

THE COLLECTS, EPISTLES, AND GOSPELS

THE COLLECTS.

Collects are not peculiar to this portion of the Liturgy; the Epistles and Gospels are appointed for use exclusively in connexion with the Communion Office. Collects, either expressly so called, or prayers similar in structure, appear elsewhere in B.C.P.

The Collects, *collecta*; either 'a gathering together' or, as has been suggested, a contraction of *cum lectione*, 'accompanying the reading of Scripture.' If the former derivation be adopted, the word may mean either a *summary of the teaching* of the Service immediately preceding or following, or a prayer used at the *gathering together of the worshippers*.

Sources.

1. The Ancient Collects, which form far the larger number, are taken from three of the Sacramentaries,* viz.:

- (i) Five from that of Leo I, 'the Great,' the chief ecclesiastical figure of the fifth century. He composed or compiled many prayers.
- (ii) Twenty, besides the first part of the Easter Day Collect, from that of Gelasius, Bishop of Rome, 492, a liturgical writer and revisionist.
- (iii) Twenty-seven, and the other half of the Easter Day Collect, from that of Gregory the Great, Bishop of Rome, 590, who condensed, re-arranged, and improved the Sacramentaries of Leo and Gelasius.
- (iv) One, for the 22nd Sunday after Trinity, from Anglo-Saxon sources, though perhaps traceable to Sac. Greg. The authorship of the Sacramentaries is traditional.

* Before 1000 A.D. the Holy Communion Service was in four books.
viz.:

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| 1. The Lectionary | containing the | Epistles. |
| 2. The Evangelistary | " | " Gospels. |
| 3. The Antiphonary | " | " Anthems (Introits). |
| 4. The Sacramentary | " | " Collects and Service. |

From these they passed into the **Sarum Missal**, ascribed to Osmund, Bishop of Sarum, 1073. All the Collects for the Sundays except six, and some of those for Holy Days, were taken from the above sources, with more or less adaptation.

2. The **Modern Collects**, four Sunday Collects (for the first two in Advent, first after Christmas, and Quinquagesima), besides those for Christmas-Day, Ash-Wednesday, and most of the Holy Days, were composed by the Reformers. The Revisers of 1662 were responsible for four, the 3rd Sunday in Advent, the 6th after Epiphany, St. Stephen's Day, and Easter Eve.

The author of each of the later Collects cannot be named with certainty, but in an Act of Parliament respecting the First Prayer Book, Archbishop Cranmer is named, together with the 'most earned and discreet Bishops, and other learned men of the realm.'

Structure and Style.

Collects are peculiar to the Western Church; in the Eastern Church prayers are longer and more ornate. Speaking strictly, a Collect consists of:—

1. The **Invocation**, in which mention is made of the name of God * with one or more of His glorious attributes, and often of some fact connected with redemption.
2. The **Doctrine**, or ground of the succeeding Petition.
3. The **Petition** itself.
4. The **Aspiration**, or object with which the Petition is offered, 'the feather or wings of the Petition.'
5. The **Termination**, † varying in accordance with the Person of the Holy Trinity involved, but usually a pleading of Christ's merits, sometimes with an ascription of praise and an acknowledgment of the Holy Trinity.

The various Terminations may be thus described:

(i) The **General Plea**, 'through Jesus Christ our Lord.'

* Only three Collects are addressed to our Lord: 3rd Sunday in Advent, St. Stephen's Day, and 1st Sunday in Lent. None are distinctly addressed to the Holy Spirit. The reason given by some for addressing Collects to the Father, is their special employment at the Communion; but since no special reason can be assigned for addressing the Son on the three Sundays named, this reason has no force. A better would be Christ's own teaching in the opening words of the Lord's Prayer, and His encouragement to offer prayer to the Father in His name.

† In Sar. Miss. the whole termination of a Collect is never given at full length as in our Prayer Book. Rules were given to the officiant: 'If you address the Father in your prayer, say "through the Lord." If you make mention of Christ, say "through the same," etc.'

The doxological ending, e.g. 'through Jesus Christ our Lord; by whom and with whom in the Unity of the Holy Ghost,' etc., does not occur in Sar. Miss.

(ii) The **Specific Plea**, 'through the merits,' etc.

(iii) The **Extended Plea**, which is:—

- (a) Doxological, e.g. 'to whom with thee and the Holy Ghost be all honour and glory, world without end.'
- (b) Descriptive, 'who liveth and reigneth with thee and the same Spirit, ever one God, world without end.'

This last is a confession of faith in the Trinity in Unity, and appropriately, although not exclusively, appears in the Collects for the four great Festivals of Christmas, Easter, Whitsun, and Trinity.

The Collects, like other parts of the Prayer Book, have had to run the gauntlet of severe criticism. Some of the early Puritans were by no means satisfied with them, their brevity, in particular, giving great offence. The Puritan objections were met by Hooker, who appealed to St. Augustine, affirming that short prayers express 'the quick and speedy expedition, where with ardent affections, the very wings of prayer, are delighted to present our suits to heaven'; and that long prayers dull the 'vigilant and erect attention of mind, which in prayer is very necessary.'

In the seventeenth century objections were again raised, and in September, 1679, a Royal Commission was held by ten Bishops and twenty other divines to propitiate Dissenters by removing grievances. The Commissioners included Patrick, Stillingfleet, Tillotson, Sharp, Tenison, Burnet, Aldrick, and Jane. They proposed to Patrick that he should 'make the Collects longer by way of making them more affecting.'

Their survival, despite all criticism, proves their excellence. All the Collects show that the composers bestowed much study upon the words used, the balancing of clauses, and the unity of the whole composition. They have, as Macaulay writes, 'soothed the griefs of forty generations of Christians.' The fact that several of them have been arranged as anthems, to form a part of the worship of other Christian bodies, is no mean proof of their popularity as expressing devotion.

'While the East soars to God in exclamation of angelic self-forgetfulness, the West comprehends all the spiritual needs of man in Collects of matchless profundity; reminding us of the alleged distinction between the Seraphim, who love most, and the Cherubim, who know most' (Ferman's *Principles of Divine Service*).

THE EPISTLES AND GOSPELS.

In the Synagogue worship there were two Lessons, one from the Law and one from the Prophe's, and as Early Christian

worship was modelled largely upon that of the Synagogue, this may have been the origin of the Epistle and Gospel. Justin Martyr (c. 140) notes the reading of the 'Memoirs of the Apostles' at Holy Communion, and Tertullian (c. 200) mentions the reading of Evangelical and Apostolic books in Church Services generally.

The passages selected for Holy Communion were very anciently appropriated to the days whereon we now read them, as may be gathered from the fact that early Fathers, preaching on the days to which these portions of Scripture are attached, comment on them.

The adoption of the vernacular constituted a great change in this as in other parts of public worship. From 1549 to 1662, the translation used was that of the Great Bible of 1539-40, but at the Revision of 1662, in accordance with a note in the Black Letter Prayer-Book of 1636 (of which a copy was used for suggesting corrections), the Epistles and Gospels were all 'corrected after the last translation,' i.e. the A.V. of 1611.*

The alterations of the Epistles, in 1549 were often trivial, such as dropping one or two words at the beginning which were not in Holy Scripture, and adding a verse or two at the end to finish the passage. But they made the following alterations in the Gospels: they added 'The Account of the Cleansing of the Temple' on 1st Sunday in Advent, 'The Healing of the Gadarene Demoniac' on the 4th Sunday after Epiphany, 'The Raising of Jairus' Daughter' on the 24th Sunday after Trinity; and they omitted 'The Account of the Unbelief of Thomas' on the 1st Sunday after Easter. In general, their alterations were in the direction of enlarging the somewhat 'scrappy' lections of the Sarum Missal.

Entirely new were three of the Gospels for Holy Week, added to complete the accounts of the Passion. Matt. i. (including genealogy, omitted 1662) was substituted for St. Luke's account of Simeon, on the Sunday after Christmas.

Matt. xxiv. 23-31 was added in 1662 for the 6th Sunday after Epiphany, then for the first time provided for. At this same date the Gospels for Holy Week were conveniently arranged, those for Palm Sunday and Good Friday being reduced from two chapters to one, Tuesday and Thursday before Easter abbreviated, so as not to anticipate Easter events, and the Gospel for the Presentation lengthened to include the account of Anna.

The Principle of Selection, adopted by the compilers in choosing and appointing the Collects, Epistles, and Gospels, is quite obvious

* For further information upon the several translations adopted for the Epistles and Gospels, see Goulburn, and later pages.

in the case of the great Festivals, Special Seasons, and Saints' Days. It was to concentrate the mind of the worshipper upon the historical, doctrinal, and practical aspects of the events commemorated. In regard to the Sundays after Epiphany, Trinity, etc., the reason for the selection is not so obvious, and the suggestions usually made are more fanciful than real.*

EXPOSITION.

The Title.

1549. The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and holy Communion, through the Year; with proper Psalms and Lessons for divers Feasts and Days.

1552. The Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper, and holy Communion, through the Year.

1662. The Collects, Epistles, and Gospels, to be used throughout the year.

The omission of the reference to Holy Communion is due to the use of the Collects at Morning and Evening Prayer, and the use of the Epistles and Gospels when only Ante-Communion was read.

The word 'Introits' † was omitted in 1552; these were Psalms containing something proper to the day which were sung while the priest made his 'entrance.' The 'proper Psalms and Lessons for divers Feasts and Days' were printed in a separate table in 1552.

Introductory Rubric.

This was added in 1662, and enjoins the use of the Sunday Collect on the previous Saturday evening, and the Holy Day Collect on its Vigil or Eve, if such there be.

THE FIRST SUNDAY IN ADVENT.‡

The observance of Advent cannot be traced before 300, and the name itself is even later. Advent originally commenced on November 11, St. Martin's Day, on which date it still begins in the Greek Church.

* For such subjects as the 'ritual' prescribed for the reading of the Epistles and Gospels, see Communion Office.

† In the earlier Service Books there were *Introits* and *Graduals*, i.e. Psalms sung after the Epistle from the steps (*gradus*) of the pulpit, and said to date from the time of Jerome (c. 400).

‡ The Church's year falls into two main divisions: (1) from Advent to Trinity Sunday, in which the work of the Redemption is set forth; (2) from Trinity Sunday to the last Sunday after Trinity, in which Christian duties are enforced.

The Collect. 1549; probably by Cranmer.

Sar. Miss. Collect more resembled present Collect for 4th Sunday in Advent.

The Rubric after the Collect. 1662.

The Epistle. Rom. xiii. 8-14, 1549; Sar. Miss., 11-14.

The Gospel. Matt. xxi. 1-13, 1549; Sar. Miss., 1-8.

THE SECOND SUNDAY IN ADVENT.

The Title, 1662. 'The Second Sunday,' 1549.

The Collect.* 1549.

The comma after 'patience' is not in A.V. of Rom. xv. 4; nor in the American and some other Prayer Books. This Collect reflects the recent introduction into the public and private life of England of the Holy Scriptures in the vernacular.

The Epistle. Rom. xv. 4-13, Sar. Miss.

The Gospel. Luke xxi. 25-33, Sar. Miss.

THE THIRD SUNDAY IN ADVENT.

The Title, 1662. 'The Third Sunday,' 1549.

The Collect. 1662: probably by Cosin.

From 1549 to 1662 the old Sar. Miss. Collect was used: 'Lord, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts by our Lord Jesus Christ.'

The third week in Advent being Ember week, this Collect setting forth the right exercise of the Christian ministry is specially appropriate. The word 'Minister' here is the translation not of the usual word, *διάκονος*, but of *ὑπηρέτης*, 'under-rower,' 1 Cor. iv. 1, the metaphor being taken from a galley, and emphasizing the relationship of the minister to his Captain, as the other word suggests his duty to the flock.

The Epistle. 1 Cor. iv. 1-5, Sar. Miss.

The Gospel. Matt. xi. 2-10, Sar. Miss.

THE FOURTH SUNDAY IN ADVENT.

The Title, 1662. 'The Fourth Sunday,' 1549.

The Collect. Sac. Gel., Sac. Greg., Sar. Miss., 1549; revised 1662.

* The old Collects for the 1st, 3rd and 4th Sundays in Advent were addresses to God the Son. This may have suggested the form of invocation in some of the new Collects, e.g. 'Blessed Lord.'

The main alteration in 1662 was the addition, after 'hindered,' of the phrase 'in running the race that is set before us'; and of 'help and' before 'deliver us.'

The Epistle. Phil. iv. 4-7.

The Gospel. John i. 19-28.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST.

Commonly called CHRISTMAS-DAY.

Christmas-Day was kept on January 6 by the Eastern Church until c. 400, when the Western practice of keeping December 25 began to prevail, though the Armenian Church still observes the January date. The Western Church from an early date separated the Nativity from the Epiphany.*

The observance of Christmas-Day possibly began as a protest against various heretical theories in regard to the Person of Christ, all virtually denying the Incarnation in one way or another.

The Title, 1662; 1549, 'Christmas-Day.'

'Commonly' as thus used suggests that the title referred to is inaccurate or misleading, cf. 'Commonly called the Creed of St. Athanasius,' 'Commonly called the Purification,' etc. In 1549 were provided here two † Introits, Collects, etc., headed 'At the First Communion,' 'At the Second Communion,' respectively. The former Collect, not retained in 1552, ‡ was as follows: 'God, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our judge, who liveth,' etc.

The Collect. 1549.

This prayer aptly suggests the causal connexion between the Incarnation of our Lord and the regeneration of man; His taking our likeness teaches the possibility of our taking His.

1549. 'This day to be born of a pure Virgin.'

1662. 'As at this time,' as in S.L., 1637, obviously because the Collect is used throughout the week.

The Epistle. Heb. i. 1-12, 1662; Sar. Miss., 1549, 1552, 1-13.

* The omission of eleven days in the Western Calendar, not followed by Russia, has resulted in the Eastern Christmas-Day falling so much later.

† In Sar. Miss. there were three.

‡ The American Church has reverted to the earlier arrangement of providing additional Collects for Christmas and Easter.

The Gospel. John i. 1-14; Sar. Miss. (3rd Mass), 1549; the Gospel for 2nd Mass, Luke ii. 15-20, was appropriated to **The Circumcision.**

SAINT STEPHEN'S DAY.

The position of St. Stephen's, St. John the Evangelist's, and Innocents' Days, is stated to be due to the desire to illustrate the triple kind of martyrdom endured: St. Stephen in *will* and *deed*; St. John in *will*; Holy Innocents in *deed*. Another view is that these days are so placed as to emphasize the honour due to St. Stephen's priority in martyrdom; to St. John's special friendship with our Lord; and to the connexion of the death of the Innocents with the birth of the Saviour. St. Stephen's Day has been observed from the fourth century.

The Collect. Sar. Miss., Sac. Greg.; shortened 1549; expanded 1662.

In the Latin original the prayer was addressed to the Father; in 1549 it was more appropriately addressed to Him to whom Stephen prayed at his death: 'Grant us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed to thee for his persecutors; which livest, etc.' The addition in 1662 of the words 'O blessed Jesus,' after the word 'thee' at the close of the Collect, seems to imply the restoration of the address to the Father. The appropriateness of the addition 'to love and bless our persecutors' at the Restoration is obvious; such a spirit was very necessary.

For the Epistle. Acts vii. 55-60, 1549; Sar. Miss., Acts vi. 8-15.

The Gospel. Matt. xxiii. 34-39, Sar. Miss., 1549.

SAINT JOHN THE EVANGELIST'S DAY.

The day has been observed from the sixth century. 'The' inserted, 1662.

