to condemn severely many things of this kind. But this I deplore, and have too much occasion to do so, that comparatively little attention is paid to many of the most wholesome rites which Scripture has enjoined; and that so many false notions everywhere prevail, that more severe rebuke would be administered to a man who should touch the ground with his feet bare during the octaves (before his baptism) than to one who drowned his intellect in drunkenness. My opinion therefore is that, wherever it is possible, all those things should be abolished without hesitation, which neither have warrant in Holy Scripture nor are found to have been appointed by Councils of bishops, nor are confirmed by the practice of the universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For even although nothing be found, perhaps, in which they are against the true faith, yet the Christian

religion, which God in His mercy made free, appointing to her Sacraments very few in number, and very easily observed, is by these burdensome ceremonies so oppressed, that the condition of the Jewish Church itself is preferable: for although they have not known the time of their freedom, they are subjected to burdens imposed by the Law of God, not by the vain conceits of men. The Church of God, however, being [meanwhile so constituted as to enclose much chaff and many tares, bears with many things; yet if anything be contrary to the faith or to holy life, she does not approve of it either by silence or by practice.]

Paragraph V.

Neither dark nor dumb Ceremonies [5]. 'The tenor of the Common Prayer is openness' (Archbishop Benson).

5. RULES CONCERNING PSALTER AND LECTIONARY.

i. THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

Prior to 1662 there was placed above this Order the following Headings:—

1549. The Table and Kalendar, expressing the Order of the Psalms and Lessons to be said at Matins and Evensong [the Morning and Evening prayer, 1552], throughout the year, except certain proper feasts, as the rules following more plainly declare.

Paragraph No. 1.

1549. The Psalter shall be read through once every Month, and because that some Months be longer than some other be, it is thought good, to make them even by this means.

To every Month, as concerning this purpose, shall be appointed just xxx days.

And because January and March hath one day above the said number, and February, which is placed between them both, hath only xxviii days, February shall borrow of either of the Months, (of January and March), one day, and so the Psalter, which shall be read in February, must begin the last day of January, and end the first day of March.

1662. The Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth or twenty-ninth day of the Month.

Paragraph No. 2. Prior to 1662 the following clause stood at the end of this Paragraph: 'Now to know what Psalms shall be read every day, look in the Calendar the number

that is appointed for the Psalms, and then find the same number in this Table, and upon that number shall you see what Psalms shall be said at Matins and Evensong [at Morning and Evening Prayer, 1552].'

Paragraph No. 3. Prior to 1662 the following clause stood at the end of it: 'As you shall perceive to be noted in this Table' ['following' added 1552].

Paragraph No. 4, 5 together with the Doxology added 1662.

Paragraph No. 5.

1549. And here is also to be noted, that in this Table, and in all other parts of the Service, where any Psalms are appointed, the number is expressed after the Great English Bible, which from the ix. Psalm unto the cxlviii. Psalm (following the division of the Hebrews) doth vary in numbers from the common Latin translation.

1662. Note, that the Psalter followeth the division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

Prior to 1662 there was here added the Table for the Order of the Psalms, to be said at Matins and Evensong [Morning and Evening Prayer, 1552].

In the Mediæval Church there existed elaborate arrangements of the Psalter for Divine Service. It was ordered to be read through once a week, but this was largely disregarded through festivals, etc.; consequently Cranmer devised an entirely new plan, viz:—

To every month there were appointed thirty days, and the Psalms were divided into sets correspondingly. A clause in the next section provided that in Leap Year the Psalms for the twenty-fifth day were to be repeated on the twenty-sixth.

This, however, proved unworkable and was abandoned by the Revisers of 1662, who adopted the present arrangement, which is peculiar to the English Church.

The Psalter shall be read through once every month.

By the Act for the Amendment of the Act of Uniformity, 1872, it was enacted that—

- (i) On all week-days—Christmas Day, Ash Wednesday, Good Friday, and Ascension Day excepted—a shortened form of Morning and Evening Prayer might be used in Parish Churches, and in this only one Psalm or one portion of the 119th Psalm need be read.
- (ii) The Ordinary should have power to appoint 'Proper' Psalms to supersede the regular Psalms of the day on

special occasions, or to be used at a third service on Sundays.

'At the end of every Psalm . . . shall be repeated this Hymn.'

The *Gloria Patri* is of ancient origin, for forms of it may be traced in the writings of Athanasius and Clement of Alexandria. The words, 'As it was in the beginning,' were added about the sixth century.

The American Prayer Book gives directions that the *Gloria* may be sung at the end of each Psalm, and shall be sung at the end of the whole portion.

The Psalter followeth the division of the Hebrews, and the Translation of the great English Bible.

The division of the Hebrews is in contradistinction to the division of—

- (i) the Septuagint, by which Psalms ix. and x., and cxiv. and cxv. are joined; and Psalms cxvi. and cxlvii. each divided.
- (ii) the Vulgate, by which Psalms ix. and x. are joined; and Psalm cxlvii. is divided.

The English text follows the numbering of the original Hebrew and so is in advance of the LXX and Vulgate.

The Translation of the great English Bible.

This version was issued in 1539 and was called the Great Bible, or Cranmer's Bible, because the Archbishop wrote a preface to it. It was a new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale and others, and published with the sanction of Cranmer. Copies of it were ordered to be set up in all the churches, and these were chained to a lectern to ensure their safety. (Hence the phrase 'Chained Bibles.')

Owing to the familiarity of the people with it, this translation of the Psalter was retained when the A.V. of 1611 was substituted for the Great Bible translation in the Church Services in 1662. It is much more rhythmical and suitable for singing purposes, although in places it partakes of the nature of a paraphrase rather than of an exact translation.

Westcott says that 'Coverdale, like Luther and the Zurich translators, on whose model his style was formed, allowed himself considerable freedom in dealing with the shape of the original sentences. At one time a word is repeated to bring out the balance of the two clauses; at another time the number is changed; at another time a fuller phrase is supplied for the simple copula, now a word is resolved; and again a particle, or an adverb, or a pronoun, or even an epithet, is introduced

for the sake of definiteness. . . . The execution of the version undoubtedly falls far below the conception of it: the Authorized Version is in almost every case more correct; but still in idea and tone Coverdale's is as a whole superior, and furnishes a noble type for any future revision.*

'Attention may here be called to an injustice done to Coverdale's Psalter by the neglect of the printers of the Prayer Book to indicate, as he had done, words and phrases which he embodied in his text, although he regarded them as either not forming part of the original, or as, at least, of doubtful authority. We are familiar with the use of italics in the Authorized Version for a like purpose. In the Psalter as used for purposes of devotion, it is perhaps as well that questions of textual criticism should not be presented; and I do not complain of a usage that has come down to us from the Sealed Books of 1662.† But Coverdale is not to be blamed. As examples of what is referred to we may cite Psalm i. 5, where Coverdale has placed (in 1539) the words "from the face of the earth" within the marks of parenthesis, and Psalm xiii. 6, where the words "yea, I will praise the name of the Lord most Highest" are treated in a similar way.'‡

ii. THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

1549. The Order how the rest of holy Scripture (beside the Psalter) is appointed to be read.

1662. 'Beside the Psalter' omitted.

1st Paragraph.

1549. The Old Testament is appointed for the first Lessons, at Matins and Evensong [Morning and Evening Prayer, 1552], and shall be read through every year once, except certain Books and Chapters, which be least edifying, and might best be spared, and therefore are left unread.

1662. The Old Testament . . . so as the most part thereof will be read every year once, as in the Calendar is appointed.

3rd Paragraph.

1662. The words 'Except only the Moveable Feasts, which

* Westcott's 'A General View of the History of the English Bible,' p. 264.

† Those concerned in the issue and correction of these Books were, as guardians of the legal text, certainly blameworthy in not adhering to the text of the MS. Prayer Book attached to the Caroline Act of Uniformity.

‡ Dowden's 'The Workmanship of the Prayer Book' (1902), pp. 179, 180. The whole chapter xvii. pp. 175-191, entitled, 'The English Prayer-Book—Its Literary Style—The Psalter—Coverdale,' is worthy careful study.

are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons' were added.

5th Paragraph.

1549. Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.

1662. Note also, that the Collect, . . . the week after, where it is not in this Book otherwise ordered.

The following paragraphs were in previous editions, but were omitted in 1662:—

1549. This is also to be noted, concerning the leap years, that the xxv. day of February, which in Leap year is counted for two days, shall in those two days alter neither Psalm nor Lesson; but the same Psalms and Lessons which be said the first day, shall also serve for the second day.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter.

1552. The paragraph, 'And wheresoever is not expressed how far shall be read, then shall you read to the end of the Chapter,' was added to those of 1549.

1604. When the years of our Lord may be divided into four even parts, which is every fourth year; then the Sunday letter leapeth, and that year the Psalms and Lessons which serve for the xxij day of February, shall be read again the day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that purpose.

Also, wheresoever . . . of the Chapter.

And wheresoever . . . of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at (The birth of Jesus Christ was on this wise, &c.).

And the third Chapter of Saint Luke's Gospel shall be read unto (So that he was supposed to be the Son of Joseph, &c.).

This section was altered to its present form in 1871, when the New Lectionary was issued.

Analysis.

1. The Lessons.

(a) The First Lessons are so arranged that practically all the Old Testament is read through **once** a year.

(b) The Second Lessons ensure that practically all the New Testament is read **twice** a year.

2. Directions for finding the right portions to read.

Reference is made to the Tables of Proper Lessons for Festivals and to the Calendar for ordinary days.

3. Rules for exceptional cases.

(a) At a second Evening Service a Second Lesson from the Gospels may be chosen at the discretion of the Minister.

(b) The Ordinary may substitute 'Proper' Lessons and Psalms, which shall take the place of those ordinarily appointed.

(c) Proper Lessons for the First Sunday in Advent, Easter Day, Whit-Sunday, and Trinity Sunday precede those of a Holy day. On all other Sundays the Minister has the option of reading either the ordinary Lessons for the day or those specially appointed for the Holy day.

4. The Collect, Epistle, and Gospel appointed for the Sunday shall be used throughout the week, except when otherwise ordered, e.g., The Collect, Epistle and Gospel for 'The Circumcision' are to serve till the Epiphany.

The public reading of the Scriptures is a custom of great antiquity (cf. Justin Martyr's 'Apology'). At first a Lesson seems to have been chosen at will, but by the fifth century four Lessons were read in an appointed order. In the Mediæval period this number was considerably increased—both by portions of Scripture, and by extracts from Homilies of the Fathers or from Lives of the Saints.

In 1549 a Lectionary was inserted in the Prayer Book, which reduced the lessons at each service to two in number, but increased the quantity of Scripture read, and made the reading intelligible by ordering it to be continuous.

In 1871 a revised Lectionary was added. Its chief features are:—

(a) The New Testament is read through **twice** a year, instead of **three** times, as before; the Gospels at Morning Prayer for the first half of the year, and at Evening Prayer during the latter half.

(b) The week-day Lessons have been shortened, and the division into chapters were not rigidly observed.

(c) The Proper First Lessons for Sundays were a good deal altered, and **alternative** lessons appointed for use at a second Evening Service; the Second Lesson for each such service

- may be any chapter from the four Gospels (when an alternative is not provided).
- (d) The Ordinary may sanction the use of Proper Lessons on any day.
- (e) The amount of the Apocrypha read is much reduced, all Lessons proper for Sundays being taken from the Holy Scriptures.
- (f) The list of Lessons for Holy Days is made more complete.

iii. TABLES OF PROPER LESSONS AND PSALMS.

