

A comparison of the amendments recorded under RITUAL, § 20-54, as introduced in the Irish and American PBs, together

9. Rubrics. with the notes on interpretation, will prove the necessity for a careful overhauling of the rubrics. Those that are ambiguous need to be made plain, discretion for varying uses being clearly allowed or disallowed. Those that are impracticable, or so burdensome as to be unifying, need to be relaxed or removed. And directions need to be supplied where an unnecessary and undesirable licence of variation is now left.

Whether PB R. can be successful depends more upon *procedure* than upon anything else.

Four stages can be more or less clearly traced in regard to previous criticism and trial prolonged over years; (2) an *initiatory* public or semi-public debate or conference, where points of dispute were discussed; (3) a *constructive* process of private deliberation by a limited body of divines, forming a R. Committee, and usually keeping in touch with the Government so as to avoid making impracticable proposals; (4) a *legislative* enactment by Parl. (as 1549, 1552, and 1559), or Conv. (as 1604 *ex post facto*), or by both in concert (as 1661-2).

At the present juncture, stages (1) and (2) have received ample development. For 250 years the 1662 PB has been under trial and criticism, and the last fifty years have been marked by a wide variety of practical experiments, along with an unprecedented growth of interest in liturgical studies. The R. Com. on Eccles. Disc., together with the discussions at the Pan-Anglican and Ch. Congresses, the debates in Conv., and the deliberations and proposals of Conv. committees, have been amply sufficient to initiate a R. movement. The third stage is (Feb. 20, 1912) at last being reached, the constitution of a R. Committee.¹

Only some single body of manageable size can hope to grapple effectively with the problems involved. Yet such are the complications, that one liturgical scholar has been able forcibly to urge that without careful elaboration of procedure such a committee cannot safely get to work. His suggestions demand consideration, and will bear extension.² There are four distinct provinces within which it is necessary to take care lest, in seeking to amend, the Revisers make matters worse, or fail to reach the highest attainable standard. And the same persons can hardly be expected to be equally well qualified for all; so that the work of the committee will hardly be adequately done unless it includes among its members, or calls to its aid, groups with special qualification in each of these provinces.

(1) Liturgical scholars, who, by long familiarity

with many orders of service of many types, have learnt to recognise intuitively the lines of sound liturgical structure, are needed to advise in regard to additions or re-arrangements. But they will need to do more than pronounce whether proposals are or are not formally in accord with ancient precedents. To carry weight their judgment will need to indicate intrinsic merits or defects. And the proper course would appear to be to call upon such men to construct or reconstruct, with some general instructions from the committee as to the length, character, and contents of the services to be dealt with. Their drafts would then be submitted to the other groups.

(2) Men of trained literary capacity, and with ears attuned to the balance and rhythm of the best English prose, are needed to ensure that the PB shall not be disfigured by such halting, ill-jointed, and commonplace productions as have sometimes been issued "by authority." The verbal forms of any new or altered prs., etc., should be regarded as only provisional till reviewed for style and, if necessary, revised by acknowledged masters in English letters.

(3) Men with a wide range of pastoral and administrative experience and knowledge of ceremonial practice are needed to revise the rubrics from the practical and executive side, and to indicate phrases to be modified, directions to be adapted to changed customs, gaps to be filled, and relaxations to be granted. They would also criticise any drafts from the standpoint of use and convenience.

(4) Lastly, theologians of the three main schools of thought are needed in order to ensure that, under cover of convenience, or beauty, or edification, the balance of doctrine shall not be disturbed. This group should not be constituted in proportion to numerical preponderance in the Ch., but should contain (say) three of each, and each sub-group if unanimous might have power to veto the addition, subtraction, or alteration of any clause, phrase, or word, on the ground that the change proposed was regarded as out of harmony with the general tenor of the PB. By some such arrangement for blackballing suspected changes, security would be given to all parties.

A valuable discussion of the whole question will be found in Frere's *Some Principles of Liturgical Reform*, 1911: the author's distinction between matters which can properly be treated now, and others which may be kept in view, in case some more thoroughgoing R. be feasible at a later time, should be carefully noted, or his suggestions will be put aside at once as impracticable. Cp. W. C. Bishop, *CQR*, Oct., 1910, and *Rubrical Revision*, 1910; also pamphlets ed. H. C. Beeching; a series against R. issued by the E.C.U.; and *CCR*, 1908-11, as well as many earlier years. The proposals of Conv. committees are obtainable in pamphlet form (SPCK). —BT. G. HARFORD.

RING.—The wearing of rings, the most prominent and important of which is the *finger ring*, reaches back to the earliest civilised period. The finger ring bore the signet of the

¹ At present the sixteen persons nominated by the Abp. of Cant. are a purely advisory body, have no power of initiative, and have received no authorisation from York Conv. (March 12).

² See art. by W. C. Bishop in *CQR*, Oct., 1910.

wearer. In Gen. 38 17, 18 Judah gives his daughter-in-law his signet as a pledge, and in Gen. 41 42 Pharaoh puts his ring on Joseph's hand as a token of authority. With the same object in Esther 3 10 Ahasuerus gives his ring to Haman. The ring was worn on the right hand (Jer. 22 24), and from Exod. 28 11 it may be inferred that it was engraved with some device or with the name of the possessor. Jewish signet rings, with names upon them, have at different times been discovered, some as old as the 7th or 8th century, B.C.