The Collect.* Sar. Miss. Sac. Gel.; expanded 1549 and 1662. 1549. 'may attain to thy everlasting gifts,'

1662. 'may so walk in the light of thy truth, that it may attain to the light of everlasting life;'

The figure of light, confined in the old Collect to prayer for illumination by God, and the teaching of His Apostle, is finely developed by the further prayer that the Church may so walk in the 'light of God's truth, that it may attain to the light of

* In some old Offices the Collect for St. Stephen's Day was repeated on St. John's Day.

everlasting life,' the Collect being thus brought more closely into correspondence with the Epistle.

The Epistle. 1 John i. 1-10, 1549; Sar. Miss., Ecclus. xv. 1-5.

The Gospel. John xxi. 19-25; Sar. Miss., 19-24.

THE INNOCENTS' DAY.

Observed from the fourth century; formerly called 'Childermas Day,' A.-S. *Cilda Maesse Daeg*. In Mediaeval times the mournful character of this day was kept up in England by the use of black vestments and muffled peals.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549; rewritten 1662.

1549. Almighty God, whose praise this day the young Innocents, thy witnesses, hath ['have,' 1559] confessed and shewed forth, not in speaking, but in dying; Mortify and kill all vices in us, that in our conversation, our life may express thy faith, which with our tongue we do confess: through Jesus Christ our Lord.

1662. The introduction was added, justifying the commemoration of unconscious infant sufferers for Christ by the words 'who out of the mouths of babes,' etc., from Ps. viii., part of the Introit of Sar. Miss. The added reference to '*innocency*' happily supplies a motive to the remembrance of Herod's victims, thoroughly in accord with our Lord's attitude to children, and His teaching concerning them.

For the Epistle. Rev. xiv. 1-5, Sar. Miss., 1549.

The Gospel. Matt. ii. 13-18, Sar. Miss., 1549.

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect. As for Christmas-Day.

The Epistle. Gal. iv. 1-7, Sar. Miss.; 1549.

The Gospel. Matt. i. 18-25, 1662; 1549, the whole chapter: Sar. Miss., Gospel for sixth day after Christmas.

THE CIRCUMCISION OF CHRIST.

The Collect. 1549.

A 'Benediction on the Octave of the Lord' in Sac. Greg. contains the ideas incorporated in this prayer: 'Omnipotens Deus, Cujus unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem; spiritali circumcissione mentes vestras ab omnibus vitiorum incentivis expurget; et suam in vos infundet benedictionem. Amen.'

'Almighty God, whose only-begotten Son on this day underwent bodily circumcision, that he might not break the law which he had come to fulfil, purify your minds from all incentives to vice by spiritual circumcision, and pour into you his own blessing. Amen.'

1549. the true circumcision of thy Spirit.

1552. the true circumcision of the Spirit.

If the alteration was intended, as it seems to have been, to restore the idea preserved in Sac. Greg. of the contrast between circumcision of flesh and spirit, the modern printing of Spirit with a capital initial defeats that object entirely, making it necessary to deduce from 'the Circumcision of (i.e. by) the Holy Spirit' the thought of spiritual circumcision. Col. ii. 11, 'circumcision without hands,' emphasizes the *agency*; Rom. ii. 29, 'circumcision of heart, in spirit, not letter,' emphasizes the *sphere* of spiritual circumcision.

The Epistle. Rom. iv. 8-14, 1549.

Col. ii. and Rom. ii. would have offered better Scriptural illustration of the Collect; Rom. iv. 8-14 declares the 'sacramental' meaning of the rite, a sign and seal of faith.

The Gospel. Luke ii. 15-21, Sar. Miss., 1549.

The Rubric, 1552; re-written 1662.

1552. If there be a Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision.

1662. The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

The alteration from 'a Sunday' to 'every day' is obviously a provision for other than Sunday Services, whether Morning or Evening Prayer (when the Collect is needed), Ante-Communion or the full Communion Service. The suggestion that the alteration 'seems to contemplate daily Communion'* is negated by the words of the rubric itself: viz. 'shall serve for' instead of 'shall be used,' and by the omission of the words 'at the Communion.'

THE EPIPHANY.

This season, called in the Greek Church, *Theophania*, originally commemorated four 'manifestations,' viz. the Nativity, the

* 'The old ideal again came forward and was expressly provided for' (so Frere, in 'Procter and Frere,' p. 530), without any reference to prove daily Communion to be 'the old ideal' or the contemplation by the Revisers of any such practice.

Baptism, the first Miracle at Cana, the appearance of the Star. In the Greek Church it is regarded as one of the greatest festivals of the year, and is still one of the three great times of Baptism. That Church also calls it the 'Day of Lights,' from the array of lights with which the ceremony of the Blessing of the Waters is performed. The date was always January 6, the name 'Twelfth Day' showing its close association with Christmas-tide, of which season it forms the close.

'When in the fourth century the Roman usage as to Christmas prevailed in the East, we find the Epiphany, probably borrowed from the East, observed in the West as a separate Festival' (Barry).

The Sovereigns of England still continue the ancient custom of presenting gifts on this Festival, although these have not, since the time of George III, been offered in person, but through an official of the Royal Household, and the expectation of 'omens' in the gifts has of course ceased.

The Title, 1549. The alternative title, 'Or the Manifestation of Christ to the Gentiles,' 1662.

The Collect. Sar. Miss., Sac. Greg., 1549.

In the Latin, the word *perducamur*, 'that we may be led on to,' suggests a parallel with the leading of the Wise Men which has not been preserved in the English.

The words 'fruition of thy glorious Godhead,' however, are rather more consonant with reverence and more dignified than *contemplandum speciem tuæ celsitudinis*: 'beholding the beauty of thy highness.'

The Epistle. Eph. iii. 1-12, 1549; Sar. Miss., Isa. ix. 1-6.

The change is justified by the fact that Eph. iii. contains the announcement by St. Paul of his commission to the Gentiles. The Sar. Miss. Epistle is now the First Lesson on Christmas morning.

The Gospel. Matt. ii. 1-12, 1549; Sar. Miss., Luke iii. 21-iv. 1, made part of the Second Morning Lesson in 1549.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect. Sar. Miss., Sac. Greg., 1549.

A good illustration of the impossibility of reproducing exactly the terseness of the original: 'Vota, quæsumus, Domine, supplicantis populi cœlesti pietate prosequere; ut et quæ agenda sunt, videant; et ad implenda quæ viderint, convalescant, per,' etc.: 'The prayers, we beg, Lord, of (thy) suppliant people, follow up with heavenly kindness; that they may both see what things are to be done and grow strong to fulfil what they have

seen,' etc. What the translators necessarily lost in crispness they have atoned for in smoothness.

The Epistle. Rom. xii. 1-5, Sar. Miss., 1549.

The Epistles for the first four Sundays after Epiphany are all taken from the homiletic closing portion of the Epistle to the Romans; the Gospels deal with self-manifestations of our Lord. The 5th and 6th Sundays, which are exceptional in occurrence do not present the same continuity.

The Gospel. Luke ii. 41-52, 1549; Sar. Miss., 42-52.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Title. 'After the Epiphany' added 1552.

The Collect. Sar. Miss., Sac. Greg., 1549.

1604. The word 'peace' altered to 'grace'; restored 1662, and the words 'through Jesus Christ our Lord. Amen,' added from S.L.

The slight variations from the original are obvious improvements, viz. the omission of 'at the same time' (*simul*), in the reference to the Divine government of heaven and earth, and the substitution of 'all the days of our life' for 'in our times,' which has a selfish sound.

In the versicles of Morning and Evening Prayer the translators have performed the reverse process, translating the original *da pacem in diebus nostris*, 'give peace in our time.'

The Epistle. Rom. xii. 6-16, Sar. Miss., 1549.

The Gospel. John ii. 1-11, Sar. Miss., 1549.

It is not difficult to understand how great an effect must have been produced upon the minds of the worshippers, when for the first time this Gospel, exhibiting the true relations existing between the Lord and His mother, was read in English instead of Latin.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Title. 'After the Epiphany' added 1604.

The Collect. Sar. Miss., Sac. Greg.; modified 1549.

The addition of 'in all our dangers and necessities,' and 'thy right hand' for 'the right hand of thy majesty' are the chief variations. In the Collect for the Third Sunday in Lent, the phrase 'right hand of thy Majesty' is retained.

The prayer to stretch forth the right hand is peculiarly apposite, followed as it is by the account of the Lord's healing touch in the case of the leper.

The Epistle. Rom. xii. 16-21, Sar. Miss., 1549.

The Gospel. Matt. viii. 1-13, Sar. Miss., 1549.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Title. 'After the Epiphany' added 1604.

The Collect. Sar. Miss., Sac. Greg.; somewhat varied 1549; much altered 1662.

1549. 'God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly [Lat. *subsistere*: 'stand out, hold out;'] omit 'always'; Grant to us the health of body and soul [Lat. 'mind and body'], that all those things which we suffer for sin [Lat. 'for our sins'], by thy help we may well pass and overcome [Lat. 'overcome' only] through Christ our Lord.'

1662. 'That by reason of the frailty of our nature' substituted for 'That for man's frailness.' (Latter part) 'Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through,' etc.

The 1549 translation was an improvement upon the original, which asked for merely physical and mental strength; but it retained the ambiguity of the phrase—*qua pro peccatis nostris patimur*, 'the things which we suffer for our sins,' our English word 'for' being as ambiguous as the Latin *pro*, and susceptible of the dangerous idea that our suffering atones for our sins. The use of 'sin' for 'sins' did not sufficiently remove the possibility of this misunderstanding, and the prayer was recast in 1662 accordingly. It is, perhaps, unfortunate that the accuracy of the original was not restored by the omission of 'always.' Man can never 'stand upright' without Divine strength and protection.

The Epistle. Rom. xiii. 1-7, 1549; in Sar. Miss., Rom. xiii. 8-10, part of the Epistle for the First Sunday in Advent.

The Gospel. Matt. viii. 23-34, 1549; Sar. Miss., Matt. viii. 23-27.

The 1549 addition to the Gospel makes complete the series of 'Epiphanies of Power' read at this season; without it, an instance of Christ's authority over the powers of darkness would have been wanting.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Title. 'After the Epiphany' added 1604.

The Collect. Sar. Miss., Sac. Greg.; very freely translated 1549.

Latin: 'Familiar [1549, 'Church and household,' cf. Collect for 22nd Sunday after Trinity] tuam, quæsumus, Domine,

continua pietate [1549, 'in thy true religion' instead of 'by thy continual goodness'] custodi; ut quæ in sola spe gratiæ cœlestis innitur, tua semper protectione [1549, 'mighty power'] muniatur,' etc.

The Epistle. Col. iii. 12-17, Sar. Miss., 1549.

The Gospel. Matt. xiii. 24-30, Sar. Miss., 1549.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

Prior to 1549 the counting was made from the *Octave* of the Epiphany, so that six Sundays were provided for, though only five after Epiphany were so named; when in 1549 the counting was made from the Epiphany itself, the following rubric was added: 'The Sixth Sunday (if there be so many) shall have the same Psalm, Collect, Epistle, and Gospel, that was upon the fifth.' The Roman Missal, though observing the Octave, provides a Collect, Epistle, and Gospel, for a Sixth Sunday. The present Collect (by Cosin), Epistle, and Gospel were added in 1662.

The Collects, Epistles, and Gospels for the later Sundays after Epiphany are prescribed for use after the Twenty-fourth Sunday after Trinity, whenever the incidence of Easter shortens the after-Epiphany season and correspondingly lengthens the period between Trinity and Advent.

The Collect. 1662. It need not fear comparison with the ancient models, being composed of skilfully woven passages from Holy Scripture, including the Epistle for the day.

The Epistle. 1 John iii. 1-8, 1662.

The Gospel. Matt. xxiv. 23-31, 1662.

THE SUNDAY CALLED SEPTUAGESIMA

or

THE THIRD SUNDAY BEFORE LENT.

The Title. The sub-title was added 1662.

This and the two following Sundays form the first stage of the second period of the ecclesiastical year, viz. that which is dependent upon Easter. It is a preparatory stage for Lent, the second stage closes with Easter Eve, the third stage running from Easter Day to the Sunday after Ascension Day, and the fourth and last being Whitsun-tide.

The names given to these Sundays are peculiar to the Western Church, and are possibly derived from the forty days of Lent, *quadraginta*. *Quinquagesima* (*sc. dies*), fiftieth day, the Sunday before Ash-Wednesday, is fifty days before Easter; the other

names, sixtieth and seventieth, being given to the two preceding Sundays as convenient, though numerically inexact.

The Collect. Sar. Miss., Sac. Greg., 1549.

'Justly punished'; Lat. *Iuste affligimur*: 'justly afflicted.' 'By thy goodness' added 1549.

The translation expressly recognizes the permissive hand of God in affliction, latent in the 'justly' of the original.

The Epistle. 1 Cor. ix. 24-27, 1549; Sar. Miss., 1 Cor. ix. 24-x. 4.

The Gospel. Matt. xx. 1-16, Sar. Miss., 1549.

THE SUNDAY CALLED SEXAGESIMA

or

THE SECOND SUNDAY BEFORE LENT.

The Title. The sub-title added 1662.

The Collect. Sar. Miss., Sac. Greg.; 1549, with alterations.

The original prayed for defence *doctoris gentium protectione*, 'by the protection of the teacher of the Gentiles,' i.e. St. Paul. This unscriptural and unnecessary request for protection other than that afforded by God Himself was excised by the Reformers, and prayer for defence by God's power substituted.

The Epistle. 2 Cor. xi. 19-31, 1549; Sar. Miss., xi. 19-xii. 9.

The Gospel. Luke viii. 4-15, Sar. Miss., 1549.

THE SUNDAY CALLED QUINQUAGESIMA

or

THE NEXT SUNDAY BEFORE LENT.

Formerly called Shrove Sunday, from A.-S. *Scrifan* = 'shriven,' 'absolved.'

The Title. Sub-title added 1662.

The Collect. 1549. In Sar. Miss. it was: *Preces nostras, quæsumus, Domine, clementer exaudi, atque a peccatorum vinculis absolutos ab omni nos adversitate cus'odi*—'O Lord, we beseech thee favourably to hear our prayers, and defend us, absolved from the bonds of sins, from all adversity.' This prayer, appropriate to the Mediæval custom of using the 'Sacrament of Penance' on Shrove Tuesday, was rejected at the Reformation.

The poverty of thought of the old Collect, which only repeats the prayer for protection of Sexagesima, justified the abandonment of any attempt to rewrite it; the new composition, 'beauti-

fully formed from the ancient Epistle' (Palmer's 'Orig. Lit. '), justifies itself.

The Epistle. 1 Cor. xiii. 1-13, Sar. Miss., 1549.

The Gospel. Luke xviii. 31-43, Sar. Miss., 1549.

The salutary warning of the Epistle against mere external self-abnegation has not escaped notice.

'It seems clear that this emphasis on the spirit of love which makes and not counts sacrifice, is intended to teach us the true spirit of Lenten self-discipline and self-denial, without which it may be Pharisaic in self-righteousness, or superstitious in self-torment' (Barry).

THE FIRST DAY OF LENT

commonly called

ASH-WEDNESDAY.

The Title, 1549 : 1552, alternative title omitted; restored 1662 as in S.L.

'Commonly called' here, as elsewhere, casts an imputation of error upon the title introduced. The first day of Lent was formerly called *Caput Jejuni*, i.e. 'the head or beginning of the Fast'; 'Ash-Wednesday,' *Dies Cinerum*, is derived from the practice—of doubtful antiquity—of using ashes to signify contrition. There was a Service to bless and apply these ashes, in Sar. Miss. This Service, with the candles of Candlemas, and other like practices was abolished by the Council, 1548.*

The Collect 1549. The introductory sentence is very like the opening of one of the Ash-Wednesday collects in Sar. Miss.: *Omnipotens, sempiternus Deus, qui miseris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter penitentiam*—'Almighty and everlasting God, who pitiest all [men?] and hatest nothing of the things which thou hast made, treating as non-existent (*dissimulans*) the sins of men on account of their repentance. . . .'