1549. There was no heading.
1552. Proper Psalms and Lessons for divers feasts and days, at Morning and Evening Prayer.
1559. Proper Lessons to be read for the first Lessons, both at Morning Prayer and Evening Prayer, on the Sundays throughout the Year, and for some also the second Lessons.
1662. Proper Lessons to be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the year.

(1) *Lessons Proper for Sundays.*

1549. There was no separate Table of Proper Lessons, but proper Lessons were attached to the respective Sundays and Holy-days to which they were appropriated, under the head of 'The Introits, Collects, Epistles, and Gospels,' etc.
1552. There was still no separate Table of Proper Lessons, but with the exception of those for certain Feast Days, they were given in the Calendar.
1559. A separate Table of Proper Lessons was appointed.
1871. The New Lectionary made compulsory.

In 1549 there were no Proper Lessons appointed for ordinary Sundays for, with three exceptions—Easter Day, Whit-Sunday, and Trinity Sunday, the continuous daily reading of the Scriptures was unbroken. The table of 'Lessons Proper for Sundays' was first added in 1559, and remained almost untouched by the later revisions. In 1871 a new Table of Lessons was issued, and in it the First Lessons appointed for Sundays form a consecutive yearly course of chapters selected from the Old Testament alone. Its dominant idea is that of **Regularity**. The course begins in Advent with Isaiah: Genesis is commenced on Septuagesima, and then the selection passes through the Historical and Prophetic Books (with some exceptions) in order.

On all ordinary Sundays the Second Lessons are taken from the continuous order fixed by the Calendar. Proper Second

Lessons are, however, provided for six occasions—Septuagesima, the Sixth Sunday in Lent, Easter Day, the First Sunday after Easter, Whit-Sunday, and Trinity Sunday, alternatives being provided for all except Septuagesima and the First Sunday after Easter.

(2) *Lessons Proper for Holy Days.*

1549. There was no separate Table, but the Lessons were found under the head of 'Introits,' etc.
1552. There was still no separate Table, but with the exception of those for a few certain Holy-days they were given in the Calendar.
1559. A separate Table appointed.

A fairly complete list of Lessons for Holy-days was included in the Prayer Book of 1549 (attached to the Collect, Epistle, and Gospel for each day).

In 1559 this list was inserted separately, and additions were made to it of passages from the Apocrypha. In 1662 it was slightly altered, and in 1871 it underwent a complete revision.

The Lessons now are chosen from passages which are specially appropriate for the Commemoration. 'The principle of selection is clearly that of speciality' (Bp. Barry). Among the Apocryphal Books only those of Wisdom, Ecclesiasticus, and Baruch are laid under contribution, and neither of these more than once.

(The American Prayer Book has an enlarged Table of Proper Lessons—including some for the season of Lent, and Rogation and Ember Days.)

(3) *Proper Psalms on certain Days.*

- 1549, 1552. There was no separate Table of Proper Psalms in either of the Prayer Books of these dates. But Proper Psalms for Christmas Day, Easter Day, Ascension Day and Whit-Sunday were appointed in 1549, and placed under the head of 'Introits' and in 1552 placed with the Proper Lessons.

1559. A separate Table appointed.

1662. Proper Psalms provided for Ash Wednesday and Good Friday.

Note.—The morning Psalms for Whit-Sunday have been variously altered in the different Editions. In 1549 they were 48, 67, 145. In 1552 the 145th Psalm was omitted as it already formed one of the evening Psalms. In 1604 they were changed to 45 and 47, the latter believed to be a mistake for 67 (xlvi. for lxxvii.). And in 1662 both were replaced by 48 and 68.

The third Psalm for Ascension Day evening in 1549 was the

148th; this was in 1552 changed for the 108th, which has remained ever since.

In 1549 Proper Psalms were assigned to Christmas Day, Easter Day, Ascension Day, and Whit-Sunday. Those for Ash Wednesday and Good Friday were added in 1662.

The American Prayer Book contains a much larger selection of Proper Psalms and has also ten 'Selections of Psalms, to be used instead of the Psalms for the day, at the discretion of the Minister'; and 'Portions of Psalms to be sung or said at Morning Prayer, on certain Feasts and Fasts, instead of the *Venite exultemus*, when any of the foregoing Selections are to follow instead of the Psalms, as in the table.' These 'Portions' are formed of verses culled out of certain named Psalms; and are invitatories for Christmas Day, Ash Wednesday, Good Friday, Ascension Day, and Whit-Sunday.

1662 **6. TABLES AND RULES FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.**

1662 **i. RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN. 1662.**

1662 **Easter-Day** (on which the rest depend) is always the first Sunday after the first full moon which happens next after the one and twentieth day of March. And, if the Full moon happens upon a Sunday, Easter-day is the Sunday after.

1604 **Advent-Sunday** is always the nearest Sunday to the Feast of St. Andrew (November 30) whether before or after.

1662 Septuagesima }
 Sexagesima } Sunday is { Nine }
 Quinquagesima } { Eight }
 Quadragesima } { Seven } Weeks before Easter.
 { Six }

Rogation-Sunday }
 Ascension Day } is { Five weeks }
 Whit Sunday } { Forty days } after Easter.
 Trinity Sunday } { Seven weeks }
 { Eight weeks }

Septuagesima and Ash Wednesday are 63 and 56 days respectively before Easter Day. Rogation Sunday, Ascension Day, Whit-Sunday and Trinity Sunday are 35, 39, 49 and 56 days respectively after Easter. From Septuagesima to Trinity Sunday are therefore $63+56=119$ days.

Easter.—By the early Christians Christ's death and resurrection were celebrated at the time of the Jewish Passover; and the word *πάσχα* (from the Aramaic *pischā*=Heb. *pesach*), though a common name for Easter from the second century onwards, was employed, when first used as a Christian term, to denote the celebration of the Fast of Good Friday.* There is no mention of Easter in the writings of the Apostolic Fathers, and the earliest trace of its observance in the West is c. 120, in the time of Pope Xystus. A controversy arose early as to the date of its observance. The Asiatics celebrated the Christian Passover on the 14th of Nisan, the day on which the Lord was believed to have suffered, and were thus known as Quartodecimans or *Τεσσαρεσκαιδεκαῖται*; and as the 14th of Nisan might fall on any day of the week, so might also the commemoration of the Resurrection. On the other hand, the Roman Church commemorated Friday as the day of the Crucifixion, and the following Sunday as the Feast of the Resurrection. For a history of the controversy the student is referred to works on Church History.† It must suffice here to say that the Roman practice was affirmed at the Council of Nicæa, 325, though Sozomen ‡ speaks of Quartodeciman practice as still going on in a few communities in 440.

The fact that the conditions for determining Easter involve both the solar and the lunar year necessitates the employment of cycles for the determination of its date.§ The Metonic cycle (named after Meton, an Athenian astronomer, c. 433 B.C.) of nineteen years was finally adopted, as we learn from a letter of St. Ambrose ('Oper.', ii., ep. xxiii.) written about sixty years after the Council of Nicæa; and the Paschal Tables of Dionysius Exiguus, a monk at Rome, settled in 525 the question for both Eastern and Western Churches. The determination of Easter was finally settled by these rules:—

- (1) Easter to be kept on a Sunday,
- (2) which must be the next after the 14th day of the Paschal moon; though should the 14th be a Sunday, Easter to be kept on the following Sunday.
- (3) The Paschal moon is the calendar moon whose 14th day falls on, or follows next after, the day of the vernal equinox.

* See Wordsworth, 'Ministry of Grace,' p. 355.

† The stages are (i) discussion between Anicetus and Polycarp, c. 150; (ii) dispute at Laodicea, between 170 and 177; (iii) Victor and Polycrates, c. 190. See Eusebius, 'H. E.,' iv. 26, v. 23-25.

‡ Sozomen, 'H. E.,' vii. 19.

§ The student may refer to the well-known work of Seabury, 'Theory and Use of the Church Calendar, etc.' (1872), for an account of the various cycles. Considerations of space prevent any account being given in this handbook.

(4) The vernal equinox is to be taken invariably as March 21.

The Metonic cycle had defects—it assumed the solar year to consist of 365 $\frac{1}{4}$ days, whereas the true solar year is 11' 10" shorter than the tropical year; and also assumed that at the close of the cycle of nineteen years solar and lunar time coincide, which is not the case. The errors which of necessity crept into the calculations were rectified by the adoption of the Gregorian Calendar or 'New Style' in England by Act of Parliament, 1752,* and the tables and rules now prefixed to the Prayer Book are those then drawn up by Bradley, the Astronomer Royal. The equation between the Julian solar year and the tropical year is not quite exact, and will necessitate further revision unless it should be determined, before such necessity arises, to keep Easter on a fixed day.

Advent.—This season, commemorating the first coming of Christ, is regarded as preparatory for the Festival of Christmas. The history of its observance is obscure, our first notice of it being in the canons of Saragossa in Spain, c. 380, and it is there mentioned as a preparatory season of church-going before Epiphany. Possibly its institution was due to imitation of Lent as preparatory to Easter. The Ambrosian and Mozarabic rites included six Sundays in it; so too the Council of Macon (581). In Rome there were originally five, but these were reduced to four under Gregory the Great.

The rule for determining Advent does not appear to contemplate the falling of Advent Sunday on St. Andrew's Day. The Scottish Prayer Book of 1637 added to the rule the words, 'or that Sunday which falleth upon any day from the twenty-seventh of November to the third of December inclusively.'

Septuagesima, Sexagesima, Quinquagesima, and Quadragesima denote in round numbers, 70, 60, 50, and 40 days before Easter. Quadragesima denoted anciently the first Sunday in Lent; the term is used in the Prayer Book only here under the 'Tables and Rules.'

Rogation Sunday.—So called in relation to the Rogation-days.†

Ascension Day is also called Holy Thursday in the table of Days of Fasting. We have no mention of its observance till the middle of the fourth century, but Augustine speaks of it

* Though a Bill for its introduction was twice read in the House of Lords, 158 $\frac{4}{5}$, but did not go further. By Gregory's time, 1582, there was a discrepancy of ten days. Hence the old English rhyme—

'Barnaby bright,
The longest day
And the shortest night,'

the Feast of St. Barnabas falling on June 11.

† See below, p. 55.

as universal and therefore of Apostolic institution ('Ep. ad Januarium,' liv. 1). In Cappadocia* the name *ἑπιρωζομένην* was given to it, indicating that it was a day which marked a festival over and above the already acknowledged great festivals.

Whit-Sunday commemorates the first manifestation of the Holy Ghost to the disciples (Acts ii.). The word means 'White Sunday.' Dr. Skeat ('Etymol. Dict.,' p. 708) says:—

'It is tolerably certain that the English name White Sunday is not older than the Norman Conquest; for, before that time, the name was always Pentecoste. We are, therefore, quite sure that, for some reason or other, the name Pentecost was then changed for that of White Sunday, which came into common use, and was early corrupted into Whit-Sunday, proving that white was soon misunderstood, and was wrongly supposed to refer to the wit or wisdom conferred by the Holy Ghost on the day of Pentecost.'