Universally and in all ages the ring has been worn: (a) as a symbol of authority; (b) as an ornament. In the Christian Church the ring most familiar to us is the Marriage Ring, and various explanations have been given of it in this connection. The early Church probably adopted its use from customs which existed among the Jews and heathen. Tertullian (*Apol.* 6, *De Idol.* 16) speaks of the "one finger, on which her husband had placed the pledge of the nuptial ring," and St. Ambrose (*Ep.* 34) mentions the ring in connection with the ceremony of espousal. In the Marriage Service of the PB the form used at the giving of the ring by the man is, "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow"; in the Pr. which follows occur the words, "So these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge." It is clear from the above what object is prominent in the mind of the Church with regard to the Marriage Ring. It symbolises the marriage tie or bond, in virtue of which the husband gives to the wife, as the "weaker vessel," the right to cling to him as the stronger; it is a pledge of the due maintenance of the wife by the husband in "worldly goods"; and a sign of the wife's being admitted to the "nearest friendship and highest trust" which the husband can give.

The Marriage Ring is ordered to be placed on the fourth finger of the left hand. In the Sar. Manual the direction is to place the ring first on the thumb at the invocation of the First Person of the Holy Trinity, on the next finger at the Name of the Second Person, on the third finger at the Name of the Third Person, and on the fourth finger at the word *Amen*. In an old rubric (*Hereford Missal*) the reason given for the ring remaining on the fourth finger is, "because a vein reaches from that finger to the heart, and signifies the union and perfection of love."

The ring is also given at *Investitures*. (a) The *episcopal* ring, very commonly worn by Bps. of the Anglican Communion, though not ceremonially conferred in our Order of Consecration, signifies the espousal of the Bp. to his church. It is most frequently worn on the middle finger of the right hand. (b) The *King* at his Coronation is invested with the ring, which is placed by the Abp. on the fourth finger of his right hand, and is "the ensign of Kingly Dignity,

and of Defence of the Catholic Faith" (see Maskell, *Mon. Rit.* 2 33, and the *Order of the Coronation of King Edward VII.*).—R3. H. D. MACNAMARA.

RIOTOUS BEHAVIOUR on the part of clerks was specifically condemned by canon 75. No "Eccles. Person" was to give himself to drinking or riot (*crapula*), to spend time idly or in unlawful games, under pain of ecclesiastical censures. Immorality, BRAWLING and drunkenness of clerks are dealt with under the CHURCH DISCIPLINE ACT, 1840. See Phillimore, *Eccles. Law* 2 841.—A4.

R. J. WHITWELL.

RITUAL.

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I. INTRODUCTORY.

RITUAL is a prescribed order of outward corporate approach to God. It is the concerted response of the Ch. to the apostolic

1. Introductory. counsel, "Draw nigh to God, and He will draw nigh to you."

The R. of each several branch of the Historic Catholic Communions within the Ch. of Christ provides a series of rites or liturgical forms, with accompanying ceremonies and ornaments, and with due provision for sacred seasons and times of worship. The purpose of R. is the external expression of internal states of soul by a congregation with a view to mutual edification. All four elements of R.—liturgical forms, ceremonies, ornaments and places, times and seasons—should combine to aid the worshippers to re-create or represent imaginatively, and so to reproduce and refresh within themselves simultaneously, the normal phases of the religious life. The range of religious experience is so infinitely varied, and its nature so individual, that the practical problem of constructing a system of R., which by definition is to be for corporate use, is both complex and delicate. It is not surprising, therefore, that mistakes have been made in the attempts at its solution, and that acute differences arise in judging either actual systems or proposals for solution. Only by starting from a platform of admitted principles can such mistakes be avoided and such differences resolved. Accordingly, this art. begins with an enunciation of such principles as may command general agreement. The points common to all the elements of R., or at least to the first three, are so many and important that they demand exposition first. Points of contrast or characteristic function and regulation will follow in order.

II. RITUAL PRINCIPLES.

i. The primary function of R. is the *expression* of RELIGION (see that art.). It follows

from this that it is a form of Art, for the all-inclusive function of Art is expression. It follows also that it makes its appeal to the spirit through the imagination which creates the world of Art.

2. Its Nature—Art.

All this has been obscured by the groundless prejudice which relegates Art to a place apart from common life, where artists and leisured amateurs indulge their peculiar tastes, and which associates the imagination only with what is remote, far-fetched, or purely fictitious. The truth is that the imagination is vitally concerned in every activity which is properly human (see further, MAN, §§ 18–25), and finds continual outlet in speech, song and gesture, as well as in the commonly recognised art forms. The first test of R. will then be, whether it expresses in some natural order the main realities with which religion deals, and represents in a convincing and satisfying manner the right response of the soul to the present action of those realities. Words and music, movements and postures, dress and accessories, and the sacred time-series in which these find their places, ought to impress prepared worshippers as true æsthetically, *i.e.*, as reflecting the real spiritual experience of souls like their own, being thus suited to move them also to kindred soul-activities, it may be of penitence, joy, or aspiration. So the framers of the PB speak of being content with such ceremonies "as be apt to stir up the dull mind of man to the remembrance of his duty to God."

ii. R., just because it is *expression*, is not *directly* concerned with the proving of truth

or the discovery or definition of spiritual realities. But all R. must express more than man's strivings and desires. In fact, the mere existence of desire is a witness to some system of believed fact from which the desire starts. Christian R. is not then strange in having an intimate relation to truth. But it is its peculiar boast that the system of truth which underlies it rests upon a supreme Divine revelation, and authenticates itself to the reverent learner as true and as sufficient for soul-life and growth. Further, the R. of the Eng. Ch. not only preserves the close connection of Catholic worship with the central truths of the Christian religion, but has been jealously revised so as to remove whatever might have crept in of unfounded legend or unwarranted doctrinal development or misleading ceremony or perverted ornament or superstitious festival. To take one example, there can be little doubt that the elimination from the PB of every clause or sentence *necessarily* implying Prayer for the DEAD was due to the fact that it is not clear from Holy Scripture that God desires or approves such prayer. Another example would be the prohibition of the ceremony of ELEVATION at the consecration of the bread and wine in HC. The second test of R. will then be whether it is based on Christian truth as revealed in the NT, or at least is in full harmony with such TRUTH.