'Who hatest nothing,' etc. See Wisd. xi. 24,—a rare instance of the use of the devotional Apocrypha in B.C.P.

The Roman Collect is, 'Grant, O Lord, that thy faithful people may enter on this solemn fast with suitable piety, and go through it with unmolested devotion.'

The Rubric after the Collect directing daily use in Lent, 1662.

For the Epistle. Joel ii. 12-17, 1549; Sar. Miss., ii. 12-19.

The Gospel. Matt. vi. 16-21, Sar. Miss., 1549.

* For the meaning and origin of Lent, see p. 53.

In the Scotch Liturgy a rubric after the Gospel directs the use of the Ash-Wednesday Collect, Epistle, and Gospel until the First Sunday in Lent; this was not incorporated into B.C.P. in 1662.

THE FIRST SUNDAY IN LENT.

This is sometimes called 'Quadragesima Sunday.'

The Collect. 1549: probably by Cranmer; Miss. Ambros. contains a Collect distantly resembling Cranmer's.

Sar. Miss.: 'O God, who dost cleanse thy Church by the yearly observance of Lent; Grant to thy Family that what it strives to obtain from thee by fasting, it may carry out by good works.' The mind of the Reformers is clearly indicated by their substitution of the present Collect, basing all abstinence upon the Lord's example, drawing no distinction between fasting and abstinence, severing abstinence from any particular period, limiting its utility to the subordination of the flesh to the spirit, and omitting any claim to Divine sanction for the observance of Lent, and any idea of merit in fasting.

The Epistle. 2 Cor. vi. 1-10, Sar. Miss., 1549.

The Gospel. Matt. iv. 1-11, Sar. Miss., 1549.

THE SECOND SUNDAY IN LENT.

The Title. 'In Lent' added 1604.

The Collect. Sar. Miss., Sac. Greg., 1549 (freely translated).

The chief alteration is making the verb 'defend' cover both 'body' and 'soul.' The verbal parallel in the Latin, *Muniamur in corpore . . . mundemur in mente*: 'defended in body . . . cleansed in mind,' does not admit of reproduction in English.

The Epistle. 1 Thess. iv. 1-8, 1549; Sar. Miss., iv. 1-7.

The Gospel. Matt. xv. 21-28, Sar. Miss., 1549.

THE THIRD SUNDAY IN LENT.

The Title. 'In Lent' added 1604.

The Collect. Sar. Miss., Sac. Greg., 1549.

The phrase 'against all our enemies' is not in the original. 'Hearty desires' is the translation of *vota*, originally 'vows,' but common in later Latin for a 'desire,' or 'prayer.'

The Epistle. Eph. v. 1-14, 1549; Sar. Miss., v. 1-9.

The Gospel. Luke xi. 14-28, Sar. Miss., 1549.

THE FOURTH SUNDAY IN LENT.

Mid-Lent Sunday, formerly called *Dies* (or *Dominica*) *Refectio-nis*: 'the Day (or Lord's Day) of Refreshment,' also 'Mothering Sunday.' The reasons given for these various names are:

- (1) The subject of the Gospel: The Feeding of the Five Thousand.
- (2) The old practice of feasting on this day midway through the fast: special cakes are still made at this season in parts of Lancashire.
- (3) The custom of visiting the Mother Church of the diocese with offerings on this day.
- (4) The custom in some parts of England for apprentices and servants living from home to visit their parents on this day and take them a present, which often took the form of a 'mothering cake.'

The Title. 'In Lent' added 1559.

The Collect. Sar. Miss., Sac. Greg., 1549.

1662. 'Worthily deserve to be punished' instead of 'are worthily punished.' The earlier form was closer to the original, but the alteration renders the prayer more generally applicable to all people at all times.

The Epistle. Gal. iv. 21-31, 1549; Sar. Miss., iv. 22-v. 1.

The Gospel. John vi. 1-14, Sar. Miss., 1549.

THE FIFTH SUNDAY IN LENT.

Called formerly 'Passion Sunday,' perhaps from the anticipation of the Passion in the Epistle; but this scarcely explains the name 'Passion Week' applied to the whole week.

The Title. 'In Lent' added 1559.

The Collect. Sar. Miss., Sac. Greg., 1549 (freely translated).

The difficulty recurs here of reproducing the terse and balanced phrasing of the original: *Te largiente regatur in corpore, et te servante custodiatur in mente*, i.e. literally, 'Thee bestowing bountifully it may be ruled in body, and thee preserving it may be guarded in mind.' The rhythm of the English is, however, some compensation, and the fuller significance obtained by substituting 'soul' for 'mind,' together with the use of 'people' and the plural for 'family' and the singular, more than makes up for the loss of verbal nicety.

The Collect much resembles that for the Second Sunday in Lent, and has no obvious connexion with the Passion of our Lord. Bishop Patrick, one of the Commissioners appointed to revise the Prayer Book in 1679, drew up a beautiful Collect,

which incorporated the language and thought of the Epistle for the day, but the proposals of that Commission were never put into effect.

The Epistle. Heb. ix. 11-15, Sar. Miss., 1549.

The Gospel. John viii. 46-59a, Sar. Miss., 1549.

THE SUNDAY NEXT BEFORE EASTER.

'Palm Sunday,' 'Holy Week,' 'Great Week,'* 'Indulgence Week,' are terms which are not found in the B.C.P. though 'Palm Sunday' and 'Holy Week' are in popular usage.

On Palm Sunday in comparatively early times there was a ceremony of the blessing and distribution of palms, or small branches of trees, in commemoration of the Triumphal Entry of our Lord into Jerusalem, and the practice is still maintained in the Roman Church. The absence of reference to the triumphal entry, in the Collect or Gospel is explained by the arrangement by which the four accounts of the Passion are read during Holy Week. One of the Second Lessons at Evening Prayer, however (Luke xix. 28-48), recounts the event.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'Of thy tender love.' Without this phrase, added by the translators, there would be no clear reference to the self-sacrifice of God in this Collect. Bishop Dowden well says that the phrase: 'suffuses the whole prayer with its flush of emotion.'

In the original all is based upon the word *mereamur*: 'that we may deserve to have the example of his patience and a share in his resurrection.' The importance of the Reformers' alteration is obvious: 'that we may follow' (not 'deserve to have') 'the example' and 'be made partakers of' (not 'deserve to share in') 'his resurrection.'

The Epistle. Phil. ii. 5-11, Sar. Miss., 1549.

The Gospel. Matt. xxvii. 1-54, 1662; Sar. Miss., xxvi. 2-xxvii. 61; 1549, xxvi. 1-xxvii. 56.

Chapter xxvi. was in 1662 appointed for the Second Lesson at Morning Prayer, to make a continuous narrative with the Gospel which follows. The custom of having the Holy Communion Office before Morning Prayer, or apart from it, is a late introduction of the Victorian period.

MONDAY BEFORE EASTER.

In the pre-Reformation services, there were special Collects

* St. Chrysostom (c. 400) says that it was called by this name because 'great things were wrought at this time by the Lord,' and he bases an exhortation to acts of Christian devotion and mercy thereupon.

for each day of the week before Easter; for Monday, Tuesday, and Thursday one each, for Wednesday two, and for Good Friday a large number, as many as eighteen.

The Collects for Monday to Thursday were omitted in 1549, and have never been restored. At the last revision of the American Prayer Book it was proposed to insert a series of Collects, one for each of the four days, but this was not adopted. The subjects of the proposed collects were as follows:—

Monday: Preparation for the right commemoration of the Passion.

Tuesday: Willingness to share in the Sufferings of Christ.

Wednesday: True repentance, after the example of St. Peter.

Thursday: A right reception of the 'Cup of Blessing' in remembrance of the 'cup' drunk by the Saviour in Gethsemane.

For the Epistle. Isa. lxiii. 1-19, 1549; part of Sar. Miss. Lesson for the fourth day in Holy Week.

The Gospel. Mark xiv. 1-72, 1549; part of Sar. Miss. Gospel for third day in Holy Week.

TUESDAY BEFORE EASTER.

For The Epistle. Isa. l. 5-11, 1549.

The Gospel. Mark xv. 1-39, 1549; Sar. Miss., xiv. 1-xv. 46.

WEDNESDAY BEFORE EASTER.

The Epistle. Heb. ix. 16-28, 1549.

The Gospel. Luke xxii. 1-71, 1549; Sar. Miss., xxii. 1-xxiii. 49.

THURSDAY BEFORE EASTER.

'Next before Easter,' 1559; formerly called *Dies Cæna Domini*, *Dies Natalis Eucharistica*, *Dies Natalis Calicis*; known, though not so described in the B.C.P., as 'Maundy-Thursday.' Three derivations of this last name are given:

(1) The most probable—Lat. *mando*, 'to command' (*Dies Mandata*), 'the Day of the Commandment,' from the fact that our Lord as on this day gave His disciples commandment: (a) to commemorate His death; (b) to wash one another's feet; (c) to love one another.

(2) *Maund*, A.-S. *mand*, 'a basket,' because the royal gifts bestowed on this day were brought and carried away in baskets.

(3) French *maundier*, 'to beg.'

This day, being the day on which the Lord's Supper was instituted, was formerly observed with greater solemnity than

the preceding days, and in many English Churches it is now marked by an administration of the Lord's Supper, especially in the evening, as being nearest to the time of its original institution.

For many centuries English Sovereigns, up to James II, following a general practice, washed the feet of a number of poor persons on this day. It was afterwards done by the Archbishop of York as the King's representative, but it is now no longer practised, only the Royal Maundy gifts being continued, with a special service and some of the ancient ceremonial.

Foot-washing is still performed by the Pope, by some high Roman Catholic dignitaries, and by some Sovereigns of Roman Catholic countries, but with ceremonious display, little suggestive of the lowly Redeemer in the 'upper room.'

A number of other practices were associated with this day, such as the repetition of the Creed by catechumens, the public absolution of penitents, and the consecration of the chrism, or baptismal oil.

The Epistle. 1 Cor. xi. 17-34, 1549; Sar. Miss., 1 Cor. xi. 20-32.

The Gospel. Luke xxiii. 1-49, 1549; Sar. Miss., with Luke xxii. on another day.

GOOD FRIDAY.

The Title. 'On Good Friday,' 1549, 1552. This name is peculiar to the Church of England. In the earliest times it was called 'Pascha,' as being associated with, and observed at the time of, the Jewish Passover, but by the second century the name was appropriated to Easter, whence the well-known error of the A.V. in Acts xii. 4, 'intending after Easter [R.V. 'the Passover'] to bring him (Peter) forth to the people.' In another early name for Good Friday the reverse process has obtained, the name 'Day of Preparation' in the *Didache*, a synonym for Friday, being appropriated to this Friday in particular. Other descriptive phrases and names are: *Dies Dominica Passionis*, *Dies Absolutionis*, *Dies Crucis*. There is a peculiar fitness in the English title, both positively, as recognizing the joyous emancipation of the believer through the finished work of the Cross, and negatively as a protest against the superstitious branding of all Fridays, and this one in particular, as 'unlucky'—a superstition not yet dead even in England, and traceable without much difficulty to the mistaken ideas which tended to fill the day with an external pomp of funereal gloom. Easter having been in very early times a great day for public baptism, it is not surprising that the solemnity of the events immediately

preceding Easter should have been seized as an occasion for heart-searching preparations. Such commendable reverence has nothing in common with Mediæval customs, e.g. Creeping to the Cross, The Mass of the Pre-sanctified, Stripping of Altars, Singing of the 'Reproaches.' Apart from the doctrinal errors associated with such practices, there is a danger of obscuring the great lesson which alone justifies the observance of Good Friday, viz. that 'with His stripes we are healed,' not plunged into gloom. The hymnology of Reformed Christendom is not free from the same danger, not infrequently overstepping the bounds of reverential awe, and so tending to reproduce the blindness of those who wept for Christ when their own desperate condition alone called for tears!

The Collects. 1552. 'The Collect,' 1549.

(1) Sar. Miss., Sac. Greg., 1549.

(2) Sar. Miss., Sac. Gel., Sac. Greg., 1549.

In the Roman Missal there are eight Collects for Good Friday: for the Church, the Pope, the Monarchy, Catechumens, those in Tribulation, Heretics, the Jews, and Pagans.

(3) 1549; ideas found in three Collects in Sar. Miss., Sac. Gel., Sac. Greg.

In 1549 a rubric directs the use of the last two 'at the Communion,' the first one only being 'The Collect.' This rubric was not preserved in 1552.

The first refers to the Church as the family of the redeemed; the second to the Church as a living organism; while the last embraces all outside the Church.

It is a strange confusion of thought which imagines that the mention of Jews and Heretics in conjunction with Turks (Mohammedans) and Infidels groups them into one class. Their separate enumeration distinguishes them in all but the one respect of rejection of Jesus Christ as Lord and Saviour. A more valid objection to all the three Collects is their omission on Good Friday of any direct reference to the Redemption. Here, at any rate, the Collects do not summarize the teaching of the Epistle and Gospel for the day.

The Epistle. Heb. x. 1-25, 1549.

The Gospel. John xix. 1-37, 1662; Sar. Miss., xviii. 1-xix. 37; 1549, xviii. 1-xix. 42.

EASTER EVEN.

The Collect. 1662. A revision of one in the Scotch Liturgy, probably by Laud. It somewhat resembles a Collect for this day in the old Gallican Missal.

There was no special Collect from 1549 to 1662.

The S.L. Collect was as follows, the chief portions omitted or varied in 1662 being in brackets :

O (most gracious) God, (look upon us in mercy, and) grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by (our true and hearty repentance all our sins) may be buried with him, (and we not fear the grave); (that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us) and that, for the merit of Jesus Christ that died, was buried, and rose again for us.

The fanciful idea in the above of 'burial of sins' by repentance is exchanged for the revealed truth of the burial of the believer through death unto sin; and by the words 'through the grave and gate of death, we may pass to our joyful resurrection,' the idea of silencing our sins as accusers by holiness of life is excluded.

'As we are baptized.' The reference to Baptism, though directly taken from Holy Scripture, recalls the primitive custom of making Easter Eve one of the principal times for that rite. The catechumens were prepared during Lent, clad in white garments called chrisoms, as a symbol of their having put on Christ.

The Collect in Sar. Miss. is based upon this custom :—

O God, who dost illuminate this most holy night by the glory of our Lord's resurrection, preserve in the children newly brought into thy family the spirit of adoption which thou hast given, that being renewed both in body and mind, they may render unto thee a pure service, through the same our Lord.

In the opening words there may have been an allusion to the custom of lighting torches and lamps on Easter Eve in churches and private houses, said to have been in vogue early in the fourth century. The lighting of the 'new fire' on this day is still practised in Jerusalem and elsewhere in the East.

The Epistle. 1 Pet. iii. 17-22, 1549; Sar. Miss., Col. iii. 1-4.

The Gospel. Matt. xxvii. 57-66, 1549; Sar. Miss., xxviii. 1-7.

EASTER DAY.*

Observed from very early times, but cf. Socrates (fifth century): 'The Apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety. And it seems

* All other movable Feasts and Holy Days depend upon this date. The rules for finding Easter are fully set out and explained in pp. 57 ff. For the controversy respecting the time of observance, etc., see pp. 41, 2.

to me that the Feast of Easter has been introduced into the Church from some old usage, just as many other customs have been established' ('Eccles. Hist.,' I. xxii. bk. v. : quoted from Blakeney, p. 229).

The Anthems. Rubric, 1552.

1549. In the morning, afore Matins, the people being assembled in the Church, these Anthems shall be first solemnly sung or said.