In confirmation of this we may compare the old lines—

'This day Witsunday is cald,
For wisdom and wit seuene fold
Was given to the apostles at this day.'

The earliest notice of the festival is in Irenæus; but it is implied in early Christian writings, even if not explicitly mentioned.†

Trinity Sunday.—The festival first made its appearance in the tenth century in the Low Countries, and it was not till the time of Pope John XXII (1316–1334) that the Roman Church adopted it and fixed it in its present place.

ii. A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGH THE YEAR.

1604. The heading stood 'These to be observed for Holy-days and none other.'

1662. St. Barnabas was added to the Table.

Omitting those dealt with above, we may classify thus:—

- I. All Sundays in the Year.
- II. Commemorations of the Lord:—Circumcision, Epiphany, Christmas.
- III. Festivals of the Virgin:—Purification, Annunciation.
- IV. Apostles, Evangelists, etc., of the New Testament:—Conversion of St. Paul, St. Matthias, St. Mark, SS. Philip and James, St. Barnabas, Nativity of John the Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael and All Angels, St. Luke, SS. Simon and Jude, St. Andrew, St. Thomas, St. Stephen, St. John.

* See a Sermon of Gregory of Nyssa in Migne, 'Patrol. Grec.,' xlv.

† See Duchesne, 'Christian Worship,' iii. p. 240.

V. Miscellaneous :—All Saints, Holy Innocents, Mondays and Tuesdays in Easter and Whitsun-weeks.

I. **Sunday**.—The expression 'Lord's Day' first occurs in Rev. i. 10, *ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*, where it probably means the first day of the week.* The substitution of Sunday for the Sabbath had already taken place in Apostolic times (Acts xx. 7; 1 Cor. xvi. 2), though at first its observance was supplemental to that of the Sabbath. We find early references to the observance of the day in the Didache (xiv.), the Epistle of Barnabas (xiv.), Ignatius ('Ad Magn.' vii.-x.), Justin Martyr ('Apol.' i. 67, where the Christians are described as assembling τῇ τοῦ ἁγίου λεγομένη ἡμέρᾳ).

II. **Circumcision** (January 1).—The Byzantine Calendars give the anniversary of St. Basil also on this day. The festival, as now understood, was not of Roman origin, for in the early calendars its designation is merely the Octave of Christmas (*Octava Domini*). 'It was a sort of renewal of the solemnity of Christmas, with a special consideration of the Virgin Mother.' † The heathen festivities of the Saturnalia on January 1 caused the day to be observed as a fast day in some places, as e.g. in Spain (Fourth Council of Toledo, canon xi.).

Epiphany (January 6).—In the East the festival marked originally the manifestation (*ἐπιφάνεια*) of the Son of God at His baptism, or rather of the Trinity then; and on January 6 there was a combined celebration of Christ's Nativity and Baptism. The Roman festival marks the visit of the Magi to the infant Christ. The feast found its way into the West through Southern Gaul. ‡ 'It is probable that while on the one hand the Eastern Church, at first commemorating the Nativity and Epiphany as one festival, afterward in compliance with Roman usage fixed the former on a separate day; so too, the Western Church, at first celebrating the Nativity alone, afterwards brought in from the East the further commemoration of the Epiphany, but with the special reference somewhat altered.' §

Christmas.—As said above, Christmas and Epiphany were originally one festival meant to commemorate the Nativity. In the early Church there was some divergence of opinion as to the date of the birth of Christ. In the East the date assigned was January 6, possibly from the Montanists, who celebrated

the Passover on April 6 if it fell on a Sunday, otherwise on the following Sunday, and who thought our Lord died on April 6 (Sozomen, 'H. E.,' viii. 18). But in the fourth century the Easterns generally adopted the Western date, December 25, which was fixed by Hippolytus, c. 220.* The earliest mention of December 25 as a festival occurs in the Philocalian Calendar, † transcribed in 354. The theory that the festival was suggested by the heathen festival of the birth of the sun on that day—the Christians transforming it into a celebration of the birthday of the Sun of Righteousness—has little to commend it. We may note that the Armenians still retain January 6 as the festival of the Nativity.

III. **Purification** (February 2).—This is dated forty days from Christmas (Luke ii. 22; Lev. xii. 2, 4), and is regarded by our Church rather as a festival of our Lord than of the Virgin. It came into the West through Constantinople, and is mentioned as being observed at Jerusalem in the 'Pilgrimage of Silvia,' a document of c. 385, discovered by Dr. Gamurrini in 1884, and published by him in 1887. ‡ We have no trace of it then till the sixth century, when we meet it under the name Ὑπαπαντή (late form of ὑπάντησις) or Meeting, of our Lord and Simeon. The festival is called Candlemas from the blessing and procession of candles which was introduced, either as symbolically setting forth the words of Simeon (Luke ii. 32), or as taking the place of a heathen ceremony of lustration.

Annunciation (March 25).—Its history is obscure. It appears to have been observed in some districts in the East as early as the fifth century, but was not introduced into the West till the seventh. It was instituted, like the Purification, in honour of our Lord, and in the Ethiopian Calendar is called the Conception of Christ.

IV. **Conversion of St. Paul** (January 25).—A festival of late introduction. There was at an early date in Rome, § at least in the fourth century, a joint Festival of St. Peter and St. Paul on June 29; and the feeling that St. Paul in this way did not receive

* Com. on Daniel (ed. Bonwetsch, p. 244).

† Known also, from the name of the Pope at the time, as the Liberian Calendar; and, from its first editor (1634), as the Bucherian Calendar.

‡ See Duchesne, 'Christian Worship,' iii. pp. 547 ff.

§ Cf. Hymn of Prudentius :—

'Plus solito coeunt ad gaudia; dic, amice, quid sit;
Romam per omnem cursant ovantque.
Festus apostolici nobis redit hic dies triumphi
Pauli atque Petri nobilis cruore.'

* For a discussion of other interpretations—Day of Judgment, Easter Day, Sabbath—consult the Commentaries.

† Duchesne, 'Christian Worship,' iii. p. 273.

‡ *Ibid.*, pp. 257-260.

§ Sinker in 'Diet. Chr. Antiq.,' i. 618.

sufficient recognition led to the commemoration of his conversion on January 25. In the present Roman Calendar there is a commemoration of St. Paul on June 30.

St. Matthias (February 24).—The name does not occur in the Gelasian Sacramentary, and it is uncertain when the festival first came to be celebrated.

St. Mark (April 25).—The day is of late appearance, towards the end of the eighth century. In the Gregorian Sacramentary he is mentioned in the Collect.

St. Philip and St. James (May 1).—The origin of the festival is to be sought in the dedication of a church originally founded by Pope Julius (337–352) in their honour at Rome, 561. No explanation is forthcoming as to the conjunction of the names. In the Greek Church St. Philip is commemorated on November 14.

St. Barnabas (June 11).—Tradition says that he was stoned to death at Salamis in Cyprus, and that his tomb was discovered there about 478.* The festival commemorates this discovery. When it passed into the West is uncertain, probably not before the eighth century. In the Eastern Church the day was kept in honour of Bartholomew as well as Barnabas.

St. John Baptist (June 24).—A festival of early Western origin,† well recognized in Augustine's time (Sermons 196, 287). It is the birth, and not the death, of the Baptist that is commemorated, and so Augustine says, 'The Church celebrates two birthdays only, John's and Christ's.' The date is fixed on the inference drawn from the Gospel (Luke i. 36) that John's birth took place six months before that of Christ. Augustine sees in the dates a fulfilment of the words 'He must increase, but I must decrease' (John iii. 30).‡

St. Peter (June 29).—On the joint Festival of St. Peter and St. Paul on this day see above (Conversion of St. Paul). The festival commemorates the day on which the remains of these Apostles were translated, in 258, to the place called *ad Catacumbas* on the Appian Way, and has no reference to their deaths, which were probably not at the same time. 'It is to be regretted that the English Reformers should have altered this feast of the universal Church into one of St. Peter only, perhaps from thinking that St. Paul was represented by the festival of his Conversion' (Sinker).

St. James (July 25).—Obtained general observance quite late,

* See Duchesne, 'Christian Worship,' iii. p. 27.

† *Ibid.*, p. 271, note.

‡ Sermon 287. 'In nativitate Christi dies crescit, in Johannis nativitate decrescit: natus est hodie Johannes, ab hodierno die minuuntur dies; natus Christus viii. Kal. Jan., ab illo die crescent dies.'

though in the Carthaginian Calendar (c. 500)* we have under December 27 the entry 'Sanct. Joanis Baptistæ (Evangelistæ should probably be read) et Jacobi Apostoli, quem Herodes occidit.' In the canons of the Council of Oxford, 1222, it is not named amongst the chief festivals to be observed; but we find it established at the Synod of Exeter, 1287. The date, July 25, is a difficulty, as we learn from Acts xii. 2–4 that St. James was put to death shortly before Passover. Possibly there may have been a desire to omit the celebration of a martyrdom in Lent and Eastertide, or the date may have reference to some translation of the saint's remains.

St. Bartholomew (August 24).—Probably to be identified with Nathanael. We have no certain references to the festival till the eighth century, and great diversity existed as to the day of its celebration. It is said to have been a festival of considerable importance in England before the middle of the tenth century.

St. Matthew (September 21).—A festival of late origin, wanting in the Leonine, Gelasian, and Gallican liturgies. In the Greek, Russian and Armenian Churches it is kept on November 16.

St. Michael and All Angels (September 29).—The Sarum Calendar has simply 'Michaelis Archangeli'; the addition 'and All Angels' appearing for the first time in the Prayer Book of 1662. Mr. Staley† thinks it not improbable that the addition is due to the influence of Hooker's 'Ecclesiastical Polity' (1594), much read in the early part of the seventeenth century, which has a fine passage (Book V. ch. iv. §§ 1, 2) on 'The law which angels do work by.'‡ St. Michael is the only angel commemorated before the ninth century, and Duchesne says that festivals of this kind can be attributed only to the dedications of churches,—in this case of a church in the suburbs of Rome at the sixth milestone on the Via Salaria.§ It is not likely that the festival of September 29 took its rise in a commemoration of the manifestation in Monte Gargano of Michael to the Bishop of Sipontum, which event was specially connected with the date May 8.||

St. Luke (October 18).—The earliest mention of the festival is in the Carthaginian Calendar. In the Hieronymian Martyrology it marks a translation of relics in the East.

St. Simon and St. Jude (October 28).—The reason for the association of these names is unknown; probably because of the dedication of some church in their joint names, or from the belief that they were brothers, or from the legend that they

* Wordsworth, 'Ministry of Grace' p. 65.

† 'The Liturgical Year,' p. 125 (London, 1907).

‡ See too Hooker, 'Eccles. Pol.,' Book V. ch. lxx. § 9.

§ Duchesne, 'Christian Worship,' iii. p. 276.

|| See 'Dict. Christ. Antiq.,' ii. 1176–1181.

suffered martyrdom at the same time. In the East St. Simon is commemorated on May 10, St. Jude on June 19.

St. Andrew (November 30).—A festival of early date. It is found in the Carthaginian Calendar and the Leonine Sacramentary; also in Boniface's list of festivals, where the only other Apostles named are St. Peter and St. Paul. It is the only festival of an Apostle claiming to commemorate the actual day of his death.