The PB Pref.¹ claims that "the (Elizabethan) Book, as it stood before established by law, doth not contain in it anything contrary to the word of God, or to sound doctrine." Pref.² adds that "nothing is ordained to be read, but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same." So it is forbidden by canon 4 to affirm that the R. of the PB "is a corrupt, superstitious, or unlawful worship of God, or containeth anything in it that is repugnant to the Scriptures."

It should be noted how radically this position differs from the unworkable and unwarrantable claim of the Puritans, whose view may be taken from the *Adm. to Parl.*, 1572 (Frere, *PM*, p. 14), which pleads "that nothing be done in this (*i.e.*, the ministration of sacraments, etc.) or in any other thing, but that which you have the express warrant of God's word for."

iii. If the Christian Ch., especially as represented by the Eng. branch of it, is careful that

its R. should rest on a basis of truth, 4. Its End—Edification.¹ it is even more sharply distinguished

from other organised religions in demanding that outward religion shall be the true expression of the soul within, and that religion and morality shall be a close-knit unity. We cannot stay to draw this out at length. Under RELIGION it is shown how this unity, which is a necessary outcome of the spiritual nature of MAN, is constantly liable to become weakened or broken in the historical development of religious and moral ideas, practices and institutions. Here we can only note that this postulate of edification gives the third test of Christian R., Does it call forth, quicken, and nourish the spiritual and moral life? Is the worshipper a better man for his worship? Does it store his memory and impress his imagination with what is wholesome and uplifting? Does it so clothe truth with circumstance, attribute, and occasion, that it passes unconsciously into the life, moulding motives, and prompting deeds?

So the PB Pref.¹ sets forth as the aims of the revisers, "the preservation of Peace and Unity in the Ch., the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God." "Divine Service," according to Pref.², was ordained "of a good purpose and for a great advancement of godliness . . . that the people . . . might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion." Pref.³ declares that ceremonies should serve "to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition."

It will not, of course, be a valid objection to a system of R. that this or that member of a body of worshippers is not edified by it. But there ought not to be in such a system any considerable elements which jar the moral sense or lower the spiritual vitality of reverent and instructed

¹ The word "edify" is used rather widely in the PB Prefaces, and often includes convenience, here distinguished from edification.

Christians, or which are obvious irrelevancies from the point of view of edification. A Church is not a concert room, a lecture-hall, or a theatre. The art of R. may not follow the law of art for art's sake: its art must always be for religion's sake. So balanced sentences, exquisite music, convincing argument, stately processions, gorgeous dresses, imposing ceremonial, splendid architecture, if used at all must be so used as to serve some properly religious end. All this may sound commonplace and unnecessary. But those who have had long, wide and varied experience of Ch. circles in which liturgical and ceremonial elaboration is usual know well the inevitable risk of degradation of Ritual. In a large congregation it is hard to keep watch over all, and so a certain proportion misuse the beauty of the R. by finding in it a purely æsthetic pleasure, or turn worship into formalism by a mere punctilious performance of the external order. Again, where some devout and zealous clergyman has introduced an elaborate ritual with due explanation, it may happen that he is succeeded by one who is neither devout nor zealous, or who only continues the usages he finds from disinclination or inability to make new changes. In such cases the danger is intensified. It is proper to point out that even the most informal religious services have kindred risks of superstition and unreality. The only way to guard against these risks is to allow no rite, ceremony, ornament or sacred day to be introduced or maintained in use unless it can be justified by the principles and practice of the Eng. Ch., and, further, without giving frequent clear and concise explanations of its meaning and purpose. R. can only be made edifying by interpretation in sermons, instructions, and class lessons. In other words R. is only one method of edification: it cannot take the place of other modes (see RELIGION).

iv. It follows from the nature of MAN, a spiritual being set down to live his life in a material world, with a body of flesh and blood as his primary means of communication with that world, that all kinds of practical considerations control his activity. His power of expression, and therefore his capacity for worthily taking his part in R., depends upon his experience. Again, since R. is for a congregation, it must in the main be adapted to the experience of the least favoured worshippers, who can fairly be regarded as having a right to be considered. If some parts of the worship are beyond the reach of children or uneducated people, its general drift and meaning, and most of its constituent parts, should be within their comprehension when suitably explained. The same principle of practical "*convenience*" or utility comes into play at every turn. A religious service must respect the average capacity of nerve-response and endurance, which varies at different periods and with different races. The general artistic, intellectual, spiritual and economic level of the population must affect the

expediency of many degrees and details of Ritual. For example, costly or numerous ornaments will be unsuitable or impossible in poor countries or districts. The fourth test of R. is, therefore, whether it embodies a convenient order. Assuming it to be æsthetically fitting, sound as to doctrine, and devotional in tendency, is it also reasonably practical? Will it work well and easily? Does it fit the persons, occasions and circumstances for which it is designed? Is it reasonably simple and intelligible?

This fundamental principle of the Ch. of Eng. that R. is not a cast-iron system, but the free adaptation of varied outward means to high spiritual ends, is finely expressed in the classical sentence of Pref.²: "Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified." The same practical end is recognised in the reference at an earlier stage of the Reformation (28 Henry 8, c. 10) in 1536 to the "*ceremonies, uses and other laudable and politic ordinances, for a tranquillity, discipline, concord, devotion, unity and decent order heretofore in the Ch. of Eng. used instituted taken and accepted*," the last words indicating perhaps the construction placed upon the papal decrees in the Roman Canon Law recognised as valid in England. In the same year, in H. 8's first Injns., the clergy were expressly ordered, in regard to the ten Arts. drawn up in the Conv. of that year, that they should "plainly show and discern which of them be necessary to be believed and observed for their salvation, and which of them be not necessary, but only do concern the decent and politic order of the said Ch.," or "certain laudable ceremonies, rites, and usages of the Ch. meet and convenient to be kept and used."