The Anthems. 1549; except the first, 1662, when chapter and verse were also added and A.V. used.

The first was in the Anthem Book of Gregory, without the phrase, 'Not with the old leaven, nor with the leaven of malice and wickedness.' It came in the Epistle in Sar. Miss.

The second, Antiphonar. Greg., in *Communione*; Sar. Brev. 'before Matins'; used also in Sar. Miss. In 1549 the two clauses closed with 'Hallelujah' (twice repeated after the first clause), the whole being followed by the following Versicles and Collect:—

The Priest. Shew forth to all nations the glory of God.

The Answer. And among all people his wonderful works.

Let us pray.

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

These, with the Hallelujahs, were omitted in 1552. They were divided according to verses of the Bible, and the Gloria added, in 1662.

The Collect. 1549, Sar. Miss., Sac. Gel., and Sac. Greg.

The provision for Easter-tide has undergone some variations of arrangement:—

1549. Two Collects, Epistles, and Gospels, for first and second Communion.

The first Collect to be repeated on Monday in Easter Week; the second on Tuesday, and on the First Sunday after Easter.

1552. Only the first Collect, Epistle, and Gospel retained for Easter Day.

The first Collect to be used on Monday and the following Sunday; the second to be used on Tuesday only.

1662. The first Collect to be used through the whole of Easter Week; the second Collect to be used on and from the Sunday after Easter.

The Second Epistle and Gospel of 1549, 1 Cor. v. 6 ff., and Mark xvi. 1 ff., have not been used in connexion with Easter since 1552.

The first part of the Collect for Easter Day is by Gelasius, the second by Gregory. Gelasius' Collect simply asked that through the renewing of the Spirit we may rise from the death of the soul. Gregory's revision, with its reference to 'grace preventing us,' was probably made to meet the Pelagian heresy.

The connexion of the petition of this Collect with the opening portion is not obvious. It has the merit of associating a consistent Christian life with the Resurrection, but seems inadequate to the greatest Festival of the Christian year.

The Epistle. Col. iii. 1-7, 1549; Sar. Miss. (Easter Eve), Col. iii. 1-4.

The Gospel. John xx. 1-10, 1549; Sar. Miss. (Saturday after Easter), xx. 1-9.

In the Sar. Miss. the Gospels for Easter-tide seem to have been appointed to secure the reading of all the accounts of the Resurrection, beginning with St. Matthew's on Easter Even.

MONDAY IN EASTER WEEK.

It is the custom in some quarters to speak of the 'Octave' of certain Festivals, but B.C.P. does not use the term, and makes no provision for the observance of any days in Easter Week save Monday and Tuesday. Augustine and Chrysostom speak of the Octave of Easter, i.e. the observance of the eighth day of the Festival. The Code of Theodosius prescribed cessation of work for the whole week. This is an instance of the practice, which developed so largely in later days, of multiplying holidays until they fostered an indolent spirit in the worker by their serious interference in the daily occupations of the people. Under the changed conditions of life prevailing to-day, the provision for three days after Christmas, two days after Easter and Whitsuntide, and the whole of Holy Week, seems more than ample; but at the time when the changes were made they were very sweeping, and were so regarded. The most obvious spiritual calamity attaching to the multiplication of days of observance, is that degradation of the one day in seven which has always accompanied over-strict enforcement of their observance.

The Collect. As on Easter Day, 1549 (the former of the two then appointed).

For the Epistle. Acts x. 34-43, 1549; Sar. Miss. (Tuesday in Easter Week).

The Gospel. Luke xxiv. 13-35, 1549.

TUESDAY IN EASTER WEEK.

The Collect. As on Easter Day, 1662. In 1549 and 1552 the second Easter Collect was appointed.

For the Epistle. Acts xiii. 26-41, 1549; Sar. Miss. (Wednesday in Easter Week).

The Gospel. Luke xxiv. 36-48, 1549.

The American Revision Committee suggested a return to the pre-Reformation use of having special Collects for these two days, and Collects were prepared, but the suggestion was not adopted.

THE FIRST SUNDAY AFTER EASTER.

Other names given to this day are:

(1) *Dominica in Albis*—'The Lord's Day in White,' from the newly baptized wearing, for the last time, the white robes, or chrisoms, worn during Easter Week. The robes were then deposited in the Church.

(2) 'Low Sunday.' It was customary to repeat some of the 'Paschal solemnities,' thus making it a special feast, though of a lower degree than Easter Day. Another explanation of the term is that 'Low' is a corruption of *Laudes*, the Sequence for the day beginning *Laudes Salvatori*.

(3) The French have a name, 'Paque close'—*Pascha clausum*, because on this day the Easter celebrations ended.

(4) The Greek Church calls the day 'New Sunday,' the reference being to the new life entered upon by the newly baptized.

The Collect. 1549. Origin unknown; based on second Easter Epistle of 1549, with which it was then used. 1 Cor. v. 7, 8; the second Collect for Easter Day in 1549.

1552. Only used on Tuesday in Easter Week.

1662. Restored as Collect for this Sunday.

'Almighty Father.' A form of invocation occurring nowhere else among the Collects.

The Epistle. 1 John v. 4-12, 1549; Sar. Miss., 4-10.

The Gospel. John xx. 19-23, 1549.

The Gospel in Sar. Miss. included vers. 24-31, containing the appearance to Thomas, and the two final verses of the chapter. The compilers in 1549 omitted the last eight verses, the first seven of which now form the Second Lesson at Evening Prayer on this day.

THE SECOND SUNDAY AFTER EASTER.

The Collect. 1549.

The old Collect in Sar. Miss. was:—

O God, who by thy Son's humbling himself, hast raised up

a fallen world; Grant unto thy faithful people perpetual joy, that they whom thou hast snatched from the dangers of perpetual death, may be brought by thee to the fruition of eternal joys; through the same.

'For it the Reformers substituted one of more solid excellence. This prayer . . . summarizes the whole benefit of the Redemption, as consisting in the provision of a sin offering, and of a perfect example' (Goulburn). One could wish that the framers of such a Collect had forsaken models, however ancient, in providing for Holy Week and Good Friday.

'Thine only Son'; in original draft, and in all editions until 1596, 'thy holy Son'; 'no doubt a printer's error' (Goulburn).

'Daily endeavour ourselves'; a reflexive use of the verb, now no longer in use; cf. Ordination Services: 'I will endeavour myself . . . the Lord being my helper.'

The Epistle. 1 Pet. ii. 19-25, 1549; Sar. Miss., 21-25.

The Gospel. John x. 11-16, Sar. Miss., 1549.

1549, 'Christ said'; 1662, 'Jesus said' prefixed; Sar. Miss., *dixit Jesus*.

In the Black Letter Prayer Book the words 'Christ said' are printed, not in black letter, but in Roman type, in accordance with King James' Letter in Cardwell's Conf., p. 218: 'These words (*Christe seyde*) to be printed in letters differing from the text.' Compare the use of italics in A.V. for a similar reluctance to place human additions, however needed for sense, on a level with the actual words of Holy Writ.

THE THIRD SUNDAY AFTER EASTER.

The Collect. Sar. Miss., Sac. Leo, Sac. Gel., 1549.

'The Way' stood alone in Sac. Leo; 'of righteousness' was added by Gregory.

'May return'; Lat. *possint redire*: 'may be able to return.'

'Admitted into the fellowship of Christ's religion': Lat. *qui Christiana professione censentur*: 'who are rated, estimated, according to their Christian profession.'

'Eschev'; Lat. *respuere*: 'to eject from the mouth'; cf. Rev. ii. 16.

The Epistle. 1 Pet. ii. 11-17, 1549; Sar. Miss., 11-19.

The Gospel. John xvi. 16-22, Sar. Miss., 1549.

THE FOURTH SUNDAY AFTER EASTER.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

1662. 'Which dost make the minds of all faithful men to be of one will,' as in the original Latin, altered to 'who

alone canst order the unruly wills and affections of sinful men.' This more sad opening may be an intentional reflection of the divided state of English Christianity at the time.

The Epistle. Jas. i. 17-21, Sar. Miss., 1549.

The Gospel. John xvi. 5-14, Sar. Miss., 1549.

THE FIFTH SUNDAY AFTER EASTER.

Also called, though not in B.C.P., 'Rogation Sunday,' because the three Rogation Days, 'Days of Asking,' immediately follow it (see p. 55).

There is some appropriateness to the idea of Rogation-tide in the opening words of the Collect, and in the Gospel. The Gospel also announces the Ascension, commemorated on the following Thursday.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

The only deviation of any importance from the original is the substitution of the more inclusive word 'good' for 'right': 'think those things that be good.'

The Epistle. Jas. i. 22-27, Sar. Miss. 1549.

The Gospel. John xvi. 23-33, 1549; Sar. Miss., 23-30.

THE ASCENSION-DAY.

The Title. 'The' omitted 1559, restored 1662.

This Festival was observed from earliest times, according to St. Augustine, who reckons it with Good Friday, Easter, and Whitsuntide. In modern times Christmas would be acknowledged to be of more general and more definite observance, partly, at any rate, because of the exigencies of daily life, which permit of a public holiday at Christmas-tide more easily than in the days before the Whitsuntide holiday. On the Continent Ascension Day is still a public holiday, especially in France. The Ascension of our Lord is hardly sufficiently emphasized, and, so far as a more strict observance of Ascension Day is calculated to remedy that defect, such fuller observance is desirable.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

The Sarum Collect varies considerably from the Gelasian, to which the 1549 Collect is a return, laying stress, as they both do, upon the effort to attain to dwelling in heaven, as well as upon the spiritual ascension of believers.

For the Epistle. Acts i. 1-11, Sar. Miss., 1549.

The Gospel. Mark xvi. 14-20, Sar. Miss., 1549.

SUNDAY AFTER ASCENSION-DAY.

The Title. 1604; 1549, 'The Sunday after the Ascension-Day'; formerly called *Dominica Expectationis*: 'Waiting Sunday,' as coming within the ten days of waiting between Ascension-Day and Whit-Sunday.

The Collect. 1549.

The Sarum Collect made no allusion to the Ascension: 'Almighty and everlasting God, make us always to have a will devoted unto thee, and to serve thy majesty with sincerity of heart; through the Lord.'

The compilers worked into the present Collect part of a beautiful antiphon which formed a part of the ancient Vespers for Ascension-Day, and which was used by Bede on his death-bed: 'O Lord, King of glory, Lord of virtues, who to-day didst ascend in triumph above all heavens, do not leave us orphans, but send upon us the promise of the Father, even the Spirit of Truth.' The Greek *ὀρφανός* in John xiv. 18, is translated 'comfortless' in A.V., as in this Collect; R.V. 'desolate'; 'orphans' in margin A.V. and R.V. This antiphon is addressed to God the Son; the Collect, to God the Father.

The Epistle. 1 Pet. iv. 7-11, Sar. Miss., 1549.

The Gospel. John xv. 26-xvi. 4a, Sar. Miss., 1549.

WHIT-SUNDAY.

The name 'Whit-Sunday' is variously explained:—

(1) White Sunday, from the chrisom, or white baptismal garment, assumed by English baptismal candidates on that day in preference to Easter Day. Evan Daniel argues strongly for this explanation, appealing to (a) the history of the word as it is used in Mediaeval documents and Service books; (b) the Icelandic and Welsh names for the day, which both mean 'White Sunday'; and (c) the analogy of Saxon words and proper names, e.g. Whitlow, Whitechurch, all meaning 'White.' Referring to the mode of printing the word Evan Daniel says: 'The facsimile of the House of Lords' MS. of the Prayer Book of 1662 has "Whit-Sunday" in all five places where the word occurs. Modern Prayer Books vary greatly. The division of the word by a hyphen after Whitsun should be abandoned, in spite of the term "Whitsun-Week" in B.C.P., where, however, the hyphen is wanting in correctly printed books. By analogy, the term "Whitsun-tide" has come into popular use, but its cognates "Whitsun-Monday" and "Whitsun-Tuesday" are happily dead or dying.'

The objection to this derivation, viz. that the real White

Sunday (*Dominica in Albis*) is the First Sunday after Easter, is met by the argument that the Northern Churches preferred the later date of Pentecost for their great Baptismal Sundays from considerations of climate.

(2) The day was called Whit-Sunday because 'wit,' i.e. understanding and wisdom, was given to the Apostles at Pentecost. This derivation is only a plausible conjecture, unsupported by any reliable evidence.

(3) 'Whitsun' is said by Neale and other liturgiologists to be derived from the German *Pfingsten*, in itself a corrupt form of 'Pentecost,' i.e. Fiftieth Day.

The original name, 'Pentecost,' fiftieth, from the N.T. name of the Jewish Festival, is still largely used for Whit-Sunday. The Jews were bidden to keep the feast on the fiftieth day from the morrow of the sabbath after the Passover, to commemorate the ingathering of the first-fruits of the harvest, two loaves from the new harvest being ceremonially offered at this feast (Lev. xxiii. 15-22).*

The Collect. Sar. Miss., Sac. Greg., 1549.

'To have a right judgment in all things'; Lat. *recta sapere*. The word *sapere* = first, 'taste,' cf. 'savour'; then, 'to have good taste, discernment,' finally, 'to be wise.' The address to God without an interjection, and the ending, are peculiar to this Collect.

The Epistle. Acts ii. 1-11, Sar. Miss., 1549.

The Gospel. John xiv. 15-31, 1549; Sar. Miss., 23-31.

MONDAY IN WHITSUN-WEEK.

The Collect. As for Whit-Sunday.

In Sar. Miss. there were special Collects for Monday and Tuesday; it was proposed to have such in the American B.C.P. (1883), but the proposal was not adopted.

The Epistle. Acts x. 34-48, 1549; Sar. Miss., for Tuesday.

For The Gospel. John iii. 16-21, Sar. Miss., 1549.

TUESDAY IN WHITSUN-WEEK.

The Collect. As for Whit-Sunday.

For the Epistle. Acts viii. 14-17, 1549; Sar. Miss., for Wednesday.

The Gospel. John x. 1-10, Sar. Miss., 1549.

* It has been roughly calculated from Exod. xix. 1 that the giving of the Law took place fifty days after the original Passover, and later rabbinical writers enlarge upon the point. There is no trace of the idea in Holy Scripture or in Josephus.

TRINITY SUNDAY.

The Church of England seems to have led the way in the observance of this Festival, but the fact that the Collect is the one appointed for the Sunday after Whitsunday in Sac. Greg. indicates that the idea of specially considering the subject of the Blessed Trinity on this day was early introduced into the Western Church. The word 'Trinity' dates from 180 A.D. Durandus gives 834 as the date of the institution of the Festival, when Gregory IV was Pope. Pope Alexander II (1061-1073) discouraged its observance as unnecessary, seeing that in every day's worship the Trinity was recognized, and Alexander III (1179) said there was no day in the Roman Calendar set apart for this commemoration. Other authorities state that Thomas à Becket, who was consecrated on this day in 1162, first ordained its observance in honour of the Holy Trinity. Its general observance was certainly enjoined by the Synod of Arles (1260), and its observance was formally ordered by Pope John XXII (1324). The Church of England follows the Sarum Use in reckoning the succeeding Sundays from Trinity Sunday; in the Greek and Roman Churches they are called 'Sundays after Pentecost.'

In the Eastern Church this Sunday is kept as the Festival of All Martyrs.

The Collect. Sar. Miss., Sac. Greg., 1549; slightly altered 1662.

1549. That through the stedfastness of this faith, we may evermore be defended, etc.

1662. That thou wouldest keep us stedfast in this faith, and evermore defend us, etc.

'By the confession of a true faith . . . in the power of the Divine Majesty'; Lat. *in confessione veræ fidei . . . in potentia Majestatis*—the prepositions being the same in both clauses. The balance of the Collect is lost by the translation 'by' and 'in,' and the latter is ambiguous. 'By' is certainly right; it alone gives a clear meaning. We acknowledge the Blessed Trinity by our faithful confession; we adore the One God by the prompting of His infinite power.