St. Thomas (December 21).—This appears first in the East at Edessa in the fifth century; and was not recognized in the West till a comparatively late date. It is found in the Gelasian Sacramentary, but not in the Carthaginian Calendar, nor in the Leonine Sacramentary. In the Greek Church the commemoration is on October 6.

St. Stephen (December 26).—The Sermons of Gregory of Nyssa show that the festival was kept in the fourth century; * and the discovery of his tomb in 415 † gave great impulse to the existing commemoration.

St. John (December 27).—Originally the name of St. James was joined to that of St. John in the festival of December 27, and so we find in the Carthaginian Calendar; ‡ but in the Roman service books we have, for some reason unknown, only St. John commemorated on this day.

V. All Saints (November 1) was one of the holy-days ordained by Convocation, 1536, to be kept in term time. § The Festival originated in the dedication by Boniface IV (608-614) of the old Roman Pantheon as a Christian church, and its date was at first May 13. It is not in the Gregorian Sacramentary, though we have evidence of its observance in France, Germany, and England in the eighth century. In the Metrical Martyrology of Bede it occurs (? a later addition) on November 1. || The old English designation of the day was All Hallows (A.S. *halge* = saints).

Holy Innocents (December 28).—At first this festival was associated with the Epiphany (Prudentius, Cath. xii. de Epiph.), and is of early date, being found in all Latin Calendars from the sixth century. In the Greek Church it is commemorated on December 29. An old English name for the festival is Childermas,

* Migne, 'Patrol. Grec.', xlv. 701, 721.

† For the legend see 'Dict. Chr. Antiq.', ii. 1929.

‡ See above under 'St. James,' p. 46.

§ The others are Ascension Day, the Nativity of the Baptist, and Candlemas.

|| 'Multipliciter rutilat gemma ceu in fronte November,
Cunctorum fulget Sanctorum laude decoris.'

and the processions of children which took place on the day were forbidden by Henry VIII, 1540. To mark the mournful character of the day muffled peals were rung and black vestments worn.

N.B.—The following information respecting the six Law Terms was given in 1604:—

In 1604 there was given after the 'Table of all the Feasts' a brief declaration where every Term beginneth and endeth.

Be it known that **Easter Term** beginneth always the 18th day after Easter, reckoning Easter-day for one; and endeth the Monday next after the Ascension day.

Trinity Term beginneth 12 days after Whitsunday, and continueth 19 days.

Michaelmas Term beginneth the 9th or 10th day of October, and endeth the 28th or 29th day of November.

Hilary Term beginneth the 23rd or 24th day of January, and endeth the 12th or 13th day of February.

In **Easter Term**, on the Ascension day; in **Trinity Term**, on the Nativity of S. John Baptist; in **Michaelmas Term**, on the feast of All Saints; in **Hilary Term**, on the Feast of the Purification of our Lady, the King's Judges of Westminster do not use to sit in Judgment, nor upon any Sundays.

This 'declaration' was omitted in 1662.

iii. A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE TO BE OBSERVED IN THE YEAR. 1662.

(1) Evens, or Vigils.

Vigils were originally the nights before the great festivals, and the transition of this observance to the day before the festival is obscure. They were called by the Greeks *παραυχίδες*, by the Latins *pernoctationes et pervigilia*,* and are of great antiquity, the observance of the Easter Vigil being mentioned by Tertullian (192), though they are of rare occurrence in the oldest Calendars. Early in the history of the Church the Festivals of martyrs had their Vigils, and these seem to have been kept in the cemeteries where their remains lay, since we have a canon of the Council of Eliberis (305) forbidding women to spend the night-watches in such places owing to the excesses committed. † No fast was attached to vigils earlier than the ninth century. ‡

* Bingham, 'Antiq.', xiii. 9, 4.

† 'Placuit prohiberi, ne fœminæ in cœmeteris pervigilent; eo quod sæpe sub obtentu orationis latenter scelera committunt.' (Can. 35.)

‡ Honorius of Autun (1130) connects the change from night to day, from vigil to fast, with the popular excesses. (See Dowden, 'Church Year and Calendar,' p. 74.)

The Vigils to be observed by our Church in the year are thus set forth in the table * :—

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	St. John Baptist.
	The Purification of the blessed Virgin Mary.		St. Peter.
	The Annunciation of the blessed Virgin		St. James.
	Easter-day.		St. Bartholomew.
	Ascension-day.		St. Matthew.
	Pentecost.		St. Simon and St. Jude.
	St. Matthias.		St. Andrew.
			St. Thomas.
			All Saints.

'The reason,' says Wheatley, 'why the other holy-days have no Vigils before them, is, because they generally happen either between Christmas and the Purification or between Easter and Whitsuntide; which were always esteemed such seasons of joy, that the Church did not think fit to intermingle them with any days of fasting and humiliation.' This would not account, however, for the omission of Vigils on the Eves of St. Barnabas, St. Michael and All Angels, and St. Luke. In the case of St. Barnabas and St. Luke the reason is probably that these festivals were considered to be of a secondary character, and Bishop Beveridge says, 'To distinguish St. Paul and St. Barnabas from the Twelve, the Eves or Vigils of these days are not appointed to be observed as those of the others are.' Wheatley † suggests as a reason for the omission of a Vigil of St. Luke that the Feast of St. Etheldreda, formerly a celebrated holy-day in the Church of England, fell on October 17. But this explanation is not as reasonable as the former, since in the Sarum Calendar St. Etheldreda is twice commemorated, on October 17 and June 23, the latter of which, the Eve of St. John Baptist, is nevertheless a Vigil. The omission of a Michaelmas Vigil is 'that those ministering spirits, for whose protection and assistance we return God thanks, were at first created in full possession of bliss,' whereas the saints passed from affliction to joy, and this we commemorate in a Vigil.

Ascension Day obviously falls between Easter and Whitsuntide: and the Vigil before it may have some connexion with

* In the P.B. of the American Church this table does not occur. The P.B. of the Church of Ireland adds to the table a note: 'The Archbishops and Bishops may appoint Days of Humiliation and Days of Thanksgiving, to be observed by the Church of Ireland; and may prescribe special Services for the same.'

† 'Rational Illustration,' p. 194 (ed. London, 1825).

the fast of the Rogation-days.* So too with the Vigil of Pentecost.†

All Sundays in the year being appointed to be observed as feasts, it is ordered 'that if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.'

(2) Days of Fasting, or Abstinence.

In the Jewish Church there was but one fast day commanded in the Law, the Day of Atonement (Lev. xvi. 29; cf. Acts xxvii. 9). After the Captivity four public fasts were introduced (Zech. viii. 19).‡ Frequent private fasts were observed by the pious (Luke ii. 37; xviii. 12).§ In the New Testament there is no command to fast, Jesus deliberately refusing to enjoin fasting on His disciples (Mark ii. 18–22 and parallels), but teaching that whenever fasting was undertaken it must be with purity of motive and intention (Matt. vi. 16–18).|| We find in the early Church fasting mentioned as taking place before solemn appointments were made (Acts xiii. 2, 3; xiv. 23): and that an increasing value was set upon it may be gathered from later additions to the true text of the New Testament (e.g. Matt. xvii. 21; Mark ix. 29; Acts x. 30; 1 Cor. vii. 5).¶

The purposes of fasting are thus described in the first part of the Homily of Fasting ** :—

- (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 earnest and fervent to prayer.
- (3) That our fast be a testimony and witness with us before God, of our humble submission to his High Majesty, when we confess our sins unto Him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

The same Homily also guards against the notion of any merit being attached to fasting :—

'Some [good works] are of themselves, and of their own proper nature, always good . . . other works there be which,

* Bp. Sparrow says ('Rationale,' p. 148): 'The fast of Rogation week is voluntary; for there is no fast commanded betwixt Easter and Whitsunday.'

† See 'Dict. Christ. Antiq.,' ii. p. 1619.

‡ On Purim see Paton, 'Com. on Esther' (1908), pp. 77–94.

§ See Ederheim, 'Life and Times of Jesus,' i. 662; ii. 291.

|| A careful study of the passage is given in Lyttelton, 'Sermon on the Mount' (1905), pp. 264–274.

¶ The student should compare the A.V. and R.V. of these passages.

** In this connexion Hooker, 'Eccles. Pol.,' Book V, ch. lxxii. should be studied. So too Bingham, 'Antiq.,' xxi. 1, 14.

considered in themselves, without further respect, are of their own nature merely indifferent. . . . Of this sort of works is fasting; which of itself is a thing merely indifferent, but is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good work; but, the end being evil, the work itself is also evil.

'To fast, then, with this persuasion of mind, that our fasting and other good works can make us good, perfect, and just men, and finally bring us to heaven, is a devilish persuasion; and that fast is so far off from pleasing of God, that it refuseth His mercy, and is altogether derogatory to the merits of Christ's death, and His precious blood-shedding.'

The Church of England does not, like the Roman Church,* distinguish fasting and abstinence: for although in the title of the table of Vigils, etc., there is separate mention of 'Fasts, and Days of Abstinence,' yet in the table following the heading is 'Days of Fasting or Abstinence.'

The Prayer Book lays down no rules for fasting, nor indeed is it enjoined as binding on members of our Church. In 1548 'A Proclamation for the abstaining from Flesh in Lent Time' † was issued, the motive of which may be gathered from the intention 'also for worldly and civil policy certain days in the year to spare flesh, and use fish, for the benefit of the commonwealth and profit of his majesty's realm; whereof many be fishers, . . . so that hereby both the nourishment of the land might be increased by saving flesh, and specially at the spring time, when Lent doth commonly fall, and when the most common and plenteous breeding of flesh is.' ‡

The following letter of the late Bishop Perowne of Worcester (1891-1901) to a clergyman who sought from him a dispensation from fasting in Lent on the ground of illness, is of interest as showing the position of our Church in the matter:—'As I am not aware that our Church has prescribed a fast during Lent, much less laid down any rules for its observance, I think every individual is free to exercise such abstinence as he may deem best for his own spiritual welfare. A fasting which is profitable to one man would be injurious to another. Common sense, to

* In the Church of Rome, Fasting and Abstinence admit of a distinction. On their days of fasting, they are allowed but one meal in four and twenty hours: but on days of abstinence, provided they abstain from flesh, and make but a moderate meal, they are indulged in a collation at night' (Wheatley, 'Rational Illustration,' p. 199).

† Given in Wilkin's 'Concilia,' iv. p. 20.

‡ This proclamation is alluded to in Part II. of the Homily quoted above (ed. of P.B. and Homily Soc., p. 263). (See too Tomlinson, 'The Prayer Book, Articles, and Homilies,' pp. 248, 249.)

say nothing of right Christian feeling, should lead those who are in a weak state of health to take such food as they require, or as a doctor prescribes. Certainly, I do not see how I am to grant a dispensation (even if I possess the dispensing power) from a law of the very existence of which I am ignorant. In the Homily of Fasting (first part) it is said to be "of itself a thing merely indifferent." I earnestly wish that good people, who are troubled about this matter, would carefully study Isa. lviii. 1-9.*

The 'days of fasting or Abstinence' † named in the B.C.P. are as follows:—

1. The Forty days of Lent.
2. The Ember-days, at the Four (the First Sunday in Lent. Seasons, being the Wednes- (the Feast of Pentecost. day, Friday, and Saturday) September 14. after December 13.
3. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
4. All the Fridays in the Year, except Christmas-day.