In this connection Pref.³ asserts that the ceremonies retained "be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve"; on the other hand, Pref.² states that "the number and hardness of the Rules called the *Pie*, and the manifold changings of the service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it after it was found out." The same Pref.³ adds that the whole is now "in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof. . . . and for that the Rules be few and easy."

III. RITUAL POLICY.

i. The application of the above principles belongs to the department of Ch. ORDER, and, as they have been applied in the construction and revision of the PB, they have given rise to certain working rules of R. policy which now demand attention. The first is a corollary from the principle of freedom in the outward routine of worship, and is carefully expressed in the last clause of Art. 34: "Every particular or national Ch. hath authority to ordain, change,

and abolish ceremonies or rites of the Ch. ordained only by man's authority, so that all things be done to edifying" (see the full text under ARTICLES OF RELIGION, § 7).

So earlier in Pref.³ it was explained that the ceremonies "that remain are retained for a discipline and order, which (upon just causes) may be altered and changed and therefore are not to be esteemed equal with God's Law. . . . And in these our doings we condemn no other Nations" (the *ritual* changes of Germany and Switzerland, as well as the conservatism of Italy and Spain, being covered by this caution), "nor prescribe anything but to our own people only: For we think it convenient that every country should use such Ceremonies as they shall think best." Moreover, that this claim to a right of local adaptation of R. was no insular peculiarity, but a genuine Catholic element of Ch. life, is proved by Gregory's well-known direction to Augustine of Canterbury to collect into an English R. whatever he should find to be most pious, religious, righteous, and most likely to be pleasing to God from the Ch. of Rome, the Ch. of Gaul, or any other Church (Bede, *HE* 1 27). Again (Pref.³) "the appointment of (this) order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or Common Order in Christ's Ch., except he be lawfully called and authorised thereunto." Similarly in Pref.¹ it is laid down with the greatest generality that "the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient."

None of these references in any way defines the constitutional methods by which the authority of the Ch. is expressed, or the organ or organs in which that authority is conceived as resident. The discussion of this point must be sought elsewhere (see ORDER). It has been held by some recent Anglican ritualists that these definitions of authority are indefinitely limited by an alleged obligation to follow Catholic usage and tradition. But it is as difficult to point to any admission in the Anglican formularies of such an absolute obligation in regard to matters not laid down in Scripture, as it is to draw any line between matters which may or may not, on this view, be altered. This question is of such importance in relation to present difficulties that it will be useful here to quote at some length from the Memorandum drawn up in 1898 by W. C. E. Newbolt, Darwell Stone, and Montagu Villiers, and numerous signed by a group of clergy generally in favour of what is known as advanced ritual (quoted *R. Com. on Eccles. Disc.* 1 185 f.).

"Practices which were explicitly or by implication abolished at the Reformation, or . . . foreign developments which never had any footing in the Eng. Ch., cannot be rightly introduced except by or under the sanction of authority . . . The

immediate authority with which, as Eng. Churchmen, we have to do is that of the Eng. Ch., not that of the Roman, or the Gallican, or any other Ch. . . . It follows that nothing can have valid eccles. authority for Eng. Churchmen which the Eng. Ch. has never received or authorised. It follows also that, while confessedly the Ch. of Eng. is bound, in respect of doctrine, by continuous Catholic consent and Ecumenic decrees, no variable rite or ceremony can have valid authority for Eng. Churchmen which the Eng. Ch. has definitely repudiated, whether explicitly or by implication, even though it may at one time have had the authority of that Church. Nor can it be claimed that disciplinary rules or usages, merely because they have for a time obtained in other parts of the Ch., or in all the Churches of the West, or even throughout the whole Ch., have thereby acquired for themselves the authority of the Catholic Ch. in such a sense that a national Ch. cannot set them aside for her own members." Further, "we pledge ourselves to the use of the rites and ceremonies prescribed in the PB as opposed to the omission of them. We pledge ourselves to the use of them as the positive and sufficient rule and order of the ministrations of the Ch. for which they are provided, as opposed to modifications of them, whether by change, addition, or omission, except in so far as such modifications may be enjoined or allowed by lawful authority. . . . In so interpreting the obligation we have accepted we are only acknowledging that we stand in the same position as the clergy in other parts of the Catholic Ch., since nowhere, so far as we are aware, is it allowed to the clergy to depart from the formularies of worship imposed by authority."

ii. The second rule is that the preference should always be given to what is old and accustomed. "Common experience showeth," we read in

8. Continuity.

Pref.¹, "that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change." And to those who objected to the retention of "some of the old Ceremonies" it was replied that "if they think much that any of the old do remain and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without betraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity" (Pref.³). Accordingly, in the 1st Act of Unif. (1549) it was stated that the compilers of the PB had had "as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the primitive Ch.;" and the last Act of Unif. (1662) in its opening words asserted that the Elizabethan PB was "agreeable to the word of God, and usage of the Primitive Church." At the same time this does not imply that even *primitive* usage imposes a perpetual obligation, as some writers seem to contend.¹ Neither the Feet washing,

¹ Cp. W. C. Bishop, *Rubrical Revision: an Appeal to Principle* (1910, p. 29).