The Epistle. Rev. iv. 1-11, Sar. Miss., 1549.

The Gospel. John iii. 1-15, Sar. Miss., 1549.

THE FIRST SUNDAY AFTER TRINITY.

The Title. In 1549, 1552, 'The First Sunday after Trinity Sunday.' The full title of the First Sunday after Trinity in the Roman Church is, 'The Sunday after the Octave of the Holy Sacrament, or the Second Sunday after Pentecost.'

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549; slightly altered 1662.

The labours of Gelasius to extirpate the Pelagian heresy lend peculiar emphasis to the words 'through the weakness of our mortal nature.'

The Epistle. 1 John iv. 7-21, 1549; Sar. Miss., 9-21.

The Gospel. Luke xvi. 19-31, Sar. Miss., 1549.

THE SECOND SUNDAY AFTER TRINITY.

The Title. 1549, 1552, the words 'after Trinity' omitted from the Second Sunday after Trinity onwards.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549; transposed in 1662 to make it uniform with other Collects; the original began with the petition, and closed with the ground of appeal.

Considerable freedom was used in rendering the original Collect into English: 'Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Dominum.' 'Stedfast fear and love' can only mean man's love to God; the original speaks of man's being established 'in the firmness of God's love for man.'

The Epistle. 1 John iii. 13-24, 1549; Sar. Miss., 13-18.

The Gospel. Luke xiv. 16-24, Sar. Miss., 1549.

THE THIRD SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Greg.; altered 1662.

1662. 'And comforted in all dangers and adversities' added.

The Epistle. 1 Pet. v. 5-11, 1549; Sar. Miss., 6-11.

The Gospel. Luke xv. 1-10, Sar. Miss., 1549.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Greg., 1549.

'Things temporal'; *bona temporalia*, 'temporal good things.' The contrast between 'temporal good things' and 'eternal good things' is lost by the translation, which contrasts temporal things, good and bad, with eternal good things. The clear warning of the original against contentment with, and misuse of, the good things of time is sacrificed to the definite warning against misuse of this life generally.

The Epistle. Rom. viii. 18-23, Sar. Miss., 1549.

The Gospel. Luke vi. 36-42, Sar. Miss., 1549.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Greg., 1549.

In the original: 'Grant to us, Lord, we beseech thee, that both the course of this world may be directed (*dirigatur*) peaceably for us by thy ordinance, and that thy Church (*ecclesia*) may rejoice with tranquil devoutness (*tranquilla devotione*).' The Reformers have escaped the somewhat selfish suggestion by omitting 'for us,' and have made clear the latent idea of the original, that peace on earth enhances the Church's opportunities of service, by fusing the two co-ordinate sentences of the original into one compound sentence, 'so . . . that' *Ecclesia* was translated 'congregation' in 1549, 'people' in S.L., 'Church' in 1662.

The Epistle. 1 Pet. iii. 8-15, Sar. Miss., 1549.

The Gospel. Luke v. 1-11, Sar. Miss., 1549.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'Such good things as pass man's understanding'; Lat. *bona invisibilia*; cf. 'Eye hath not seen,' etc. (1 Cor. ii. 9). The translation, by borrowing the phrase from Phil. iv. 7, 'which passeth all understanding,' avoided the mistake, still commonly made in using the former passage, of ignoring the fact that these 'good things' have been revealed to us by the Spirit. The connexion with Phil. iv. 7 has been obscured by the omission of 'all' before 'man's understanding,' in 1662.

'Above all things'; Lat. *in omnibus et super omnia*: 'in all things and above all things'; 1549, 'in all things.' The combination, agreeable enough in the Latin, is overweighted in English. It is difficult to decide between the two selections of 1549 and 1662: the latter is more smooth to our ears, but the former displays deeper insight into the difficulties of the spiritual life. Difficult as it is to put God first, it is even more subtly difficult to love Him unflinchingly in all circumstances of joy or sorrow.

'That love thee . . . love towards thee . . . loving thee'; Lat. *diligentibus te . . . affectum tui amoris . . . diligentes*. The poverty of the English tongue is here painfully apparent. The love owned of God is set forth in the original as active (cf. 'diligent'), all idea of passion being absent; cf. Greek, (far more rich than English or Latin), ἀγάπη, i.e. 'admiring, respecting, love,' corresponding to the love here mentioned, and always used of God to man, e.g. John iii. 16. The word φιλία, a 'most 'friendship,' the love of communion, is the love three times claimed by

Peter in John xxi., where, as is well known, the translation of the two words by the one English word seriously affects the meaning of the whole passage; *ἔρως*, love between the sexes, is never used in Holy Scripture. *Amor*, like 'love,' suffers from its use for all affection, highest and lowest.

Affectum tui amoris is ambiguous, *tui* being either an adjective or a pronoun, it may mean 'love of thy love,' i.e. the disposition of heart which allows God's love to be reflected in man's heart: 'We love Him because He first loved us'; or, 'the mood (almost "will") of love of thee'—'the mood to love thee,' an equally needful petition.

The Epistle. Rom. vi. 3-11, Sar. Miss., 1549.

This is the first of a long series of nineteen Epistles taken from St. Paul, in Biblical order save on the Eighteenth after Trinity, when the order is broken.

The Gospel. Matt. v. 20-26, 1549; Sar. Miss., 20-24.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg.; 1549, very freely translated.

This Collect is worth detailed investigation as an example of the Reformers' enrichment of prayers already rich.

'Deus virtutum, cujus est totum quod est optimum, insere pectoribus nostris amorem tui nominis, et præstata in nobis religionis augmentum, ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias'—'God of virtues, to whom belongeth all that is best, plant in our breasts love of thy name, and furnish in us increase of religion, that thou mayest nourish what things are good, and with the zeal of fatherly love guard what things are nourished.'

The flow of the English Collect best justifies the freedom of the translation as a whole; the changed times account for the insertion of 'true' before 'religion'; 'author and giver of' for 'to whom belongeth' is more direct and more close to Scripture (Jas. i. 17); 'nourish us' and 'keep us' are preferable to 'nourish and guard' impersonal qualities; it is more lowly to appeal to God's 'great mercy' than to His 'zeal of fatherly love.'

The Epistle. Rom. vi. 19-23, Sar. Miss., 1549.

The Gospel. Mark viii. 1-9, Sar. Miss., 1549.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.
Lat. *Deus, cujus providentia in sui dispositione non fallitur:*

lit. 'God, whose providence is not deceived in the management of its own.'

1549. God, whose providence is never deceived.

1662. O God, whose never-failing providence ordereth all things both in heaven and earth.

The Epistle. Rom. viii. 12-17, Sar. Miss., 1549.

The Gospel. Matt. vii. 15-21, Sar. Miss., 1549.

THE NINTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Gel., Sac. Greg., 1549.

Lat. *ut qui sine te esse non possumus, secundum te vivere valeamus:* 'that we who without thee cannot be, may be strong to live in accordance with thee.'

1549. That we which cannot be without thee may by thee be able to live according to thy will.

1662. That we who cannot do anything that is good without thee, may by thee be enabled to live according to thy will.

The Epistle. 1 Cor. x. 1-13, 1549; Sar. Miss., 6-14.

The Gospel. Luke xvi. 1-9, Sar. Miss., 1549.

THE TENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Gel., 1549.

The English Collect followed Gelasius in the beginning, then the earlier prayer of Leo.

Sar. Miss. *ut petentibus desiderata concedas:* 'that thou mayest grant thy petitioners their desires.' The change in the English Collect, 'that they may obtain their petitions,' is in every way preferable. It is not God's willingness to bestow, but man's capacity to receive, which undergoes change.

The Epistle. 1 Cor. xii. 1-11, 1549; Sar. Miss., 2-12.

The Gospel. Luke xix. 41-47a, Sar. Miss., 1549.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'God, which declarest thy almighty power most chiefly in shewing mercy and pity; give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure.' This is much closer to the original than the present Collect, the only marked variation being 'give unto us abundantly' for 'multiply upon us.' It is at least open to question whether 'mercifully grant unto us such a measure of thy grace,' 1662, is an improvement. 'Running to thy promises,' *ad tua*

promissa currentes, is only allied in sound to the 'running the way of thy commandments' of 1662; the change quite obscures the important teaching that God's promises themselves need grace for their attainment, and that man derives from promises, and not from obedience to commandments, the assurance of heaven.

The Epistle. 1 Cor. xv. 1-11, 1549; Sar. Miss., 1-10.

The Gospel. Luke xviii. 9-14, Sar. Miss., 1549.

Vers. 9, 10 of the Epistle, and the whole Gospel, fit in admirably with the original Collect, recognizing that the ground of acceptance with God is our acceptance of His grace, rather than conformity with ordinances.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Gel., Sac. Greg., 1549.

The original has been enriched, greatly in 1549, somewhat also in 1662. Lat. *qui abundantia pietatis tuæ et merita supplicum excedis et vota . . . ut dimittas quæ conscientia metuit, et adjicias quæ oratio non præsumit*—'who in the abundance of thy fatherly love exceedest both the merits and the desires of thy suppliants . . . that thou mayest banish the things which conscience fears, and confer the things which prayer does not presume (to ask).'

1549. Which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve . . . forgiving us those things whereof our conscience is afraid, and giving us that, that our prayer dare not presume to ask.

1662. The last clause was skilfully rounded off, and the pleading of Jesus Christ our Lord woven into it: 'And giving us those good things which we are not worthy to ask, but through,' etc.

The Epistle. 2 Cor. iii. 4-9, Sar. Miss., 1549.

The Gospel. Mark vii. 31-37, Sar. Miss., 1549.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Gel., 1549.

'Of whose only gift'; Lat. *de cujus munere*. 'Only,' i.e. 'alone,' is a suggestive addition by the Reformers.

'True and laudable service'; Lat. *digne et laudabiliter serviatur*. The change of 'worthy' to 'true' is a distinct gain; our best service may by God's grace be true, i.e. genuine; it can never be worthy, in this life.

'That we may so faithfully serve thee in this life. that we fail

not finally to attain thy heavenly promises.' As in the Collect for the Eleventh Sunday after Trinity, this 1662 alteration is certainly justifiable. The original is 'that we may run to thy promises without stumbling': *ut ad promissiones tuas sine offensione curramus*; 1549, 'that we may so run to thy heavenly promises, that we fail not finally to obtain the same.' It is more scripturally accurate to speak of advancing towards promises so as to attain them, than to suggest their attainment by any service, however faithful.

The Epistle. Gal. iii. 16-22, Sar. Miss., 1549.

The Gospel. Luke x. 23-37, Sar. Miss., 1549.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Leo, Sac. Greg., Sac. Gel., 1549.

'That we may obtain'; Lat. *ut mereamur ad sequi*: 'that we may deserve to obtain.' The omission of 'deserve to' in 1549 is significant; the Roman Use still retains the word. The history of the Reformation is wrapped up in this seemingly minute alteration.

The Epistle. Gal. v. 16-24, Sar. Miss., 1549.

The Gospel. Luke xvii. 11-19, Sar. Miss., 1549.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'From all things hurtful' inserted in 1662 after 'keep us,' from the original *a noxiis*, omitted in 1549.

'By thy perpetual mercy,' 1549. The original has 'by thy perpetual propitiation (atonement),'—*propitiatione perpetua*. In early days this may only have meant 'by thy propitiation whose effects are perpetual'; yet even so, the Church is not kept by the atonement, but by the intercession of the risen Saviour, and by His Holy Spirit, sent in virtue of the Saviour's exaltation to power. In later times the possibility of serious error scarcely needs more than mention; 'perpetual propitiation' would suggest one thing in particular, viz. the sacrifice of the Mass. It may be added that, apart from that error, there is a dangerous ambiguity in using the adjective 'perpetual' with the atonement: the 'blood-shedding' is not perpetual, but a finished work, though the application of the blood shed to the individual, cleansing from all unrighteousness, is continuous till this dispensation closes.

'The frailty of man without thee cannot but fall'; Lat. *sine te labitur humana mortalitas*: 'without thee human mortality slips.'

'Profitable to our salvation'; Lat. *salutaria*. It is unfortunate that the word 'salutary' to-day suggests little or no connexion with salvation.

The Epistle. Gal. vi. 11-18, 1549; Sar. Miss., Gal. v. 25-vi. 10.

This is the only Epistle for the Trinity season not taken, in whole or in part, from the earlier Service Books. In view of the alteration of 'perpetual propitiation' to 'perpetual mercy,' the reason for the change is not far to seek. St. Paul's directions to mutual service are exchanged for his vigorous assertion of the only motive for such service, the new creation in Christ Jesus, fulfilling and superseding the external rites which foreshadowed it.

The Gospel. Matt. vi. 24-34, 1549; Sar. Miss., 24-33.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

1662, 'Church'; 1549, 'congregation,' Lat. *Ecclesia*. The word 'congregation,' common in Scripture for the O.T. Church as a whole, has become appropriated to local assemblies of Christians.

'Continue in safety'; Lat. *salva consistere*: 'stand safe.' The change to 'continue' after the adjective 'continual' is an intentional violation of the English idiom, in order to emphasize the concurrent continuity of God's pity and the Church's well-being.

The change to 'preserve,' from 'governed,' Lat. *gubernetur*, conserves the unity of thought lost in the original.

The Epistle. Eph. iii. 13-21, Sar. Miss., 1549.

The early selection of this Epistle to follow the above Collect, would seem to suggest that the connexion between the Collects and Epistles generally is not intended to be a close one. Eph. ii., which would have emphasized the Scriptural idea of 'the Church,' is passed over for the present passage from Eph. iii., in which the Church receives only incidental mention in the closing verse.

The Gospel. Luke vii. 11-17, 1549; Sar. Miss., 11-16.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Greg., 1549.

'Prevent'; Lat. *preveniat*. The etymological meaning intended here (and elsewhere in B.C.P.) has only survived in the technical theological phrase: 'prevenient grace.' The idea of 'coming before' to help, has given place to the idea of coming before to hinder—'prevent,' in our modern sense—a sad comment upon

human experience. The Collect for Easter Day contains a similar reference to prevenient grace, but here the idea is completed by the addition of grace which follows as well as precedes.

'Continually'; Lat. *jugiter*, 'perennially,' especially of the flowing of a stream; the root seems to be that of *jungere*, 'to join.' 'Given to'; Lat. *intentos*, a slightly different idea.

The Epistle. Eph. iv. 1-6, Sar. Miss., 1549.

The Gospel. Luke xiv. 1-11, Sar. Miss., 1549.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'To withstand the temptations of the world, the flesh, and the devil,' 1662, for 'to avoid the infections of the devil,' 1549, Lat. *diabolica vitare contagia*, 'to avoid diabolical intercourse (contact) with the devil.' The substitution of 'temptations of the world, the flesh, and the devil,' a phrase peculiar to English Reformed Offices (cf. Dowden's *Further Studies*, pp. 254 ff.), compelled the change from 'avoid' to 'withstand'; though contact, i.e. vicious intercourse, with the devil, can and must be avoided, temptations cannot be avoided, but must be withstood.

'With pure hearts and minds,' 1662; 'heart and mind,' 1549, combines Gregory's *pura mente* with *puro corde* of Gelasius.

'Follow'; Lat. *sectari*, 'to pursue eagerly,' commonly used of hunting.