I. **Lent.**—The name is derived from the Anglo-Saxon *lencen*, 'spring,' and merely indicates the season of the year when the fast occurs. We have no traces of Lent before the Council of Nicæa (325) ‡; and it is clear that the fast had its origin in the preparation of candidates for Baptism (which usually took place at Easter). We must distinguish between the Lenten and the Paschal fasts. From the letter of Irenæus to Victor of Rome we gather that a fast preliminary to Easter was observed, but that there was a variety of observance as to its duration, and that this was a matter not only of his own time but of earlier date.§ At Alexandria in the middle of the third century we find it the custom to fast the whole week before Easter.|| In the West the Lenten and Paschal fasts ran concurrently: but in the East they were conterminous; so we find Chrysostom in

* *The Times* for March 18, 1892, p. 5, col. 6.

† In the P.B. of the American Church under the table of fasts only Ash Wednesday and Good Friday are included. Then follows a table (identical with our 'Days of Fasting or Abstinence') headed, 'Other days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.'

‡ Can. 5: *ai δὲ σύνοδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς.*

§ Eusebius, 'H. E.,' v. 24, *οὐ μὲν γὰρ ὁλονταί μίαν ἡμέραν δὲν αὐτοῦς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαράκοντα ὥρας ἡμερῶν τε καὶ νυκτερῶν συμμετροῦσι τὴν ἡμέραν αὐτῶν* (ed. Bright, p. 169).

|| Dionysius Alex., 'Letters,' Migne, x. p. 1277 (or ed. Feltoe, pp. 94 f.).

one of his sermons saying, 'We have at length come to the end of Quadragesima, and we are now about to enter on the great week (Holy Week).' * The historian Socrates ('H. E.,' v. 22) tells us that in his time there was great variety in different countries in the length of the fast, that at Rome being for three weeks, † excepting Saturdays and Sundays. Soon after this we find a lengthening of the fast to thirty-six days, perhaps as forming a perfect number, one-tenth of the whole year; and finally, in the seventh century, four days were added. ‡

The connexion of the Lenten fast with the forty days of our Lord's fast in the wilderness was an afterthought.

II. Ember Days.—The derivation of the word 'ember' is uncertain. Many take it to be a corruption of the Latin *quatuor tempora* into *quatember* and *ember* (cf. the German *Quatember* Dutch *Quatertemper*). Others, with but little reason, connect it with embers in the sense of ashes, formerly used in connexion with mortifications. Others identify it with the Anglo-Saxon *Ymbren*—a round course, a circuit; § and this last view is almost certainly the correct one (cf. canon 16 of the English Council of Aenham, 1009—'et jejunia quatuor temporum, quæ *Imbren* vocant et cætera omnia prout sanctus Gregorius imposuit gent Anglorum conservantur').

The first mention of Ember days in connexion with the four seasons is in the sermons of Leo I (440–461), and we have no trace of their being at this time anything but a local Roman custom. We find them well established in Churches in the West dependent on Rome by the eighth century: and in England their observance, as has been noted from the quotation above, was attributed to Gregory the Great (590–604). || As to their origin, Duchesne ¶ is of opinion that they are 'none other than the weekly fast, as observed at the beginning, but made specially severe, as well by the retention of the Wednesday, which had

* 'Hom. in Gen.,' xxx. 1.

† In the Mozarabic rite preparation for Baptism lasted three weeks.

‡ The addition of four days is frequently attributed to Gregory the Great (Bingham, 'Antiq.,' xxi. 1, 5): but his writings show that he was acquainted with a thirty-six days' fast only (see Gunning, 'The Lent Fast,' pp. 64, f.).

§ 'Our *Ember days*, the Scandinavian *Imbrudagar*, appear for the first time [in the *Ancren Riwle*, c. 1220] in the guise of *umbr dei*; this and *umquhile* are the sole survivors in English of the many words formed from our lost preposition *umbe*, the Greek *amphi*;' (Olyphant, 'Old and Middle English,' p. 278).

|| Ember fasts were ordered to be kept by the Council of Cloveshoo (747), can. 18.

¶ 'Christian Worship,' iii. pp. 233, 235.

disappeared early from the weekly Roman use, as by the substitution of a real fast for the semi-fast of the ordinary Stations.* Their purpose, Bingham suggests, may have been 'to beg a blessing of God upon the several seasons of the year, or to return thanks for the benefits received in each of them, or to exercise and purify both body and soul in a more particular manner at the return of these certain terms of stricter discipline and more extraordinary devotion.' † There was much irregularity as to the time of their observance, the present rules being laid down by the Councils of Placentia (can. 14) and Clermont (can. 27) held in 1095, but even as late as the Council of Oxford, 1222, we find a canon (can. 8) ruling on the matter.

Our thirty-first canon wrongly states that the Ember seasons were originally instituted for Ordinations:—

Forasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred; we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be ordained and made, but only upon the Sundays immediately following Jejunia quatuor temporum, commonly called Ember Weeks, appointed in ancient time for prayer and fasting—purposely for this cause at their first institution—and so continued at this day in the Church of England.

In the early Church there were at first no fixed times for Ordination, Gelasius (492–496) being the first to fix definite seasons, these being chosen from the solemnity attaching to them.

III. Rogation Days.—These, on the three days immediately preceding Ascension Day, had their rise in Gaul in the middle of the fifth century, being instituted by Mamertus, bishop of Vienne in Dauphiné, c. 470. The story of their institution, as told by his contemporary Sidonius, is that the city of Vienne was terrified by calamities, and to atone for the sins which were thought to have occasioned them Mamertus ordered a three days' fast with processions and rogations. The example of Mamertus was followed by other bishops, and the practice soon spread throughout Gaul; and by the Council of Orleans, 511, was enjoined on the whole Gallican Church (canon 27). ‡ From

* The term 'Statio' is applied by Tertullian ('De Jejun.,' 14) to the fasts of Wednesday and Friday. See below, p. 56.

† 'Antiq.,' xxi. 2, 1.

‡ 'Rogationes id est litanias ante ascensionem Domini ab omnibus ecclesiis placuit celebrari.'

Gaul it evidently spread early to England, since at the Council of Cloveshoo, 747, it is ordered that 'the Litanies, that is Rogations, be kept . . . according to the custom of our ancestors, on the three days before our Lord's ascension into heaven.'*

The Rogation Days were not introduced into Rome till the time of Leo III (795-816).

By the Injunctions of Elizabeth, 1559, the Litany was substituted for all processions save at the beating of the bounds †; and in the Second Book of Homilies there is a homily by Archbishop Parker for the Days of Rogation Week, ‡ followed by 'An exhortation to be spoken to such parishes where they use their perambulation in Rogation Week for the oversight of the bounds and limits of their town.'

There is no office for Rogation Days in our Prayer Book. At the revision of 1661 Cosin proposed the following Collect:—

Almighty God, Lord of heaven and earth, in whom we live, move, and have our being, who doest 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 do 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.

with James v. 13-18 as Epistle, and Luke xi. 1-10 as Gospel.

IV. **The Friday Fast.**—Amongst the Jews the special days of the week devoted to fasting were Monday and Thursday (Luke xviii. 12). For these days Christians substituted Wednesday and Friday, and to this practice there is reference in the Didache (viii. 1)—'Let not your fasts be together with the hypocrites, for they fast on the second and fifth days of the week; but keep ye your fast on the fourth day, and the preparation (Friday).' In the Pastor of Hermas § mention is made of fasts under the name of 'stations,' and Tertullian ('De Jejuniis,' 14) applies this term to the Wednesday and Friday fasts, which were *semi-jejunia*, or 'half fasts' lasting till the middle of the afternoon. The term 'stations' may have been taken from military

* Similar Rogations existed in the Mozarabic rite in Sept., Nov., and Jan.

† Gee and Hardy, 'Documents, etc.,' p. 426.

‡ The homily is divided into three parts, the first of which sets forth 'the goodness of God in the creation of this world, with all the furniture thereof, for the use and comfort of man.'

§ v. 1. Βλέπω τὸν ποιμένα παρακαθήμενον μοι καὶ λέγοντα: τί ὄρθρινός σε εἶδεν ἄγγελος, ὅτι, φημί, κύριε, στασίωνα ἔχω.

language, St. Ambrose in one of his sermons saying, 'Our fasts are our encampments which protect us from the devil's attack; in short, they are called *stationes*, because standing (*stantes*) and staying in them we repel our plotting foes'*; or it may be that the fast was called 'statio' from being kept on stated days (*statis diebus*). It is said that the Wednesday and Friday fasts were introduced into the Northumbrian Church by St. Aidan, 635.† We preserve a trace of the Wednesday fast in our P.B. in the recitation of the Litany on Wednesdays.

IV. A SOLEMN DAY FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Sixth day of May being the day on which his Majesty began his happy reign.

There is no Act of Parliament enjoining the observance of the Days of Accession; but they have been observed with special Prayers in every reign since the Reformation. No mention of the observance of such a day was made in the Prayer Book until late in the eighteenth century.

The three Offices given below were in the 1662 P.B. But they were not in the Book when enacted by Parliament, and were annexed only by the sanction of Convocation and the Crown. They were all removed in 1859 by a Royal Warrant, that is to say, by the same authority which originally inserted them.

[CERTAIN SOLEMN DAYS, FOR WHICH PARTICULAR SERVICES ARE APPOINTED.]

1. The Fifth day of November, being the day of the Papists' Conspiracy.
2. The Thirtieth day of January, being the day of the Martyrdom of King Charles the First.
3. The Ninth and twentieth day of May, being the day of the Birth and Return of King Charles the Second.]

V. TABLES TO FIND EASTER AND OTHER MOVEABLE FEASTS.

1549. None were given.
 1552. An Almanack for xix years.
 1559. An Almanack for xxx years.
 1604. An Almanack for xxxix years.
 To find Easter for ever.
 1662. A Table of the Moveable Feasts calculated for forty years.
 To find Easter for ever.

* Serm. 25. See too Tertullian, 'De Corona,' xi.

† Bright, 'Early Eng. Ch. Hist.,' ii. p. 146.

Since 1751, by the authority of 24 George II. c. 23,* the present eight Tables for finding Easter were substituted for the above-named two Tables of 1662.

By 'Full Moon' is meant the 14th day of the calendar moon.

Here it will be convenient to define certain technical expressions which are necessary for the elucidation of the tables for finding Easter Day.

- (i) *The Golden Number*, so called from the great value attached to them, signifies the year of the Cycle of the Moon. This cycle extends for a period of 19 years, the number of each year being indicated by the Roman numerals I, II, III,† etc.
- (ii) *The Sunday or Dominical Letters* are the first seven of the alphabet, viz. A, B, C, D, E, F, G, which embrace the space of a week, and they are used in the Calendar for the purpose of determining the Sundays of every year. The Letter for January 1 is always A; January 2, B; January 3, C, and so on; the seven letters being repeated every week. Therefore, if January 1 be a Sunday, as it was in the year 1911, the Sunday letter is A for the whole year. If January 2 be a Sunday, then B is the Sunday Letter for the year, etc.

N.B.—In leap years there are two Sunday Letters (see below).