nor the Agape, nor the Kiss of peace, can be admitted to have "an authority so high that they cannot be forbidden and ought to be restored, or at least permitted as far as is practicable, and as opportunity offers." As Bp. Creighton, historian and statesman, once said (CCR, 1899, p. 33): "The great work of the Ch. of Christ is to mould the future . . . Its eyes are turned to the past for warning and instruction, not for imitation" (cp. Hooker, Preface to EP 4 4: "In the apostles' time that was harmless, which, being revived now, would be scandalous"). The Revisers of 1662 rejected all proposed alterations which secretly struck at "some *established* doctrine or *laudable* practice of the Ch. of Eng., or indeed of the whole Catholick Ch. of Christ." Leave out the adjectives italicised, and the sentence is revolutionised and made absurd. If the practice was never "laudable," or has ceased, by incrustation with wrong associations, or from change of circumstances, to be so, the obligation to retain or restore it is gone. All that can be safely deduced from the formularies is that what is old, and especially what is primitive, can claim to be *favourably considered*, but that the final verdict must be by intrinsic worth. The view which regards us as still bound, not merely reverently to weigh, but blindly to accept, all items of doctrine or practice, which were generally adopted in the Primitive Ch., not only gives to that stage of the Christian religion a place of infallibility which cannot be supported from the NT or from the Anglican formularies, but ignores the time-element in human life. A prayer-sentence, a ceremony, an ornament is not a dead, fixed entity. It is an element in religious life, and varies in value and meaning with the development and history of individual Christians and of the Divine-human Society of which they are members.¹ So it is laid down clearly in Pref.³ that "some (ceremonies) at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition," being "so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still." Accordingly, Ch. authorities "should put away. . . things which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

Moreover, it must be pointed out that the rule of continuity is *second in order* to the rule of authority. It cannot be left to private judgment to set aside the authority of the Eng. Church. Yet it has been contended, not merely, as by some writers, that primitive usage should be decisive in authoritative PB revision, but that it of itself confers authority upon

¹ Cp. the destruction of the Brazen Serpent, 2 Kings 18 2, with John 3 14.

individual incumbents to set aside in its favour the usage, and even the clear orders, of their Church. On this matter a double weight attaches to the following passage from Newbolt and Stone's *The Ch. of Eng., an Appeal to Facts and Principles*, since it was quoted by Abp. Davidson before the *R. Com. on Eccles. Disc.* (2 373 f.) as the conclusion of his long historical review of modern R. problems.

"The Eng. Ch. voices to us the Catholic Ch., appeals to us in clear tones, emphasising a definite position, claims to have made such alterations, as were made with a certain end in view, with her eye on the Primitive Ch., and with a determination to preserve all laudable practices of the whole Catholic Church. It can hardly be disputed that this represented not only the teaching of the great Caroline Divines but also of the Tractarian leaders of the last century. Our difficulties arise now from the fact that this attitude is not accepted, and that in its place has arisen the dangerous and anomalous contention that the Eng. Ch., or rather the Ch. in England, is committed to an untenable position; that she only represents so many dioceses of the Western Ch., and may well be arraigned on the charge of schism; that she parted with certain things at the Reformation which she had no right to part with, and betrays generally stiffness in accepting certain foreign developments which are of a missionary value and are branded with the Catholic stamp; and therefore it is the duty of all those who owe allegiance to the Catholic Ch. to ignore all the peculiarities and crochets of a pseudo-Anglicanism and to take advantage of troublous times to make a series of expeditions into the regions of pure Catholicism and annex privately such portions of the heritage as those who live in England seem to have been deprived of, to dwell in them, to obtain 'squatters' rights,' and then at last, by persistence and threats, to obtain episcopal recognition and public toleration for their annexations. The result of this policy has been and must be disastrous; in grasping at the shadow of 'catholic privileges,' we have lost the essential principle of catholicism, 'obedience to authority.' If it be true, and it may be true, that the Ch. of Eng., in asserting her independence, allowed herself to be severed too completely from the rest of Western Christendom, the way towards a better understanding is not the way of individual desertion, or actions which are barely distinguishable from profound distrust of, and dislike to, the body in which the individual finds himself placed. . . ."

The PB in the Preface practically says that the Ch. of Eng. has abolished no Ecumenical custom. If A or B thinks that she has so abolished a laudable practice, it is not open to him to correct the Ch. of Eng. in that particular, any more than a Roman priest who conscientiously objected to refuse the chalice to the laity could supplement his defective catholicity from the Anglican and Eastern Churches, and yet remain in the Roman obedience. It is the Church in the exercise of her collective authority who must decide these things. And that is the point to which all effort should be directed, how to secure the expression of the living voice of the Ch., instead of in the direction of individual reformation. It may, however, be contended that we owe nearly all the advantages we have gained to individual enterprise, often undertaken in the teeth of constituted authority. To which it may be answered, that in the first place there was no conception in the minds of the Oxford leaders that it was competent to them to take over any doctrine or practice which was not to be found in the authorised system of the