The Epistle. 1 Cor. i. 4-8, Sar. Miss., 1549

Wheatley thinks that the selection of this Epistle, an exception to the rule that the Epistles of this season are selected in Biblical order, is due to there having been at first no Epistle and Gospel appointed for this Sunday; the ceremonies and devotions of the Ordination of clergy, which took place on the Saturday evening, being prolonged over this day, such Sunday being styled *Dominica vacans*. The statement is not convincing, and cannot be accepted as proved, although it is true, as Wheatley says, that ver. 5 of the passage selected may be appropriately applied to newly ordained ministers (Wheatley, sect. xxvi. pp. 239, 240, 1863).

The Gospel. Matt. xxii. 34-46, 1549; Sar. Miss. 35-46.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

The Latin Collect commenced with the petition, and concluded with its reason; this order was reversed in 1549. A greater improvement was made in 1662: 'the working of thy mercy,'

Lat. *operatio tuæ miserationis*, being happily dropped for 'thy Holy Spirit,' the notion of 'mercy' being retained by inserting the adverb 'mercifully' before 'grant.'

'Direct and rule,' 1549; Lat. *dirigat*, only. The double notion of guidance by ruling is already in the one Latin verb.

The Epistle. Eph. iv. 17-32, 1549; Sar. Miss., 23-28.

The Gospel. Matt. ix. 1-8, Sar. Miss., 1549.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

The variations from the original are numerous.

'Most merciful God'; Lat. *Misericors Deus*: 'pitiful God'; 1549, 'merciful God'; 1662, 'most merciful God'; both in sense and sound a helpful emendation.

'Of thy bountiful goodness'; Lat. *propitiatus*: 'having been made favourable,' a somewhat harsh phrase, yet undoubtedly true.

'Keep us . . . from all things that may hurt us'; Lat. *universa nobis adversantia exclude*: 'shut out all things adverse to us.' There is a subtle touch of tenderness in the alteration of the petition from one merely to get rid of our difficulties to one for our personal protection; there is also a valuable lesson in the change from 'things adverse' to 'things that may hurt,' for things adverse may be the very opposite of things hurtful.

'Ready'; Lat. *expeditus*: 'unimpeded,' commonly used as a noun for a soldier lightly equipped for forced marches.

'Body and soul'; Lat. *mente et corpore*: 'mind and body.'

'Cheerfully,' 1662; 'with free hearts,' 1549; Lat. *liberis mentibus*. In spite of long association with the 1662 alteration, regret must be felt for the loss of the phrase of 1549 and the original. Cheerfulness is not the full equivalent of that spiritual freedom which makes spiritual service possible.

The Epistle. Eph. v. 15-21, Sar. Miss., 1549.

The Gospel. Matt. xxii. 1-14, Sar. Miss., 1549.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Gel., Sac. Greg., 1549.

'Pardon'; Lat. *indulgentiam placatus*: i.e. 'grant indulgence on the ground of satisfaction having been made to thee.' The word 'pardon,' though dependent upon that same satisfaction, does not need it to be so plainly expressed as the word 'indulgence' does.

'Quiet mind'; Lat. *secura mente*, a mind devoid of anxious care, *sine cura*.

'Serve'; Lat. *deserviant*, a rare but classical compound of *servio*. The preposition denotes a devotion of service, which might well have found place in the translation, suggesting, as it does, the eagerness of service consequent upon realized forgiveness and cleansing.

The Epistle. Eph. vi. 10-20, 1549; Sar. Miss., 10-17.

The Gospel. John iv. 46-54, 1549; Sar. Miss., 46-53.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., 1549; Sac. Greg. (? See p. 149).

This Collect is found in the Anglo-Saxon Missal of Leofric, Bishop of Exeter c. 1050.

'Thy household the Church'; Lat. *familiam tuam*: 'thy household.'

'Devoutly given to serve thee in good works, to the glory of thy name'; Lat. *in bonis actibus tuo nomini sit devota*: 'be devoted to thy name in good works.'

'In continual godliness'; Lat. *continua pietate*: 'with thy continual fatherly goodness.' It has been rendered here, as in the Collect for the Fifth Sunday after the Epiphany, 'in thy true religion,' in a way which is either an intentional departure from the original or a mistranslation. *Pietas* is very remote from the English word 'piety'; it originally denoted a sense of duty towards heavenly beings, parents, children, country, etc., and was therefore predicable of God as well as man. The English use of the word sufficiently explains the translators' abandonment of any attempt to retain it.

The Epistle. Phil. i. 3-11, 1549; Sar. Miss., 6-12.

The Gospel. Matt. xviii. 21-35, 1549; Sar. Miss., 23-35.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Greg., 1549.

'Strength'; Lat. *virtus*, originally 'manliness,' etymologically therefore most inapplicable to God.

'The author of all godliness, be ready to hear the devout prayers of thy Church'; Lat. *adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis*: 'Be present to the dutiful prayers of thy Church, thyself the author of dutifulness.' From this literal translation it will be seen that the emphasis upon *piis* and *pietatis* in the original could hardly be retained. Goulburn's suggestions, 'godly' and 'godliness,' 'devout' and 'devotion,' scarcely meet the case; 'godly prayers' is meaningless: 'devout' and 'devotion' are only alike in their derivation, not in their modern

use. 'Loving' and 'love' would be correct, though, of course, more wide than the original.

The Epistle. Phil. iii. 17-21, Sar. Miss., 1549.

The Gospel. Matt. xxii. 15-22, 1549; Sar. Miss., 15-21.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss, Sac. Greg., 1549.

'Absolve,' 1662; 'assoil,' 1549; Lat. *absolvere*. 'Assoil' is the old English form of 'absolve'; 'assoilzie' is still a Scots law term for 'acquit.' The idea of the original might have been preserved by translating 'loosen,' appropriate to the 'bonds,' (1549 'bands': Lat. *nexibus*) which follows. Ovid's use of *nexus* for the 'coil's' of a serpent, and the later 'legal obligation,' are both suggestive in this connexion.

'Sins which by our frailty we have committed'; Lat. *peccatorum . . . quæ pro nostra fragilitate contraximus*: 'sins which, such is our frailty, we have contracted.' The use of this last word is doubtless suggested by the word *nexibus*, which actually divides the relative *quæ* from its antecedent, *peccatorum*.

The Epistle. Col. i. 3-12, 1549; Sar. Miss., 9-11.

The Gospel. Matt. ix. 18-26, 1549; Sar. Miss., 18-22.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect. Sar. Miss., Sac. Greg., 1549.

Lat. 'Excita, quæsumus Domine, tuorum fidelium voluntates; ut divini operis fructum pro operibus exsequentes, pietatis tuæ remedia major apercipiant'—'Arouse, we beseech thee, O Lord, the wills of thy faithful [people], that they, more readily pursuing the fruit of thy Divine work, may get possession of greater helps of thy fatherly goodness.'

The English Collect is scarcely a translation; except in the opening petition it is only by the similarity of the words used that any connexion with the Latin is recognizable.

For the Epistle. Jer. xxiii. 5-8, Sar. Miss., 1549.

The Gospel. John vi. 5-14, Sar. Miss., 1549.

Almost the same passage (John vi. 1-14) is appointed for the Fourth Sunday in Lent, the only instance of such a repetition. It has been suggested that the choice of this miracle was due to its containing the words 'gather up the fragments,' applicable to the gathering up of all the teaching of the past year.

1552. Rubric providing for 'more Sundays before Advent' by the use of omitted Services between the Epiphany and Septuagesima.

1662. Instruction to omit services when fewer than twenty-five Sundays between Trinity and Advent, and to use Collect, Epistle and Gospel for the Twenty-fifth Sunday on the Sunday before Advent. This last regulation was contained in Sar. Miss.

SAINTS' DAYS.

The word translated 'saints' in A.V. is applied to all believers, even though, as in the case of Corinth, the standard of holiness was far from 'saintly' in modern parlance. The singular, 'saint,' one of the commonest words in the N.T., is curiously subjected to restrictions which are not observed in the use of the plural, nor of the singular as applied to things, e.g. 'holy city,' 'holy kiss.' The restrictions are, that if used of any person save the Persons of the Blessed Trinity, the adjectival use, as contrasted with the title, must be unmistakable. Even so, the word is applied to another person but four times: 'holy angel' (Acts x. 22); 'greet every saint' (Phil. iv. 21); 'Blessed and holy is he that hath part in the first resurrection' (Rev. xx. 6); 'he that is holy' (Rev. xxii. 11). Besides being adjectival, it will be observed that these last three uses of the singular in connexion with man are not so used of individuals; the plural would give the same sense. The use of the singular for the Three in One, especially for the Holy Spirit, and in the Trisagion, 'Holy, Holy, Holy,' would sufficiently account, on grounds of reverence alone, for the reluctance in Apostolic and sub-Apostolic times, to apply this word as a title to any created being. The later use of 'saint' as a technical term, no longer suggestive of this careful Scriptural practice, renders tolerable what would otherwise be grossly irreverent.

The technical use grew out of the early and not unnatural practice of commemorating the dead, especially martyrs.* However, four centuries passed before the word became a title, implying recognition of special 'sanctity' in certain individuals, and still later came formal beatification and canonization by the Church—'a judging of men before the Lord's judgment' (Lati-mer). The Reformers found it one of their chief tasks to expunge

* This word has become technically restricted to those who have borne witness to Christ by dying for their faith. The injustice of the restriction is well exemplified in the cases of the two sons of Zebedee. It would be difficult for any one to imagine that James was a more faithful witness than John. The frequent reference by the latter, in the Apocalypse, to all believers as dying for their witness to Christ, e.g. vi. 9-11, has been misunderstood from very early times, and that misunderstanding easily explains the traditions which attach a violent death to practically every early 'saint.'

the multitude of Saints' Days, the observance of which had not only obscured the Divine institution of one day in seven, but also deposed the Word of God from its place in public worship, in favour of memorials of saints, legends—at first so called because 'to be read' but worthily described by that word in its later significance, conferred upon it by the legendary and puerile nature of the 'legends.' They retained twenty-one, including the Presentation in the Temple (not a Saint's Day under this, its official title), All Saints' Day, and Innocents' Day (without the word 'holy' prefixed).* The request for the intercession of saints, a characteristic of the Collects in Sar. Miss., compelled the abandonment of many of the Latin Collects, nine being retained with more or less alteration, eleven new ones composed in 1549, and one in 1552. Four of the older ones and two of the new ones underwent further revision in 1662.

SAINT ANDREW'S DAY

The placing of St. Andrew's Day first in the Church Calendar is attributed either to St. Andrew's having been the first called (but St. John was called at the same time, whereas St. Thomas is the next Apostle in the Calendar), or to Gregory's personal predilections, he having dedicated his monastery at Rome to St. Andrew. As, however, it is asserted that this 'is perhaps the only Festival of an Apostle claiming to be really on the anniversary of his death' (Wordsworth's *Ministry of Grace*, ap. Reynolds), it would seem that the exigencies of date decided the matter, and that the above given theories are *post factum* explanations. Of St. Andrew we know his call (John i. 35-40); his leading his brother to Christ (41); his city, Bethsaida (44); his second call when fishing (Matt. iv. 19 and parallels); his place in the twelve, always next after the first three. Twice he fulfils a useful function (John vi. 8 and xii. 22); but after the dispersion of the Twelve from Jerusalem nothing is recorded of him. Tradition has it that he visited Scythia, Epirus, and Achaia; that he was crucified at an advanced age at Patras in the Morea, on a 'St. Andrew's Cross,' † decussate, preaching to 20,000 spectators at his martyrdom, which lasted two whole days; and that his bones were removed from Patras to Rome in 359.

The Festival of St. Andrew is one of the nine found in St. Jerome's Lectionary. This Apostle's memory is held in high esteem in the Greek Church as the traditional evangelist of South Russia (Scythia; cf. Stanley's *Eastern Church*, p. 293), and in the

* For further particulars upon the Calendar, see p. 64.

† St. Andrew being the national saint of Scotland, the St. Andrew's Cross finds a place in the 'Union Jack.'

Greek Vesper Services he is addressed, together with St. Peter, thus: 'Hail, Andrew, first called example of manliness. Hail, chosen and noble pair of brethren before Christ our God, who followed the example of crucified suffering. Fail not to ask him continually that our souls may be saved.'

The Collect. 1552. The only Collect of that date. No parallel has been found in ancient Liturgies.*

1549. Almighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life; through Jesus Christ our Lord.

The grave uncertainty of the martyrdom of St. Andrew rendered the alteration imperative in a prayer to Omniscience. The Collect is otherwise unexceptional, the reference to troubles as 'profitable' and not 'meritorious,' being perfectly consonant with Holy Scripture. The Collect in Sar. Miss. will serve to illustrate the change. † 'We humbly beg thy Majesty, O Lord, that as the blessed Apostle Andrew lived as preacher and ruler of thy Church, so in thy presence (*apud te*) he may be a perpetual intercessor on our behalf.'

The Epistle. Rom. x. 9-21, 1549; Sar. Miss., 9-18.

The Gospel. Matt. iv. 18-22, Sar. Miss., 1549.

This is Andrew's second call; the narrative of his first call was used in Sar. Miss. on the vigil, John i. 35-41.

SAINT THOMAS THE APOSTLE.

Thomas, Heb.; Didymus, Gr., 'a twin,' presumably therefore not the Apostle's real name.

Apart from the lists of the Apostles (where, from the conjunction of his name with that of St. Matthew, ground has been found for the suggestion that they were brothers), there are but four references to him in Holy Scripture: John xi. 16; xiv. 5; xx. 28 (all suggestive of that character which is associated with blunt honesty, genuine loyalty, and common sense, even at the expense of real 'common sense'); and xxi. 2, where he is one of

* Palmer cites, 'Per Christum nostrum qui beato Andrea in prima vocatione dedit fidem, et in passione dedit victoriam' from a prayer in the old Gallican Liturgy. He says, it 'somewhat resembles our Collect,' but, save the mention of Andrew and his call, scarcely suggestive of any necessary connexion, they have nothing in common.

Tr. from Dickinson, *Missale ad Usum Sarum*, 657, 660.

the seven present at the second miraculous draught of fishes. Tradition names the East, Mesopotamia, Persia, and India, as the scene of his Apostolic labours; at Malabar a Church still survives called 'The Christians of St. Thomas.' Martyrdom is ascribed to him also, in the shape of death by a spear-thrust, at Taprobane (Ceylon).*

The Collect. 1549.

Sar. Miss.: 'Grant us, Lord, we beseech thee, so to rejoice in the festival (*solemnitatibus*) of thy blessed Apostle Thomas, that we may be supported by his patronage (*patrociniis*) and pursue his faith with corresponding (*congrua*) devotion.' The wording of our Collect is not quite free from perilous ambiguity. It is not true that Thomas was allowed to doubt merely for our benefit, which is attributing to God 'the doing of evil that good may come.' God suffered Thomas to doubt, primarily because our creation in His image, with wills to choose or reject, renders compulsory faith as impossible as it would be unacceptable to One who is calling not slaves but sons.

The Epistle. Eph. ii. 19-22, Sar. Miss., 1549.

The Gospel. John xx. 24-31, Sar. Miss., 1549.

THE CONVERSION OF ST. PAUL.

The unreformed Calendar commemorated St. Paul thrice, viz. his conversion, January 25; with St. Peter, June 29; and his Martyrdom, June 30. The day retained is associated with the event three times detailed in Holy Scripture; the day usually retained for a saint is the traditional date of martyrdom, St. Paul's, St. John Baptist's, and the Virgin Mary's days being exceptions. This Festival is of comparatively late introduction (ninth century), and is peculiar to the Western Church.

The Collect. Sar. Miss., Sac. Greg., Miss. Ambros., 1549.