- (iii) *The Epact*: the number indicating the excess of the common solar year above the lunar one. The lunar year is shorter than the solar one by eleven days, and this difference runs through every year of the lunar cycle. It follows that if a new moon fall on January 1 in any year, on the first of January in the next year the moon will be eleven days old. The number 11 is therefore the epact of that year; for the following year it would be 22, and for the succeeding year it would be 33 if the moon could be so

* The following is the quotation from the Act: 'Be it therefore further enacted by the authority aforesaid, That the said feast of Easter, or any of the moveable feasts thereon depending, shall, from and after the second day of September [1751], be no longer kept or observed in that part of Great Britain called England, or in any other the dominions or countries subject or belonging to the crown of Great Britain, according to the said method of supputation now used, or the said Table prefixed to the said book of common prayer; and that the said table, and also the column of golden numbers, as they are now prefixed to the respective days of the month in the said calendar, shall be left out of all future editions of the said book of common prayer; and that the said new calendar, tables and rules, hereunto annexed, shall be prefixed to all such future editions of the said book, in the room and stead thereof.'

† In the Calendar (from March 21 to April 18) the notation is Arabic.

old; but as it cannot go beyond 30 the epact is $33 - 30 = 3$. The epact of the following year is 14; and so on till the last year of the cycle, the epact of which is 18. As only 29 days are to be reckoned for the last month of the last year of the cycle, the next cycle begins with 0 as before.

N.B.—This is the *general* Rule for finding the Epact. But owing to the Solar and Lunar Equations the Epacts are, in the course of centuries, subject to change.

- (iv) *The Paschal limits* are the earliest and latest dates (March 21 and April 18) upon which the Paschal Full Moon occurs: consequently the earliest day on which Easter Day can fall is March 22 and the latest April 25.

FOR LIMITED PERIODS.

- (a) *Two Tables to find Easter till the year 2199 inclusive.*

A TABLE TO FIND EASTER DAY FROM THE PRESENT TIME TILL THE YEAR 2199 INCLUSIVE ACCORDING TO FOREGOING CALENDAR.

This table, as will be seen, is divided into three columns. The first column contains the Golden Numbers; the second, the days of the month from March 21 to April 25 inclusive; the third column contains the Sunday letters. The following is the explanation as to how to use the Table.

1st. Find the Golden Number or Prime.

Rule—

Add 1 to the Year of our Lord, and then Divide by 19:

The remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

Ex. Find the Golden Number for A.D. 1912.

$$\frac{1912+1}{19} = 100 \text{ and } 13 \text{ over.}$$

Therefore 13 is the Golden Number.

2nd. Find the Dominical or Sunday Letter.

Rule—

Add to the Year of our Lord its Fourth Part, omitting Fractions, and also the number 6.

Divide the sum by 7.

And if there is no Remainder, then A is the Sunday Letter.

But if any number remaineth, then the Letter standing against that Number in the annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

Ex. Find the Sunday Letter for A.D. 1912.

$$1912 + \frac{1912}{4} \text{ (omitting fraction)} + 6 = \frac{1912 + 478 + 6}{7} = \frac{2396}{7} = 342 \text{ and } 2 \text{ over.}$$

As in the above Table, 2 is in line with F, therefore F is the Sunday Letter.

3rd. Find by the Table the Date of Easter for A.D. 1912.

Rule—

Look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon :

Then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is Easter Day.

If the Full Moon happens on a Sunday, then the Sunday after is Easter Day.

Golden Number.	Day of the Month.	Sunday Letter.
XIV	March 21	C
*	*	
*	*	
XIII	April 1	G
	2	A
	3	B
	4	C
	5	D
	6	E
	7	F
* *	* 8	G
* *	* 9	A

Ex. The Golden Number for 1912 being 13 (XIII) and the Sunday Letter, F.

Therefore by rule above April 7 is the date of Easter for 1912.

N.B.—Had April 2 been a Sunday then Easter Day would have fallen a week later, namely, April 9.

Note.—That in all Bissextile or Leap Years the letter found, as above, will be the Sunday Letter from the intercalated day (i.e. the 29th of February) exclusive to the end of the year.

Ex.—The above year 1912 is a leap year. If it had been an ordinary year the letter would be G, but owing to its being a leap year an extra letter has to be used, and G F are the Sunday letters, G being the letter up to and including February 28 and F from February 29 (the intercalated day) to the end of the year.

ANOTHER TABLE TO FIND EASTER TILL THE YEAR 2199 INCLUSIVE.

This Table does not give (like the other one) the date of the Paschal Full Moon, but simply that of Easter Day, and is easily formed from the above Table.

In order to work this Table :—

- (1) Find by aid of foregoing Table the Golden Number and the Sunday Letter, and then
- (2) Look for the Date of Easter Day, and in doing so be careful to—'Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent (i.e. vertically), but Collateral (i.e. horizontally).'

Thus if the Golden Number is V, and the Sunday Letter F, then April 7 is Easter Day.

If the Golden Number is XVII, and the Sunday Letter F, then Easter Day is not March 21 but April 21.

(b) Tables of the Moveable Feasts.

(a) A TABLE OF THE MOVEABLE FEASTS FOR FIFTY-ONE YEARS

ACCORDING TO THE FOREGOING CALENDAR.

This Table speaks for itself and saves the reader the trouble of working for himself the dates when the Moveable Feast will fall for a period of fifty years.

(b) A TABLE OF THE MOVEABLE FEASTS, ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

The Note at foot of the Table is of importance, as the effect produced by the intercalated day (February 29) explains the

reason of the alterations notified to be made in the Table in Leap Year; for until March 1 each day is one farther removed from Easter than would be the case in the year of 365 days.

(c) *Table to find Easter from the year 2200 to 2299 inclusive.*

TABLE TO FIND EASTER DAY
FROM

THE YEAR 2200 TO THE YEAR 2299 INCLUSIVE.

This Table is worked in the same way as that of 'A Table to find Easter Day from the present time till the year 2199 inclusive.'

FOR ANY PERIOD.

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

TABLE I.

By the aid of this Table you can find the Sunday Letter not only as in foregoing tables up to 2199, but from 1600 for ever.

Rule—

Add to the year

Its Fourth Part, omitting Fractions, and also

The Number which standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found;

Divide the sum by 7, and

If there is no Remainder then A is the Sunday Letter, but

If any Number remaineth,

Then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

(a) *Ex.* Find the Sunday Letter for A.D. 2300.

$$\frac{2300 + \frac{2300}{4} + 3}{7} = \frac{2878}{7} = 411 \text{ and } 1 \text{ over.}$$

Therefore the Sunday Letter is G.

(b) *Ex.* Find the Sunday Letter for A.D. 3723.

$$\frac{3723 + \frac{3723}{4} \text{ (omitting fraction)} + 0}{7} = \frac{4653}{7} = 664 \text{ and } 5 \text{ over.}$$

Therefore the Sunday Letter is C.

TABLE II.

Tables II. and III. enable one to find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord.

Rule—

For the given Year consisting of entire Hundreds, Look in the second Column for the given Year consisting of entire Hundreds, and

Note the Number or Cypher which stands against it in the third column.

Ex. What is the Adjusting Number for A.D. 3723?

3723 comes in the entire hundreds of 3700, against which 9 stands in the third column. Therefore 9 is the 'adjusting' number, owing to the Solar and Lunar equations, by which with the aid of the next table the date may be found to which the Golden Number is to be prefixed.

TABLE III.

This table is now easily worked.

Rule—

Look for the 'adjusting number' in the Column under any given (or required) Golden Number, which when you have found,

Guide your eye sideways to the Left Hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar during that period of One Hundred Years.

Ex. Find the Month and Day of the Month to which the Golden Number ought to be prefixed for A.D. 3723.

First, find the Golden Number.

$$\frac{3723 + 1}{19} = 196, \text{ and nothing over.}$$

Therefore 19 is the 'Golden Number.'

And as we found above

C is the Sunday Letter, and

9 is the 'Adjusting Number'.

We have now to look for the Golden Number 19 in the top line, and run our eye down till we find 9, and guiding our eye sideways we come to April 3.

Therefore April 3 will be the date of the Paschal Full Moon in A.D. 3723, and so this is the date to which the Golden Number XIX must be prefixed. And as C is the Sunday Letter we find by aid of the second vertical column that April 4 will be Easter Day in A.D. 3723.

7. THE CALENDAR,

WITH THE TABLE OF LESSONS.

The word 'Calendar' is derived from the Latin *calendarium*, meaning an account book of interest due to a money-lender, and was so called from the interest being due on the calends (*calendæ*) of each month. In ordinary language it means a register of the days of the year by weeks and months showing the various civil and ecclesiastical holidays, festivals, etc.

In early Christian Calendars we find that the saints commemorated were almost entirely those of local martyrs*; and the commemoration was on the date on which they had actually suffered (cf. Cyprian, 'Epp.' xii. 2). Each Church and each district had its own Calendar, and as time went on there were added to the list of local martyrs names of others who, though not belonging to the particular district or Church, had attained pre-eminent distinction.† In this way the Calendars were continually being added to; in many the same day would often commemorate several saints; and in our own land the number of minor saints' days before the Reformation had become excessive, interfering with agriculture and trade, and tending to the impoverishment of the labourers.‡

From early times candidates for ordination were required to have a knowledge of the Calendar, and in the Capitulare Interrogationis of Charlemagne (811 A.D.) we find it enjoined, with a view to the due supply of qualified candidates, 'ut scholæ legentium puerorum fiant, psalmos, notas, cantum, *computum* . . . discant.' §

The Roman Calendar was adopted in England by the Council of Cloveshoo, 747 A.D. But the English Church added from time to time the names of her own saints, and at Cloveshoo itself the names of Augustine of Canterbury and Gregory were added. It was not till 1161, when Edward the Confessor was canonised, that the papal authority was exercised when new additions were proposed.

With the exception of two names,|| Evurtius and Bede, our

* From Eusebius, 'H. E.' iv. 15, we gather that the anniversaries of martyrs were kept from the first.

† Cp. e.g. the inclusion of Perpetua and Felicitas in the Liberian Martyrology (the earliest Roman, c. 354 A.D.). In the Carthaginian Calendar (c. 500 A.D.) several Roman martyrs are commemorated.

‡ See Tomlinson, 'The Prayer Book, Articles and Homilies,' pp. 1-3.

§ See Maskell, 'Monumenta,' i. pp. cxx. cxxi.; also iii. pp. xvi. 224. for examples of verses on the Calendar meant to assist the memory.

|| See below, p. 66.

present Calendar is identical with that issued in 1561, the source of which was the Calendars of the Sarum Missal and Breviary; and with three exceptions (Alban, Mary Magdalene, Cyprian of Carthage) the commemorations common to both are identical in date. In the Sarum Calendar we find Roman influence predominant; many additions to be traced to Gallican influence, and many also to English local interest.*

History of the Calendar since the Reformation.

The main facts are brought together here under their respective dates.

1532. A petition of the Commons, drafted by Cromwell, is presented to the King, complaining of the excessive number of holy-days and praying that they 'might be made fewer in number.' †

1536. Convocation declared that the number of holy-days was 'the occasion of much sloth and idleness . . . pernicious to the souls of many men who . . . do upon the same commonly use and practice more excess riot and superfluity than upon any other days,' and many were consequently abolished. No feasts were to be kept in harvest time except feasts of the Apostles and Our Lady; and the feast of every church's dedication was to be observed on the first Sunday in October.

1549. In the first Prayer Book of Edward VI. all the black-letter saints were swept away except Magdalen (July 22), which was made a red-letter day with Collect, Epistle and Gospel.