Eng. Church. Their advance was not in the face of authority, but in the face of the holders and representatives of authority, who ignored or repudiated the authority which they unquestionably possess. The Tractarian objective was the assertion of, and the securing, those Catholic rights and privileges which the Ch. of Eng. claimed never to have parted with, and most firmly to maintain, not the right to hold as individuals that which the Ch. had once repudiated, or to develop in regions where the Ch. gave no lead. It may, further, be doubted whether the advantages secured by private enterprise have been so conspicuous as they are asserted to be. English people have learnt to tolerate certain things which once roused them to frenzy and riot, from the surplice in the pulpit to the Eucharistic vestments; but, correspondingly, they have not learnt to desire instruction but to despise sermons; neither as a body do they appreciate the Eucharistic sacrifice, however much many of them may rejoice in the accessories which symbolise that doctrine. It is quite open to anyone to say that the victories won in persistent opposition to the bps. have been dearly won, and that the fault has been by no means all of it on the side of the bishops. Certainly no one can say that the course of the Catholic movement, as it is called, has been a happy one; the positions have been carried at tremendous loss, a party has been pushed through like a wedge driven broadside foremost, and in some cases hopeless indifference has been mistaken for acquiescence, and a chasuble and Eucharistic lights accepted as compensation for an attenuated flock which has been either starved or over-driven. Can anyone say that the education and spiritual attainments of the people, even when they are not actively hostile, are up to the same level as the outward symbols of advance? Restored ritual and restored Catholicity have not gone hand in hand, and the reason is that the sense of authority has been weakened by opposition to the bishops, and that ritual and doctrinal changes have been accepted in too many cases, out of deference to the wishes of a popular priest, as part of 'his way,' which, with many other things, must be put up with; while, in other cases, a violent outbreak of Protestant fanaticism merely means that the unpopular 'ways' of a priest generally disliked have been assailed at the point of least resistance. The whole of the later developments of the Catholic revival are characterised by the weakness which always waits on individualism. It would surely seem to be of the most vital importance to recall men's minds to a truer and more dignified conception of the Eng. Ch. as such, not as something to be apologised for, minimised, or even ridiculed, but in the spirit of those who would say *Σπάρταν ἔλαχες, ταύταν ἄοσμι.*"

iii. Another fundamental rule explicitly laid down in the PB is that in the interests of unity there shall be uniformity of R., for "whereas heretofore there hath been great diversity in saying and singing in Churches within this realm, some following *Salisbury* Use, some *Hereford* Use, and some the use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use" (Pref.²; cp. art. USE).

The preamble to the 1549 Act of Uniformity, which ordered the First PB in which Pref.² first appeared, adds that "besides the same" (Uses) now of late much more divers and sundry forms and fashions have been used in the cathedral and parish

churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same." It goes on to state that the Crown had "appointed the Abp. of Cant. and certain of the most learned and discreet bps., and other learned men of this realm" (a Ritual Committee, in fact) "to . . . draw and make one convenient and meet order, rite, and fashion of common and open prayer and administration of sacraments, to be had and used in his majesty's realm of England and in Wales." Similarly, the Elizabethan Act, after stating that "at the death of . . . King Edward VI there remained one uniform order . . . which was set forth in one Book . . ." went on to enact "that all . . . Ministers . . . shall . . . use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said Book" (four alterations in the Lessons, Litany, and Words of Administration being excepted) "and none other, or otherwise." And penalties are provided "if any . . . Minister . . . shall wilfully . . . use any other Rite, Ceremony, Order, Form, or Manner of Celebrating the Lord's Supper, openly or privily, or Mattins, or Evensong . . . than is mentioned and set forth in the said Book." Moreover, these terms carry the more weight, in that this Act was at the last revision incorporated in the PB, becoming No. 1 of its contents. (see below, §§ 15, 16), and was subscribed as such by the Convocations, as well as re-enacted by Parliament. It is here noted as evidence of Ch. policy. (For its legal aspect see RITUAL LAW, §§ 2-4.) The Preface to the Advertisements of 1566 states that the Queen considered it "necessary . . . for all her loving subjects . . . to be knit together in one godly unity of doctrine and to be conjoined in one uniformity of rites and manners . . . , as also to be of one decent behaviour in their outward apparel," and had "by her letters directed . . . that . . . some orders might be taken whereby all diversities and varieties among them of the clergy and the people (as breeding nothing but contention, offence and breach of common charity, and be against the laws, good usage and ordinances of the realm) might be reformed and repressed and brought to one manner of uniformity throughout the whole realm." A stronger statement still is found in one of the canons of 1571, which were not indeed submitted to the Lower House but were signed by "all the Bishops of both Provinces in Synod, in their own persons, or by proxy" (Styripe's *Parker* 45), and put in force by them, thus affording the surest contemporary evidence of the views of the eccles. authorities. The canon on Chancellors, etc., requires that the clergy "observe the order and customs presented in the Book of Common Prayers as well in reading the Holy Scripture, and saying of prayers, as in ministrations of the sacraments: that they neither diminish nor add anything, neither of the matter, nor of the manner." Finally, canon 14 of 1604, which won full authority, requires that "all ministers shall observe the Orders, Rites and Ceremonies prescribed in the PB as well in reading the Holy Scriptures, and saying of Prayers, as in Administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof."

It is quite clear therefore that the principle of *utility* (§ 5 above) was in the 16th and 17th cents. understood to require a rule of all-round uniformity in Ritual. But uniformity-

is not identity. No two services can ever be exactly alike. Even lumps of clay though forced

11.
Meaning of Uniformity.

into the same mould will come out different. And the service of free worshippers, however carefully ordered, cannot even approach the mechanical precision of a regiment at drill, and ought not to be expected even to aim at such a standard. Moreover a glance at the PB makes it clear that this was never intended. So much is left without explicit ordering that the word 'uniformity' cannot possibly be taken as an exact term, to be interpreted with scientific rigidity. It is a term of general description, to be qualified in application as the occasion and circumstances require. (a) Express alternatives, for example, are provided. This canticle *or* that psalm is to be said *or* sung, and a choice of prayers is occasionally given. In 1549 alternative vestures were allowed at HC, and the Advertisements and Canons forbade the use of cathedral and collegiate churches to be uniform with that of parish churches. (b) Similar alternatives may be *inferred* with reasonable certainty in not a few cases, e.g., the right to *sing* the other Psalms by analogy of *Venite*. (c) There are many elements in the PB services the manner of performing which is left unprescribed. Moreover, the Act of Unif. Amendment Act, 1872, whatever *liturgical* defects may be found in its provisions, was approved by Convocation at the time, and therefore carries with it due Ch. authorisation for the considerable relaxations of uniformity which it sanctions (cp. SHORTENED SERVICES ACT). (d) Further, the large amount of discretion left to the minister naturally tempts him to take discretion where it is not legally open to him; and the area of the PB is so considerable, and the real or apparent ambiguity of its rubrical directions so great, that it is only natural, and it has actually happened, that wide deviations have by custom established themselves. The difficulty also of enforcing conformity (see below) has greatly helped this tendency to variation.