The changes are as follows:—

Sar. Miss.: 'Deus, qui universum mundum beati Pauli apostoli tui prædicatione docuisti; da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla gradiamur'—'God, who hast taught the whole world by the preaching of thy blessed apostle, Paul, grant us, we beseech (thee), that we who observe to-day his conversion, may walk to thee through his example.' The Collect in Sac. Greg. contained a prayer for St. Paul's advocacy.

* The very common use of the name Thomas for the dedication of old Churches in England is largely derived from the mediæval reverence for Thomas à Becket.

1549. God, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: Grant we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine which he taught; through Jesus Christ our Lord. Amen.

1662. O God, who through the preaching . . . hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

The inaccurate statement of the original, that God had taught the whole world 'by' St. Paul's preaching, is amended by the use of the word 'through' in 1549, and the enlargement of the passage in 1662, by substituting 'taught' for 'caused the light of the Gospel to shine,' makes it still more accurate.

All reference to mere observance of the day disappears in 1549, when the memory of St. Paul's wonderful conversion becomes the ground for any such observance. The additional mention of thankfulness, in 1662, happily marks the difference between true and false commemoration.*

For the Epistle. Acts ix. 1-22, Sar. Miss., 1549.

The Gospel. Matt. xix. 27-30, 1549; Sar. Miss., 26-29

THE PRESENTATION OF CHRIST IN THE TEMPLE,

commonly called

THE PURIFICATION OF SAINT MARY THE VIRGIN.

The Title: originally, at its institution, probably by Justinian (c. 541), *Hypapante*, 'Meeting,' from the meeting of our Lord with Simeon. This name still survives in the Greek Church, but in the West, *pari passu* with the growing cult of the Virgin Mary, the name 'Purification' gained ground from the ninth century onwards, the commemoration of Mary displacing that of the Lord. Curiously enough, the Roman Church has stereotyped this name, which goes far to stultify the later Roman dogma of the Immaculate Conception. In 1549 the Roman name was preserved, but the revision of

In Sar. Miss. is a second Collect, relating to a St. Præjectus, commemorated on the same day: 'Let the glorious intervention of St. Præjectus thy martyr commend us, O Lord; that what we do not deserve by our deeds, we may obtain by his prayers.'

1662 restored the true title, relegating the familiar 'Purification' to the position of a mistaken sub-title: 'commonly called The Purification of Saint Mary the Virgin.' Sar. Miss. contains a special Service for the Blessing of Candles on this day, which was popularly known as 'Candlemas' in Mediæval times. It is strange that the name 'Purification' should have obtained such permanence, seeing that the Collect, and also the Candlemas prayers, refer to the Presentation in the Temple and the meeting with Simeon, and not to the Purification, unless, indeed, the word 'pure' in the Collect is a distant allusion thereto.

The Collect. Sar. Miss., Sac. Greg.; Sac. Gel. (altered by Gregory), 1549.

'Eve living,' 1662; 'everlasting,' 1549; Lat. *sempiternæ*.

'In the substance of our flesh,' 1662; 'in the substance,' etc., 1549; Lat. *cum nostræ carnis substantia*: 'with the substance.' The Latin is more strictly accurate.

'So we may be presented,' 1662; 'so grant that we may be presented,' 1549; Lat. *ita nos facias præsentari*.

'Pure and clean hearts,' 1662; 'pure and clean minds,' 1549; Lat. *purificatis mentibus*.

'By the same thy Son Jesus Christ our Lord,' 1662; 'by Jesus Christ our Lord,' 1549; Lat. *per eundem*. The use of 'by' at the close of this Collect is unique; it greatly enriches the Collect here; Christ was presented that we may be presented by Him, such presentation being a not infrequent figure in N.T.: Eph. v. 27; Col. i. 22; Jude 24.

For the Epistle. Mal. iii. 1-5, 1662; Sar. Miss., 1-4; 1549, Epistle for preceding Sunday.

The Gospel. Luke ii. 22-40, 1549; Sar. Miss., 22-32.

Both purposes of the visit to the Temple are here noted—the presentation of the first-born male (Exod. xiii. 2), and the purification of the mother (Lev. xii. 1-8). Reynolds, *Book of Common Prayer*, strangely states that 'except to fulfil the letter of the law, no purification was needed after such a birth, evidently missing the point of the whole rite. Strictly speaking the purification was the waiting period (Lev. xii. 6), 'when the days of her purifying are fulfilled'; the sacrificial offering obtained the ceremonial cleansing which officially recognized the purification as complete. The fact that Christ was the child in this case does not affect the matter at all: 'The Levitical law ascribed impurity exclusively to the mother, in no degree to the child' (*Speaker's Commentary*, on Lev. xii. 4). Incidentally, the only direct evidence of the poverty of our Lord's earthly circumstances is given by Mary's offering the sacrifice prescribed for those unable to bring a lamb

and a pigeon—the Purification no doubt taking place long before the visit of the Magi, with their offerings.

SAINT MATTHIAS' DAY.*

Holy Scripture is silent concerning this Apostle after his selection to fill the place of Judas. It is an old conjecture that this choice was premature, and that St. Paul was our Lord's selection for the vacancy. There is no Scriptural support for the idea, for the absence of further mention would be fatal to the Apostleship of most of the Twelve. Tradition even is unusually vague and uncertain, stating both that he died a natural death in Judæa, and that he was crucified in Cappadocia or Ethiopia. It is illustrative of this uncertainty that the Greek Church observes this Festival on August 9. Its nearness to Ember-tide lends an appropriateness to the Western date, at any rate with its present Collect.

The Collect. 1549.

Sar. Miss.: 'God who didst join Matthias to the band (*collegio sociasti*) of thy Apostles; Grant, we beseech thee, that by his intervention we may always feel the heart (*viscera*) of thy surrounding fatherly goodness (*tuæ circa nos pietatis*).' This prayer, besides that it does not lend itself to translation, has no point as regards Matthias, the false assumption of his power to 'intervene' implying the still more erroneous idea that God needs such intervention, and the unreasonable one that, needing such intervention, He is to be asked to procure it.

For the Epistle. Acts i. 15-26, Sar. Miss., 1549.

The Gospel. Matt. xi. 25-30, Sar. Miss.; 1549.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Title. 1662. 'Blessed' inserted, a literal application of Luke i. 48: 'all generations shall call me blessed,' not without value as a reply to the Roman accusation, still made, of Protestant irreverence towards the 'Mother of our Lord' (Luke i. 43). 'Blessed Mary' would be the most literally Scriptural title, 'Virgin Mary' being linked to the superstitious and degrading idea, often expressed by the phrase, 'Mary Ever-Virgin,' that sanctity attaches to the unreality of her marriage with Joseph, though the genealogy of our Lord is traced by that marriage, certainly in Matt. i., possibly in Luke iii., and though that mar-

* Before 1662, the extra day in leap year was added after February 23, instead of after February 28, making each day from February 24 to 28 a day late. St. Matthias' Day being normally the 24th, it became in leap year the 25th.

riage is implied in Matt. i. 25. This is irrespective of the parentage of the 'brethren of the Lord'; though, apart from a false idea of the degradation incurred by marriage, it is doubtful if any would ever have sought to disprove their relationship to Christ, after the flesh, through Mary.

The still familiar name for this day is 'Lady Day,' perpetuating the special cult of St. Mary on this day, and also the high attributes conferred upon her, 'The Lady' *par excellence*, *Domina*. The 'Sequence' in Sar. Miss. for this day suggests the lengths to which the Roman Church had gone in Cranmer's time: 'Mundi spes, Jesse virgula, cœli luminarium, per quam porta cœli aperitur.' This extravagance is even surpassed to-day.

It is beyond all dispute that Holy Scripture and primitive antiquity, while they bring out her blessedness and dignity, give no vestige of authority for all that has gone beyond this both in the Eastern and in the Western Church' (Barry).

The Collect. Sar. Miss. (Post-Communion Collect), Sac. Greg., 1549.

Sar. Miss.: 'God, who didst will thy Word to undertake flesh from the womb of the blessed Mary always virgin, at the announcement of an angel; Grant to thy suppliants, that we who believe her truly the Mother (*genetricem*) of God, may be helped with thee by her intercessions.' The 'always' (*semper*) before 'virgin' is a various reading, the idea of perpetual virginity not having become firmly rooted till after the original date of the Collect. The word *genetricem*, instead of *matrem* is noteworthy. As early as Nestorius a protest was made against the Greek equivalent of *Dei genitrix*, Θεότοκος, on the unassailable Scriptural ground that St. Mary is called μήτηρ τοῦ Κυρίου, 'Mother of the Lord' (Luke i. 43), never 'Mother of God,' 'producer of God.' Unhappily, Nestorianism went to the opposite extreme, and divided the Personality of Christ in a vain attempt to define Mary's relationship to the 'God-Man.' Looking at the dire results of such very unnecessary epithets as *Dei genitrix* and Θεότοκος, which go further than Holy Scripture, and are therefore solely due to human reasoning, good or bad, it is fair to state that had the Greek Fathers foreseen whether things would tend, they would have been content with the *ipsissima verba*, as in the Creeds of undivided Christendom. Nestorianism was rightly condemned as destructive of our Lord's Godhead; the Mediæval and modern exaltation of Mary has tended to the same effect, by another route. Truth is perhaps more easily hidden by unwarrantable additions than by direct opposition.

The Collect is an exact translation of the Sar. Miss. Post-Communion Collect, where the Annunciation is mentioned, but not the Virgin Mary. It is strikingly incongruous with the later importations into the Missal, e.g. 'Pour *thy* grace,' instead of attributing to *Mary* the power of communicating grace.*

For the Epistle. Isa. vii. 10-15, Sar. Miss., 1549.

The Gospel. Luke i. 26-38, Sar. Miss., 1549.

SAINT MARK'S DAY.

In addition to the comparatively full knowledge of the Evangelist to be gleaned from Holy Scripture, universal tradition connects him with Alexandria, where he is said to have been martyred for opposing the worship of Serapis. By reason of the alleged removal of his body to Venice in 465, he is claimed as the patron saint of that city. His name has been given to the Alexandrine Liturgy, and to Gregory's Litany.

The Collect. 1549, re-arranged 1662.

'That, being not like children . . . we may be established,' 1662, 'so to be established . . . that we be not, like children,' 1549. The alteration is unnecessary or worse, for the 1549 version gives the true sequence of cause and effect. 'In the truth of thy Holy Gospel,' 1662; 'by thy Holy Gospel,' 1549. The allusion to children is borrowed, but inaccurately, from Eph. iv. 14, 'Be no more children, tossed to and fro, and carried about by every wind of doctrine.' St. Paul emphasizes the weakness of children in a storm, not any disposition to fickleness of belief, which would be impossible in infants, as the 'children' are in the original, *νήπιοι*. The 1549 Collect saved the situation by a comma before and after 'like children.' It is perhaps unfortunate that this expression should have found its way into a Collect for St. Mark's Day, suggesting a reminder of his defection on St. Paul's first Missionary Journey (Acts xii. 25; xiii. 13; xv. 37, 38).

Sar. Miss.: 'God, who hast elevated thy blessed Evangelist Mark by the grace of gospel preaching; Grant, we pray, that we may always profit by his instruction, and be defended by his praying.'

The Epistle. Eph. iv. 7-16, 1549; Sar. Miss., 7-13.

The Gospel. John xv. 1-11, 1549; Sar. Miss., 1-7.

* The angelic greeting, *χαῖρε, κεχαριτωμένη*, i.e. 'Hail, graced one,' has been ambiguously rendered into Latin: *Ave, Maria, plena gratia*, i.e. either 'filled with grace' (not doctrinally remote from the original), or 'full of grace,' as a fountain.

SAINT PHILIP AND SAINT JAMES' DAY.

The Title, 1662. 1549, 'Saint Philip and James.' The omission of the 'Saint' before the second name is due to the Latin mode of combining the titles: *SS. Philippus et Jacobus*.* Even in 1662 the possessive case was not used for Philip, a trifling but real error of grammar.

Philip is fairly well known in the Gospel story: found by the Lord (John i. 43); belonging to Bethsaida (44); the 'missionary' to Nathanael (45), with whom, if this latter be identical with Bartholomew, he is coupled in the Gospel lists of the Apostles (with Thomas in the Acts); questioned as to supplying bread for the five thousand (vi. 5, 6); following Thomas in questioning the Lord (xiv. 8). In the Acts another Philip is prominent, and the Apostle's subsequent life is unknown. Even traditions are 'more than usually contradictory' (Reynolds), one, however, ascribing to him a martyr's death in Phrygia.

Which James is here referred to is uncertain, all depending upon the vexed question of the identity of the son of Alphaeus with the Lord's brother. The Epistle intends the latter to be commemorated. Of the other, if he be another, nothing is known. Of this James, claimed as a son of Joseph by another marriage, on no other grounds save the reluctance to admit any children of Joseph and Mary, something is known. St. Paul credits him with high authority at Jerusalem (Gal. i. 19; ii. 9, 12), and Acts xv. 13 ff. accords with the Epistle on this point. The common custom of calling him Bishop of Jerusalem, however, is a misleading anachronism; he owed his authority to his special call, 1 Cor. xv. 7, and his high character, recognized by Josephus. He met his death not long before the destruction of Jerusalem, at the hands of his fellow-countrymen.

There is no explanation forthcoming of the commemoration of two 'Saints' together, nor of the conjunction of this particular pair. The idea that the 'two and two' of the Lord's appointment has anything to do with it is both baseless in itself and overturned by the fact that only two pairs are thus conjoined.

The Collect. 1549; expanded 1662.

1549. As thou hast taught Saint Philip, and other the Apostles, etc.

1662. That, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, etc.

* The persistence of the Anglicized Latin title is paralleled by the name of the old Parish Church of East Bristol, St. Philip and Jacob, where probably few associate the second name with any one but the Patriarch.

The expansion carries out the thought of the 1549 petition, to know Christ as 'the Way' and to walk therein. It is somewhat strange that the Lord's answer to St. Thomas's question should form the basis of the petition, when St. Philip's question and His answer, forming part of the Gospel, are so near at hand and so suggestive. The uncertainty with regard to James accounts for the absence of his name from the 1549 Collect.

Sar. Miss.: 'God who delightest us with the annual festival of thy Apostles, Philip and James: Grant that as we rejoice by their merits, we may be instructed by their examples.'

The Epistle. Jas. i. 1-12, 1549; Sar. Miss., Wisd. v. 1-5.

The Gospel. John xiv. 1-14, 1549; Sar. Miss., 1-13.

SAINT BARNABAS THE APOSTLE.

The Title. 1662. 1549, 'Saint Barnabe Apostle.' This addition of the words 'the Apostle' is unusual, and doubtless was intended to mark the fact that Holy Scripture thus designates Barnabas (Acts xiv. 14), though he was not one of the Twelve.

Barnabas is well known in Holy Scripture, but outside that source no definite knowledge is available. His name is attached to the spurious 'Epistle of Barnabas,' he is one of the conjectured authors of the Epistle to the Hebrews, and tradition credits him with both the foundation of the Church at Milan, and martyrdom by stoning at Salamis, in Cyprus, where he landed with St. Paul on the first Missionary Journey. The observance of St. Barnabas' Day cannot be traced beyond the seventh century.

The Collect. 1549.

'Singular gifts of the Holy Ghost'; cf. Acts xi. 24, 'a good man, and full of the Holy Ghost, and of faith.'

Sar. Miss.: 'We beseech thee, O Lord, let the praying of thy blessed Apostle Barnabas commend thy Church, and let him stand as mediator (*interventor*) for it, as he illuminates it by his teaching and suffering.'

For the Epistle. Acts xi. 22-30, 1549.

The Gospel. John xv. 12-16, Sar. Miss., 1549.

SAINT JOHN BAPTIST.