1552. In the second Prayer Book of Edward VI. the names of George, Lawrence and Clement are added, together with 'Lammas,' the 'Dog Days' ‡ and 'Term' days. Mary Magdalene as a red-letter day disappeared.

1559. 'Barnabe Ap.' which had been omitted *per incuriam* in the Calendar of 1552, though recognized in the body of the Prayer Book, reappears.

1561. Elizabeth directed the Royal Commissioners for Ecclesiastical Causes to draw up a new Calendar. The black-letter days contain all but three (Bede, Alban, Evurtius) of our present list. The Calendar was preceded by a table of feasts, headed 'these to be observed for holy days, and none other.' §

* See Frere, 'Graduale Sarum,' pp. xxii.-xxx.

† See Gee and Hardy, 'Documents illustrative of Eng. Ch. Hist.,' p. 150.

‡ i.e. the period during which the dog-star rises and sets with the sun.

§ See 'Liturgical Services (Elizabeth),' Parker Society, pp. 435-455.

1604. Eunurchus (Evurtius) was added on September 7, taking the place formerly occupied by the birthday of Queen Elizabeth.

1661. Two names were added, Bede (May 27) and Alban (June 17). These came from the *Preces Privatae*, a devotional manual issued in 1564.* The fuller descriptions (in some cases erroneous) were taken possibly from Cosin's 'Devotions' (1627).

Saints' Days and Calendar Holidays.

In the Calendar certain days are marked in red, and these 'red-letter days,' which are dealt with above,† are those which are kept holy by a special service for which Collect, Epistle and Gospel are provided. The principles on which these days are selected seem to have been

(1) the desire to commemorate no person or event unrecorded in Holy Scripture;

(2) the desire to celebrate those festivals only which were of known antiquity.

The tests were not carefully applied, and it is difficult to understand why certain central events of the Gospel—even if their celebration was comparatively late—were not included.‡

Other days in the Calendar are marked in black, and are known as 'black-letter days.' They may be grouped thus §:—

A. BIBLICAL:—

(i) **Visitation of the B.V.M.** (July 2). Commemorates the visit of Mary to Elizabeth before the birth of the Baptist. Instituted by Urban VI, 1389, and again established by the Council of Basle, 1441. Adopted in England in 1480.

(ii) **St. Mary Magdalene** (July 22). 'The Ointment-Bearer and equal of the Apostles' (Byzant. Cal.). Commemorated by the Greek Church also on this day.

(iii) **The Transfiguration** (August 6). Was observed locally from an early date, but its general observance was not enjoined till 1457 by Calixtus III after the victory over the Turks at Belgrade.

* See 'Private Prayers (Elizabeth),' Parker Society, pp. 209-428. The Calendar prefixed to these was a very full one, only six days in the year being vacant.

† pp. 43, ff.

‡ In the Book Annexed of the American Protestant Episcopal Church the Transfiguration of Christ is replaced as a red-letter day (August 6) with Collect, Epistle (2 Pet. i. 13-18), and Gospel (Luke ix. 28-36).

§ For this classification are indebted to a 16 pp. pamphlet, 'Minor Holy Days of the Church of England,' without date, name of author or publisher. The latest literature mentioned is dated 1901.

(iv) **Beheading of John the Baptist** (August 29). A festival of early date, found in the Gelasian and in some forms of the Gregorian Sacramentaries.*

B. ROMAN:—

(a) *Those belonging to Rome itself:—*

(i) **Prisca** (January 18). Legendary, about the time of Claudius. Said to have been a child martyr; but legend rejected as untrustworthy by Pope Gelasius in 494. Possibly reminiscent of Priscilla, wife of Aquila (Rom. xvi. 3).

(ii) **Fabian** (January 20). The well-known Bishop of Rome (236-250), martyred in the Decian Persecution. His epitaph, in Greek, is in the Catacomb of Calixtus. One of the four popes commemorated in our Calendar, the others being Gregory, Clement, and Silvester.

(iii) **Agnes** (January 21). Martyred 304. Jerome writes of her, 'In the writings and tongues of all nations the life of Agnes is praised in the Churches . . . who overcame the tyrant and consecrated her chastity by martyrdom.'

(iv) **Gregory** (March 12). Known as 'the Great.' 'Apostolus Anglorum.' Pope, 590-604. Added to English Calendar 747 (Council of Cloveshoo).

(v) **St. John Ev. ante Port. Lat.** (May 6). Commemorates the story, as old as Tertullian ('De Præsc.' xxxvi), of St. John's having been thrown before the Latin Gate at Rome into a cauldron of boiling oil by order of Domitian, and escaping unhurt. A Church was at a later period erected on the site. In an old English Calendar, printed by Maskell (iii. 188, ff.) the entry reads 'St. John at brason gate,' a curious mistranslation of *Latina*, latten being a soft mixed metal well known in the Middle Ages.

(vi) **Nicomede** (June 1). Said to have been martyred under Domitian. The date marks the dedication of a Church to his memory at Rome.

(vii) **Laurence** (August 10). A Spaniard, archdeacon to Sixtus II and as such gained a great reputation as the administrator of the charities of the Church at Rome. Martyred in 258, three days after Sixtus, by being slowly roasted to death.

(viii) **Clement** (November 23). The early Church Father,

* For some interesting information on the Baptist's place in the Calendar see a letter of Dr. C. L. Feltoe in the *Guardian*, August 26, 1910.

author of the letter to the Church at Corinth. 'Greek in speech, Jewish in training and patriotic memories, Roman in world-wide sympathy, in love of law and order, and in tact of ruling.' It is doubtful if he is to be numbered among the martyrs.*

- (ix) **Silvester** (December 31). Bishop of Rome, 314-335. His name is inseparably connected with the conversion of Constantine. 'Silvester has become a kind of hero of religious fable' (Milman).
- (b) *Those connected with Italy or provinces adjacent:—*
- (i) **Vincent** (January 22). A deacon of Saragossa, martyred at Valentia, 304. Story of his martyrdom much mixed with legend.
- (ii) **Agatha** (February 5). Martyred at Catana in Sicily in the Decian persecution.
- (iii) **Valentine** (February 14). Bishop of Interamnis, where he was martyred c. 273. In the Gregorian Sacramentary there is commemorated on the same day a Valentine, priest and martyr at Rome under Claudius.†
- (iv) **Perpetua** (March 7). Martyred with Felicitas under Severus, 202. 'Perpetua and Felicitas, companions in perpetual felicity' (Augustine). The Acts of Perpetua one of the earliest authentic records of martyrdom.
- (v) **Ambrose** (April 4). Bishop of Milan, 374-397. Commemorated on December 7 in the Byzantine Calendar, as also in Quignon's Breviary (1535).
- (vi) **Augustine** (August 28). Bishop of Hippo, died in 430. The most famous of the Fathers of the West.
- (vii) **Cyprian** (September 26). Archbishop of Carthage, martyred under Valerian, 258. Inserted, or rather the description, on this date by the revisers of 1661 through an error. In the Sarum Calendar the Cyprian commemorated on this day is the converted magician of Antioch. The date of the martyrdom of Cyprian of Carthage is September 14,‡ which in our Calendar is marked off as Holy-Cross Day.
- (viii) **Lucy** (December 13). Said to have been martyred at Syracuse in the Diocletian persecution. Her day regulates the December Ember Days.

* See Lightfoot, 'Clement of Rome,' i. 54.

† Mr. Simpson, in his 'Minor Festivals of the Anglican Calendar,' p. 52, takes this Valentine to be the one commemorated in our Calendar. But we have no evidence that he was a Bishop.

‡ See Wordsworth, 'Ministry of Grace,' pp. 397, 398.

C. FRENCH.

The presence of these is explained when we remember that the English Calendar proper came from Rome by way of France.*

(a) *Those connected with St. Denys and his time:—*

- (i) **Evurtius** (September 7). Appears correctly in the Sarum Calendar as Eunurchus. The present form is the perpetuation of printers' mis-spelling.† Said to have laboured for twenty years as Bishop of Orleans, where he died c. 340.
- (ii) **Faith** (October 6). Martyred at Agen in Aquitaine towards the end of the third century. The crypt in St. Paul's Cathedral, London, is dedicated to her.
- (iii) **Denys** (October 9). The patron saint of France, martyred at Paris, c. 286. The legend identifying him with Dionysius the Areopagite was widely accepted and led to the quarrel of Abelard with the monks of the convent of St. Denys in the twelfth century.
- (iv) **Crispin** (October 25). Martyred at Soissons in the Diocletian persecution together with Crispinian. Both were sent from Rome to bring about the conversion of the Gauls, providing for their own necessities by following the trade of shoemakers.

(b) *Those connected with the conversion of the Kelts by St. Martin:—*

- (i) **Hilary** (January 13). 'Hammer of the Arians.' Bishop of Poitiers, died 367.
- (ii) **Martin** (November 11). Bishop of Tours, died 397. His translation to a Basilica dedicated to his honour (473) is commemorated on July 4.
- (iii) **Britius** (November 13). Succeeded Martin, by whom he had been trained, as Bishop of Tours (397-444).

(c) *Those connected with the conversion of the Franks:—*

- (i) **Remigius** (October 1). Bishop of Rheims, died c. 530. 'The Apostle of the Franks.' Baptized Clovis, 'the new Constantine' (Gregory Turon, 'H. F.', ii. 31), who at the time of his conversion was the only Christian King in Europe.
- (ii) **Leonard** (November 6). A disciple of Remigius, and founder of the monastery of Noblat, near Limoges. Died c. 560.

* Dr. Collins, late Bishop of Gibraltar, advocated the reform of the Calendar on the ground that as it stands it is too pre-eminently Gallican (Preface to Granger, 'Black-letter Saints,' 1910).

† See, however, Staley, 'Liturgical Studies,' pp. 58-65.

- (d) *Those connected with the later evangelization, especially of Eastern France:—*
- (i) **Boniface** (June 5). 'The Apostle of Germany.' Archbishop of Mentz. Born at Crediton in Devonshire. Martyred in Friesland, 775.
 - (ii) **Giles** (September 1). Abbot in Languedoc, died c. 725.
 - (iii) **Lambert** (September 17). Bishop of Maestricht, martyred at Liège, c. 709.

D. ENGLISH.

(a) *British:—*

- (i) **David** (March 1). The patron saint of Wales, died 601.
- (ii) **Alban** (June 17). The protomartyr of Britain (303). The date is probably an error for June 22 (see Bede, 'H. E.,' i. 6, 7), which is the date assigned in the Calendars of the Hereford Missal and the York Missal.
- (iii) **Machutus** (November 15). A Welshman who became Bishop of Aleth in Brittany, died c. 630.