12.
Enforcement.

iv. The fourth working rule of R. policy requires the *enforcement* of the prescribed uniform order. That there shall be an authoritative ordering of public worship, recognisably the same in all parishes, is not a mere counsel of perfection, or an urgent recommendation, but an express requirement, binding upon ministers and people. The intention of the Bps. and divines who prepared the First PB is expressed in the words already quoted: "Now from henceforth all the realm shall have one Use." And the ground of obligation is set down in Pref.³: "Although the keeping or omitting of a ceremony"—the principle obviously applies to any R. order—"in itself considered is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order.' The appointment

of the which order pertaineth not to private men." It is obvious that individuals are not intended to be given the option of disobedience. What was new in 1549 was (1) the systematic regulation of R. by statute, and (2) the co-ordination of secular and spiritual courts for the purpose of its enforcement (see further, ACTS OF UNIFORMITY, § 2). The older service-books had rested upon the *ius liturgicum* of the bps., subject to any valid regulations of Canon Law, and had depended for enforcement solely upon the eccles. courts. It was nothing less than a revolution, none the less so because in the circumstances inevitable, to make the PB practically, what later it actually became, a schedule to an Act of Parliament.¹ The way had been prepared for this by a late ordinance of Convocation in the previous reign which had imposed the Use of Sarum upon the Province of Canterbury. The second Act of Unif. in 1552 only altered the PB, but left it on the same footing as regards enforcement. The third Act, that of Elizabeth in 1559, embodied the same policy, and—as has already been noted—is the one Act of Parliament which is also a duly Synodical ordinance of the Ch. of Eng. Moreover, the fourth Act in 1662 expressly confirms or revives the previous Acts, which are to this day in full force, except that the statutory obligations of the laity no longer, by an Act of 1846, carry any civil penalty for breach. It is easy, in these easy-going days of general toleration, to criticise this policy of compulsory uniformity. But those who have read history with any measure of imaginative sympathy will be slow to pass judgment. Froude, for example, says of the Puritans that "at the heart of the matter it was they who were giving importance to what was of no importance . . . They would have created with all their hearts a despotism as hard, as remorseless, as blighting, as the Romanist" (*Hist.* 5 23, 80). During the Reformation period hardly any saw that there was an alternative. The Marian Reaction, the Knox regime in Scotland, and the administration of the Long Parliament, were at least as much associated with coercion as the Edwardian, Elizabethan and Restoration settlements. The Anabaptists and Congregationalists had an alternative, indeed; but so impracticable did it seem for general adoption that it was no wonder the Christian world was not persuaded. The exigencies of national politics, under pressure of international factors such as France and Spain, the Papacy and the Lutheran States, Scotland and the Netherlands, made internal unity a necessity, and in those days this was inconceivable and impossible without external union in matters of religion, which required that a measure of uniformity should be enforced.

Hardly was the last Act of Unif. placed upon the statute book than its fundamental policy was proved unworkable. The NONCONFORMISTS, *i.e.*, the Puritans who had under

¹ See further RITUAL LAW, §§ 1-2.

Charles I remained within the Ch. of Eng. without conforming to its R., now became DISSENTERS. National unity in matters of religion was thenceforth outside the region of practical politics. The Toleration Act of 1688 only gave legal sanction to a nonconformity of practice which was already a permanent factor in English religious life. But the violent contrast between the requirements of the law and the defiance of them by the Dissenters made it all the more difficult to insist upon rubrical precision among conformist ministers, many of whom were Puritan in sympathies, and all of whom had succeeded to their cures after the almost total disuse of liturgical worship during the Revolution.

Neither was the 18th cent., which the Ch. entered upon weakened by the secession of the Non-jurors who knew and cared most for R., a likely period for establishing, what had never yet obtained, a state of uniformity. Elizabeth had indeed succeeded in securing a large and general measure of agreement in doctrine, and the resolute administration of Abp. Whitgift had produced at least the appearance of ritual conformity. But Laud's "new broom" found disorder so general and so serious that the attempt to deal with it cost him his life. It has been shown that there were periods of alternation, stagnation following development, in regard to Ceremonial. Here we just record the fact, pointedly expressed by Abp. Davidson before the R. Comm. on Eccl. Disc., that there has *never* been at any time generally enforced even as much uniformity as an elastic interpretation of the laws would require. He said that "there have been always from the days at least of Q. Eliz. to our own, notwithstanding very definite rubrics and stern Acts of Uniformity and searching episcopal injunctions and visitations and repressions and other similar utterances and actions, *wide varieties prevalent* in the mode of conducting Divine worship." Yet he adds: "Looking back across the last two cents., it is hard to exaggerate the good we have secured from our rule of uniformity in public worship." His meaning, no doubt, was that all persons and parties held by the PB as their directory of Ritual. They might take its rubrics rigidly or loosely, interpret them in this way or in that, claim the freedom of the spirit or feel bound by the terms of the letter, but for all the PB expressed an accepted ideal, and their current ways of using it would be defended, so far as coming short of its requirements, as necessary concessions to circumstances. As Thomas Hancock claimed,¹ the Acts of Unif. were at least a great safeguard to the laity that, in the matter of psalms, lessons, and prayers, the ministration of the Sacraments, and the forms of marriage, burial, and so forth, they were sure of a "decent Order," to use the phrase which recurs so often in Tudor documents, and were delivered from the tender mercies of an unfettered individualism.