The birth and not the death is commemorated; the latter is a 'black letter' day in the Calendar, viz. August 29. The association of the day with Midsummer has connected his words with the observance: 'He must increase, but I must decrease,' June 24 and December 25 roughly marking the commencement of shortening and lengthening days. The commemoration is mentioned as early as the time of Augustine.

The Collect. 1549.

'Repentance,' 1662; 'penance,' 1549. The technical meaning of the latter was sufficient reason for its excision, while the use of 'repentance' in A.V. doubtless accelerated the change.

Sar. Miss.: 'God, who hast made this present day honourable for us by the nativity of blessed John: Give to thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal life.'

The abandonment of this Collect, in spite of its freedom from doctrinal error, excellently betrays the attitude of the Reformers towards Saints' Days. They had no desire to forfeit any means of spiritual prayers, but saw no value in such emphasis as this prayer lays upon the mere day of commemoration.

For the Epistle. Isa. xl. 1-11, 1549; Sar. Miss., Isa. xlix. 1-7.

The Gospel. Luke i. 57-80, 1549; Sar. Miss., 57-68.

SAINT PETER'S DAY.

The Title. 1549. Sar. Miss.: 'Dies Apostolorum Petri et Pauli,' from the legend that both suffered martyrdom at Rome on the same day. The observance of a commemoration of St. Peter is traceable back to the fourth century. In Sar. Miss. provision is made for the Vigil and Octave, as well as for the day itself.

The Collect. 1549. The use of the word 'Pastor,' intended to have special reference to the command to Peter, unintentionally provides opportunity for remembrance in prayer of ministries not technically episcopal, an opportunity rare in B.C.P., from absence of the need in 1549, and absence of realization of the need in 1662. This Collect is adapted for use in the Consecration of Bishops.

Sar. Miss.: 'God, who hast consecrated this day by the martyrdom of thy Apostles Peter and Paul; Grant to thy Church to follow in all things the teaching of those by whom it took the beginning of religion.'

The incorporation of doubtful legend, coupled with the general baldness of the Collect, justified its abandonment; the Reformers, moreover, were careful to pray that the Church should follow, not the teaching of even a Peter or a Paul, but that of God: 'thy Holy Word, and the people obediently to follow the same.'

For the Epistle. Acts xii. 1-11, Sar. Miss., 1549.

The Gospel. Matt. xvi. 13-19, Sar. Miss., 1549.

The entire absence of reference to St. Paul in the Epistle, though the selection is as old as Leofric's MS., points to the lateness of his inclusion in the observance of this day

[SAINT MARY MAGDALENE.]

In 1549 provision was made for this day as follows:—

The Collect. Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of thy Son our Saviour Christ.

Sar. Miss.: 'Grant us, most merciful Father, that like as the blessed Mary Magdalene, by loving thy Son above all things, obtained forgiveness of her sins, so she may obtain eternal blessedness for us from (*apud*) thy pitifulness.'

Regret has been expressed (Reynolds's *The Book of Common Prayer*, p. 240) at the abandonment of this Sarum Collect, 'which was singularly beautiful, and might with slight change have been adopted.' But the latter part credits Mary Magdalene with powers on our behalf for which there is no warrant in Holy Scripture, and, which is worse, thereby discredits the Father, as needing intervention to obtain the mercy which He has promised without any mediation save that of God the Son and God the Holy Ghost; while the former part, besides assuming the identity of Mary Magdalene with 'the woman which was a sinner' (see below), dangerously misinterprets the Lord's words in Luke xii. 47, 'Her sins which are many, are forgiven; for she loved much, but to whom little is forgiven, the same loveth little.' The ambiguity of the English conjunction 'for,' used to express both the cause and also the evidential result, is doubtless responsible for a misinterpretation still common. The context, however, even in the verse itself, without the parable to Simon, demonstrates clearly that love is the result and proof of forgiveness, not its cause. The Reformers carefully excised this error: 'truly repent, and lament the same (i.e. sin), after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of thy Son our Saviour Christ.' The 'only merits' designedly excludes both our own and any other merits, whether of love or service. Thus the whole of the Sarum Collect stands Scripturally condemned.

The Epistle. Prov. xxxi. 10-31, Sar. Miss., 1549.

Until 1662, no distinction was made between 'Epistles' drawn from Epistles proper, and those taken from other parts of Holy Scripture. In this case, the observance having been abandoned in 1552, the word 'For' was never used. It was customary

in Sar. Miss. to denominate such portions as are used 'for the Epistle,' *Lectio*.

The Gospel. Luke vii. 36-50, Sar. Miss., 1549.

This day was reduced to a Black-Letter Day in 1552; possibly its proximity, July 22, to St. James' Day, July 25, had some weight in deciding the matter. At any rate, a complete revision would have been necessary, for the identification of Mary Magdalene with the woman 'which was a notorious sinner' (*ἁματωλός*) is absolutely unscriptural, and has led to such unworthy ideas of Mary Magdalene as are suggested by the word 'maudlin,' a corruption of Magdalen.]

SAINT JAMES THE APOSTLE.

Saint James the Great (or Greater), probably so styled from his pre-eminence with Peter and John amongst the Twelve, is the only Apostle whose death is recorded in Holy Scripture. The date of his death being just before the Passover (Acts xii. 3), his day, July 25, is plainly wrong, which fact renders doubtful the historicity of other Calendar dates. Tradition has been busy with St. James, connecting him with Spain, both in the brief period of his ministry and after his death. Absolutely untrustworthy as it is, the tradition is noteworthy from the prominence given to the Apostle in that country under the name Iago.

The Collect. 1549.

'Thy holy commandments'; 'holy' added 1662.

There is no real parallel between what James abandoned at his call, and what we are to forsake according to this Collect.

Sar. Miss.: 'Be to thy people, O Lord, Sanctifier and Guardian; that fortified by the succours of thy Apostle James, it may both please thee by its conversation, and serve thee in safety.'

For the Epistle. Acts xi. 27-xii. 3a, 1549; Sar. Miss., Eph. ii. 19-22.

The Gospel. Matt. xx. 20-28, 1549; Sar. Miss., 20-23.

[THE TRANSFIGURATION.

The Reformers dropped the observance of this day, August 6; the American B.C.P. has restored it. The event is certainly worthy of commemoration.

The American Collect, Epistle (2 Pet. i. 13-18), and Gospel (Luke ix. 28-36) are all new, or altered from Sar. Miss.

The Collect. God, who on this day hast revealed to the fathers of either Covenant (*Testamenti*) thine only begotten

(Son) wonderfully transfigured (*transformatum*) in a heavenly manner; Grant us, we beseech thee, by deeds well pleasing to thee, to attain to the continual contemplation of his glory, in whom thou hast testified that thy Fatherhood is well (*optime*) pleased.

The Epistle. 2 Pet. i. 16-19.

The Gospel. Matt. xvii. 1-9.]

SAINT BARTHOLOMEW THE APOSTLE.

The Title. 'The Apostle' added 1662, from S.L.

The identity of Bartholomew and Nathanael is a moot point, supported by Eastern, denied by Western, tradition—the latter on the insufficient ground that Nathanael was of too high a position in life to be chosen a disciple of our Lord! The name is no difficulty, Bartholomew, like Barnabas, being a patronymic, and not a personal name. Nathanael was brought to Jesus by Philip, and in three of the lists of the Apostles Philip and Bartholomew are coupled together, as though they were connected by some close bond. Moreover, Nathanael was present with other Apostles when our Lord appeared at the Sea of Tiberias after His resurrection; and the Evangelists who mention Bartholomew do not mention Nathanael, while St. John, who mentions Nathanael, does not mention Bartholomew. The new Lectionary of 1871 gives a semi-endorsement to the identification, by appointing as First Lessons, M., Gen. xxviii. 10-18, to which our Lord alludes in speaking to Nathanael (John i. 51); and E., Deut. xviii. 15, containing Moses' prophecy of the Messiah, alluded to by Philip in his endeavour to persuade Nathanael to come to Christ (John i. 45). However, this selection is non-committal, for the Second Lessons are not 'proper' to the day, and the use of John i. 43 ff. was advisedly not prescribed (Humphrey, one of the Revisionists 1871, ap. Reynolds, p. 243). Tradition makes Bartholomew a martyr in India.

The Collect. Sar. Miss., Sac. Greg., 1549 (much altered).

'Who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word,' 1662; Sar. Miss.: 'Who hast allowed the venerable (*venerandam*) and holy joy of this day for (in) the festivity of thy blessed Apostle Bartholomew.'

'To love that Word which he believed,' 1662; Lat. *amare quod credidit*: 'to love what he believed.' 'Both to preach and receive the same (that Word)'; Lat. *prædicare quod docuit*: 'to preach what he taught.'

For the Epistle. Acts v. 12-16, Sar. Miss., 1549.

The Gospel. Luke xxii. 24-30, Sar. Miss., 1549.

SAINT MATTHEW THE APOSTLE.

The Title. 'The Apostle' added 1662, as in S.L.

St. Matthew is unknown outside the New Testament, even tradition only credits him with martyrdom, specifying no circumstances of place or time. The Greek Church observes November 16. His call and his Gospel are his sufficient memorial.

The Collect. 1549.

Sar. Miss.: 'May we be helped, O Lord, by the prayer of thy Apostle and Evangelist blessed Matthew, that what our possibilities [sing. in Lat.] do not compass, may be given us by his intercession.'

The Epistle. 2 Cor. iv. 1-6, 1549; Sar. Miss., Eph. ii. 19-22.

The change introduced a Lesson on worldliness, specifically appropriate to the call of Levi the publican.

The Gospel. Matt. ix. 9-13, Sar. Miss., 1549.

SAINT MICHAEL AND ALL ANGELS.

The reprobation of the cult of angels in Apostolic times (Col. ii. 18; cf. Rev. xix. 10; xxii. 8, 9) would lead to the conclusion that this commemoration is not of early date. Traces are supposed to be found in the fifth century. Michael is the only archangel of whom Scripture speaks (the use of the plural in the Communion Office being a doubtful inference), Jude 9. He is called 'prince' in Daniel: 'your prince' (x. 21); 'the great prince' (xii. 1); 'one of the chief princes' (x. 13). In Rev. xii. 7 he is simply named 'Michael and his angels.' Some think Michael (= 'who is like God?') is Christ Himself; Dan. x. 13 is the chief passage against this supposition, and the only Scriptural ground for believing there is more than one archangel.

The Roman Calendar contains two Festivals of St. Michael, the Appearing of St. Michael, May 8, the Dedication of St. Michael the Archangel, September 29. 'All Angels' are not commemorated, but 'Guardian Angels' have a day of their own, Oct. 2.

The Collect. Sar. Miss., Sac. Greg., 1549.

'Hast ordained and constituted'; Lat. *dispensas*: 'dost manage.'

'By thy appointment,' added in 1549, to avoid even the semblance of needing their help save as 'ministering spirits sent forth' (Heb. i. 14).

'Succour and defend us'; Lat. *vita nostra muniatur*: 'our life may be fortified.'

For the Epistle. Rev. xii. 7-12, 1549; Sar. Miss., i. 1-5.

Rev. xii. 7-12a is the Epistle in Sar. Miss. for the feast *Sancti Michaelis in Monte Tumba*. The only other angel mentioned by

name in the Scriptures is Gabriel. Raphael and Uriel are mentioned in the Apocrypha.

The Gospel. Matt. xviii. 1-10, Sar. Miss., 1549.

SAINT LUKE, THE EVANGELIST.

The Title. 'The' added 1552.

The 'beloved physician' is unknown outside Holy Scripture; the traditions that he was a painter, and that he was martyred, are unhistorical. He is conjectured to have been one of the seventy, a native of Antioch, and the unnamed companion of Cleopas on Easter Day. The Festival has been suggested to have commenced with the removal of his body to Constantinople in 484.

The Collect. 1549.

'Whose praise,' etc.; cf. 2 Cor. viii. 18.

'Evangelist,' added 1662.

'The doctrine delivered by him,' 1662, altered from 'his doctrine,' 1549.

'The merits of' added 1662.

Sar. Miss.: 'O Lord, we beseech thee, let holy Luke the Evangelist intervene on our behalf; who continually bore in his own body the mortification of the cross for the honour of thy name.'

The Epistle. 2 Tim. iv. 5-15, 1549.

The Gospel. Luke x. 1-7, Sar. Miss., 1549.

This selection perpetuates the supposition that Luke was one of the seventy.

SAINT SIMON AND SAINT JUDE, APOSTLES.

The Title. 1662. 'Simon and Jude Apostles,' 1549.

Simon is unknown outside the list of the Apostles, where he is called 'the Zealot,' or 'the Canaanite,' both of which refer to the sect of the Jews whose impatience led them beyond the policy of the ordinary Pharisean party. According to an untrustworthy tradition, he was slain asunder in Persia.

Jude, the 'Judas, not Iscariot' of John xiv. 22, was not one of the Lord's brethren, for both the Simon and Jude thus related to the Lord were unbelievers after the Apostles were chosen. The Epistle was presumably not written by the Apostle (Jude 17). He was generally identified with Lebbæus and Thaddæus. Tradition has asserted his working with Simon, and suffering martyrdom with him in Persia, but as the Greek Church does not commemorate the two together, it is probable that the tradition arose to account for their being so coupled, and not *vice versa*. The association is more probably due to the confusion of the

Apostles with the Lord's brethren. The commemoration is not traceable further back than the eleventh century.

The Collect. 1549.

'Church,' 1662, for 'congregation,' 1549.

The English Collect is entirely based upon Eph. ii. 20-22. The omission of the names of the Apostles is unique; it may well be due to the prevailing uncertainty as to the identity of Simon and Jude, which made it impossible to associate their names with the word 'Apostles' in prayer.

Sar. Miss.: 'God, who hast granted us to come to the knowledge of thy name through the blessed Apostles Simon and Jude; Grant to us both to celebrate their eternal glory by profiting (by it), and to profit by celebrating it (*proficiendo celebrare et celebrando proficere*).'

Here, as so often, the Reformers have departed from any such emphasis upon the benefits to be derived from merely observing festivals, even though the Sarum Collect does recognize that 'profiting' is the only true 'celebration.'

The Epistle. Jude 1-8, 1549; Sar. Miss., Rom. viii. 28-39.

The Reformers have followed the Eastern Church in selecting this Epistle; the choice is a tacit support of the Apostolic authorship of Jude, a theory which is not tenable.

The Gospel. John xv. 17-27, 1549; Sar. Miss., 17-25.

The Gospel in the Eastern Church, John xiv. 21-24, contains the only recorded saying of Jude.

ALL SAINTS' DAY.

The Title. 1662. 'All Saints,' 1549.

This Festival is a continuation of the early commemoration of martyrs, too numerous for individual commemoration; later, all dead Christians were included. The invention and development of the doctrine of Purgatory led to a separation between those technically endowed with the name of 'Saints,' and the souls in purgatory, the latter being remembered on the following day, All Souls' Day. With the escape from the tyranny of purgatorial inventions, the English Church abandoned 'All Souls' Day,' and 'All Saints' now includes all 'the faithful departed.'

The Collect. 1549.

'Blessed Saints,' 1662, for 'holy saints,' 1549.

'Mystical body.' 'Mystical' is the adjective formed from 'mystery,' the word used by St. Paul to describe the 'secret' concerning our relation to Christ, typified by the institution of marriage, revealed in Christ Jesus (Eph. v. 29-32).

The Collect carefully ignores any human distinction between the elect, as do also the Epistle and Gospel. Sar. Miss.: 'Almighty everlasting God, who hast granted us to venerate the merits of all Saints on one day (*sub una*); We beseech thee to bestow upon us the longed-for abundance of thy propitiation, our intercessors having been multiplied.'

For the Epistle. Rev. vii. 2-12, Sar. Miss., 1549.

The Gospel. Matt. v. 1-12, 1549; Sar. Miss., 5-12a.