(b) *Saxon:—*

- (i) **Chad** (March 2). 'The Apostle of the Midlands.' Bishop of Lichfield, died 672. See Bede, 'H. E.,' iv. 3.
- (ii) **Edward**, King of West Saxons (March 18). Murdered at Corfe Castle by order of his step-mother Ælfthryth, 978. His translation in 980 from Wareham to Shaftesbury is commemorated on June 20.
- (iii) **Alphege** (April 19). Archbishop of Canterbury, martyred by the Danes, 1012.
- (iv) **Dunstan** (May 19). Archbishop of Canterbury, 960–988.
- (v) **Bede** (May 27). The only festival not in the proper Sarum Calendar. He led 'the scholar's uneventful life, spent in a round of religious service and of quiet study.' His 'Ecclesiastical History' was completed in 731, four years before his death. The title 'Venerable' was given about a hundred years later.
- (vi) **Swithun** (July 15). Bishop of Winchester, 852–862. The date commemorates his translation into the Cathedral, 971.
- (vii) **Edward the Confessor** (October 13). The title 'Confessor' is the general title for an ascetic in the old Roman service-books. He was canonised in 1161. His first translation took place on October 13, 1163; the second in 1269.
- (viii) **Etheldreda** (October 17). The first canonised English-woman. Founder of the great convent at Ely. Died 679.

- (ix) **Edmund** (November 20). Last King of East Anglia. Murdered by the Danes, 870, and his body translated in 903 to Berdericswortha (Bury St. Edmund's).
- (x) **Gregory** (March 12).* Bishop of Rome, 590–604. Sent Augustine in 596 to evangelize England. M. after his name=Magnus.
- (xi) **Augustine** (May 26).† Archbishop of Canterbury, 597–604.

(c) *Mediæval:—*

- (i) **Hugh** (November 17). Bishop of Lincoln, 1186–1200. Born in Burgundy, 1140, brought to England in 1182 to take charge of the Carthusian monastery at Witham. Canonised in 1220.
- (ii) **Richard** (April 3). Bishop of Chichester, 1245–1253. The latest saint of our Calendar, canonised in 1260.

E. EASTERN.

Most of these came into the Calendar during the Middle Ages, and probably owed their popularity to the Crusades.

- (i) **Blasius** (February 3). Bishop of Sebaste in Armenia, martyred c. 316. To be identified with the St. Blaise, patron of Pladay, in the Scotch Calendar.
- (ii) **George** (April 23). A native of Cappadocia, martyred in the Diocletian persecution, 303 (?). Traditionally the patron saint of England. In the time of the Crusades Richard I. took him as his patron, but he was not formally adopted as patron saint of England till the time of Edward III., when from 1349 he replaced Edward the Confessor as patron.
- (iii) **Margaret** (July 20). Said to have suffered at Antioch in Pisidia towards the close of the third century. Commemorated by the Greeks under the name of Marina on July 17.
- (iv) **Anne** (July 26). Her name appears as the mother of the Virgin first in the Protevangelium Jacobi. Her festival became popular in England under the influence of Richard II.'s queen, Anne of Bohemia.
- (v) **Catherine** (November 25). Said to have been martyred at Alexandria under Maximin (308–312).
- (vi) **Nicolas** (December 6). Bishop of Myra in Lycia at the time of the Diocletian persecution.

In addition there are some entries in the Calendar which do not admit of classification under any of the above heads:—

* See p. 67.

† See p. 68.

- (i) **Invention of the Cross** (May 3). An old festival, of Palestinian origin, appearing in the Gelasian Sacramentary on this day.* The word 'invention' means 'finding' (Lat. *inventio*), and the name describes the tradition of the finding of the Cross by the Empress Helena in 326 (Cyril, 'Ep. ad Const.,' iii.).
- (ii) **Lammas Day** (August 1). The word 'Lammas' is Anglo-Saxon meaning 'Loaf-mass,' and the day takes its name from the offering on August 1 of loaves made from the new corn.† The festival is also called St. Peter ad Vincula, commemorating the release of the Apostle (Acts xii.), the date August 1 having reference to the dedication of a Roman church in memory of it and where the chains of St. Peter were said to be preserved.‡
- (iii) **Name of Jesus** (August 7). Origin of the festival unknown, but it was already in use in England when specially sanctioned by Alexander VI. (1493-1503).
- (iv) **Nativity of Virgin Mary** (September 8). Said to have been established by Sergius I. in 695. It is unknown how the date September 8 was arrived at.
- (v) **Holy Cross Day** (September 14). The dedication festival of the two churches built at Jerusalem by Constantine in 335. The day was believed in Jerusalem to be that of the discovery of the true Cross by Helena. The festival was not introduced into the West till the seventh century, and celebrates the restoration of the relic of the cross by Heraclius in 629. The day regulates the September Ember Days.
- (vi) **Conception of Virgin Mary** (December 8). Seems to have originated in the East. Appears in the West about the beginning of the twelfth century.§
- (vii) **O Sapientia** (December 16). The words represent the opening words of the first of a series of seven antiphons to the *Magnificat* sung in the West, in connexion with the Spanish Festival of the Annunciation, from this day to Christmas Eve. The antiphons each begin with 'O,' and the one under consideration runs, 'O Sapientia quæ ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia; veni ad docendum nos viam prudentiæ.' (Ecclus. xxiv. 3; Wisd. viii. 1.)

* See Duchesne, 'Christian Worship,' iii. pp. 274, f.

† See Oliphant, 'Old and Middle English,' pp. 122, f.

‡ The festival of the pre-Christian martyrs, the Maccabees, was universally observed about the fifth century on August 1.

§ See Dowden, 'Church Year and Calendar,' pp. 52-56.

The Irish Church and the Protestant Church of America* have abolished all black-letter days. The motives which underlay their retention in our Calendar may be gathered from the declaration of the Bishops at the Savoy Conference—'the other names are left in the Calendar, not that they should be so kept as holy days, but they are useful for the preservation of their memories, and for other reasons, as for leases, law days, etc.' † The Church of England does not consider these days as 'minor festivals,' for they are deliberately excluded from 'the table of all the feasts to be observed in the Church of England throughout the year,' and there are no special services appointed for them.

The student will have gathered from what he has read above, that the Calendar of the English Church contains the names of many legendary saints, of many who have no particular connexion with the history of our Church, of many who attained no more than local celebrity, and that the omissions of names who have exercised a beneficent influence on English religious life and thought are a serious drawback if we are to continue to commemorate persons and events outside Holy Scripture. Various proposals have been suggested from time to time for the reform of the Calendar, the most important, of recent years, being that of Dr. John Wordsworth, who lays down the following considerations for guidance and has himself drawn up a Calendar in accordance with the suggestions ‡:—

- (1) 'The desire to bring out any prominent points in the mystery of Redemption that may have been omitted.
- (2) To introduce or re-introduce commemorations which may emphasize and foster the sentiment of true Catholicity.
- (3) To add what may be necessary to keep in memory the blessings of our own branch of the Church.
- (4) To omit commemorations which are of little or no importance or necessity, so as to make what remain of greater interest and to insure that they should be taken seriously.'

* But see note * on p. 50.

† Cardwell, 'Conferences,' p. 341. See also Wheatley, 'Rational Illustration,' pp. 55, ff. (ed. 1825).

‡ Wordsworth, 'Ministry of Grace,' pp. 421-438.

DATES WHEN NAMES WERE PLACED IN THE CALENDAR.

<p><i>January.</i></p> <p>1. Circumcision . 1549 6. Epiphany . 1549 8. Lucian, P. & M. 1604 13. Hilary, Bp. & C. 1604 18. Prisca, V. & M. 1604 20. Fabian, Bp. & M. 1604 21. Agnes, V. & M. 1604 22. Vincent, Mart. 1604 25. Conv. of St. Paul . 1549 30. K. Charles, M. 1662</p>	<p><i>February.</i></p> <p>2. Purification of Mary . 1549 3. Blasius, B. & M. 1604 5. Agatha, V. & M. 1604 14. Valentine, B. & M. 1604 24. St. Matthias . 1549</p>	<p><i>March.</i></p> <p>1. David, Abp. . 1604 2. Chad, B. . 1604 7. Perpetua, M. . 1604 12. Gregory, M.B. 1604 18. Edward, King of West Sax. 1604 21. Benedict, Ab. 1604 25. Annunc. of Mary . 1549</p>
<p><i>April.</i></p> <p>3. Richard, B. . 1604 4. Ambrose, B. . 1604 19. Alphege, Abp. 1604 23. St. George, M. 1552 25. St. Mark, Evan. & M. . . 1549</p>	<p><i>May.</i></p> <p>1. St. Philip & St. James . 1549 3. Invent. of Cross 1604 6. St. John, E. . 1604 19. Dunstan, Abp. 1604 26. Augustine, Abp. 1604 27. Ven. Bede, Presbyter . 1662 29. Charles II, Nat. & Ret. . . 1662</p>	<p><i>June.</i></p> <p>1. Nicomede, M. 1604 5. Boniface, B. . 1604 11. St. Barnabas, A. . 1549 17. St. Alban, M. 1662 19. Nat. of St. James . 1604 20. Transl. K. Edward of West Sax. . 1604 24. St. John Baptist . 1549 29. St. Peter, Ap. & M. . 1549</p>
<p><i>July.</i></p> <p>2. Visit. of V. Mary . 1604 4. Transl. of St. Martin, B. & C. 1604 15. St. Swithun, B. 1604 20. Margaret, V. & M. . 1604 22. St. Mary Magd. 1549 25. St. James, A. & M. . 1549 26. St. Anne . . 1604</p>	<p><i>August.</i></p> <p>1. Lammass Day . 1552 6. Transf. of our Lord . 1604 7. Name of Jesus 1604 10. St. Lawrence, M. 1552 24. St. Bartholomew, A. & M. 1549 28. St. Augustin, B. of Hippo. 1604 29. Beheading of St. John Baptist . 1604</p>	<p><i>September.</i></p> <p>1. Giles, Ab. & Conf. . 1604 7. Enurachus, B. 1604 8. Nat. of V. Mary . 1604 14. Holy Cross Day 1604 17. Lambert, B. . 1604 21. St. Matthew, A. Evan. & M. 1549 26. St. Cyprian, Abp. & M. . 1604 29. St. Michael & All Angels . 1549 30. St. Jerome . 1604</p>
<p><i>October.</i></p> <p>1. Remigius, B. . 1604 6. Faith, V. & M. 1604 9. St. Denys, Abp. 1604 13. Transl. King Ed. . 1604 17. Etheldreda, V. 1604 18. St. Luke, Evang. 1549 25. Crispin, M. . 1604 28. St. Simon and St. Jude . . 1549</p>	<p><i>November.</i></p> <p>1. All Saints' Day 1549 6. Leonard, Conf. 1604 11. St. Martin, B. 1604 13. Britius, B. . 1604 15. Machutus, B. 1604 17. Hugh, B. . 1604 20. Edmund, King 1604 22. Cecilia, V. & M. 1604 23. St. Clement, B. & M. . 1552 25. St. Katherine, V. & M. . 1604 30. St. Andrew, A. & M. . . 1549</p>	<p><i>December.</i></p> <p>6. Nicholas, B. . 1604 8. Concep. of V. Mary . 1604 13. Lucy, V. & M. 1604 16. O Sapientia . 1604 21. St. Thomas, A. & M. . 1549 25. Christmas Day 1549 26. St. Stephen, M. 1549 27. St. John, Evang. & A. . . 1549 28. Innocents' Day 1549 31. Silvester, B. . 1604</p>

USE OF CALENDAR IN FINDING THE FEASTS.

In the second column the Calendar (or Sunday) letter is given; and in an outside line to the first column in the Months of March and April the Golden Numbers appear, the positions of which change in the course of centuries. Their present positions will continue until 2199 inclusive. Consequently for this period by the aid of this Calendar both the Paschal Full Moon and Easter Day and all the other Moveable Feasts can readily be fixed.