¹ *The Act of Unif. a measure of Liberation* (CHS Tract).

And so long as the variations from strict conformity were generally of the same type, the result was to produce a new uniformity in the shape of a uniform diversity. But whenever a school of "rubricians" arose, and set about revising neglected usages, the situation changed. The last instance of such a movement has been, of course, that which began in Oxford with the Tractarians, and which has produced the problems which press acutely for solution still. In its bearing on R., as distinct from Doctrine, this movement has been reviewed at length in Abp. Davidson's evidence before the R. Comm. on Eccl. Disc., summarised in the *Report*. But the outcome has been that, while in the immense majority of churches there is now a more consistent and loyal observance of the rubrics as a whole than perhaps ever before, on either side of the central body represented in these churches there is a considerable minority who diverge so widely, by defect or by excess, from the plain requirements of the PB in the types of service which they conduct, that an outsider going from one to the other would hardly recognise that they belonged to the same Ch. or could both be professedly based on the same PB. The significance of the Report, which carried special weight in that it was unanimous, was twofold. It frankly recognised that there had arisen a real need for "such modifications in the existing law relating to the conduct of Divine Service and to the ornaments and fittings of Churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Ch. of Eng. and of its present needs seems to demand." But with equal clearness the Commissioners demand that "obedience to the law so altered shall be required, and, if necessary, enforced, by those who bear rule in the Ch. of England." (For the proposals under discussion for modifying the law, see REVISION OF PB, and, for methods of enforcement, see ORDER, COURTS.)

IV. VARIORUM SYNOPSIS OF PB RITUAL.

It has been claimed above that the four primary and essential principles of R. are Art, Truth, Edification and Utility.

14. Scheme of Synopsis.

Because R. is the *expression* of religion, its nature is Art. Because it is the expression of *religion*, it must be based on Truth and it must aim at Edification. And, just because it is genuinely *human*, R. must pay constant regard to the practical requirements of Utility. It is further claimed that the Ch. of Eng. has, more or less explicitly, discerned and approved these principles, and, in execution of them, has framed four rules of policy, represented by the words Authority, Continuity, Uniformity, and Enforcement. As mistress in her own house, she claims authority over the whole sphere of R., limited only by clear prescriptions of Holy Scripture. As the child of her past, yet now full grown, she respectfully studies and is predisposed to follow

the usages of the past, and especially of the purest ages of the Christian Ch., but she ever controls her policy of continuity by a critical application of the primary principles. As director of the worship of a nation, she prescribes a Uniformity of Ritual. And, as a Society which cannot be efficient without discipline, she seeks to enforce her rules by laws, canons, visitations, injunctions, and judicial processes (see RITUAL LAW).

In further support and illustration of these claims, it might be thought enough to refer simply to the PB, as being in every one's hands. But (1) in the PB the statements of principle and policy are isolated from the parts in use by many pages of tabular matter, often buried in the obscurity of microscopic type, and unfurnished with those clues to their aim and structure which can be given by paragraph headings; (2) the familiar text by its mere quantity occupies so much room that the rubrical directions, often again relegated to very small type, are difficult to grasp as a whole and in relation to one another; and (3) no ordinary PB presents the instructive variations of the successive revisions of the PB. Accordingly, the task has been undertaken of presenting all the explanatory and directive contents of the PB in a variorum edition, exhibiting not only the changes introduced by the Eng. Ch. itself, but also the important alterations made in the Irish and American editions, with only such inserted titles and headings and appended notes, as are necessary to display the meaning and structure of the several sections. The main divisions of the PB are indicated in the due order of its contents by letters in alphabetical sequence.¹ The larger divisions and smaller sections are marked by large and small numerals, following the letters (e.g., D2⁴ = Daily Morning Pr., Praise division, 4th Section *Te Deum*).

The three main English revisions are identified as sources by inverted commas thus:

'1549 but not 1552'; '1552 but not 1549'; '1549 and 1552.' 1559 and 1604, *Ir.* and *Am.*, are indicated by notes. Words not thus marked or noted were inserted in 1662.²

By this means it will be an easier task to find out quickly what the PB requires, to trace and estimate the nature and extent of the successive revisions of the PB, and to test the

¹ A mnemonic connection is either obvious or easily found. Thus, A = Acts of Unif. B = (Basis of principle and policy) Prefaces. C = Calendar and Tables. D = Daily Morning Pr. E = Evening Pr. F = (Forms of Pr. and Th.) Lit., Prs. and Ths. G = Gospels (Collects, Epistles, etc.). H = Holy Comm. I = Infant and Private Baptism. J = (Joining the Ch.) Adult Bapt. K = Catechism. L = Laying on of hands (Confirm.). M = Matrimony, Churching. N = (Nursing souls) Vis. and Comm. of Sick. O = (Obsequies) Burial. P = (Penitential office) Commination. Q = (Quires) Psalter. S = Sea. T = (Three Orders) Ordinal.

² The text is taken from the Sealed Book for the Chancery, as printed in Stephens' *BCP with Notes*, 1849. The variations of earlier books are taken from Jas. H. Parker's *First PB of Ed. VI, 1877*, or the Parker Society's reprints. The variations of the 1548 OHC are noted in their place. J. H. Parker's book also gives the variations of the abortive Scottish PB of 1637 (cp. *SCOTTISH COMMUNION OFFICE*).

truth of the claim (B1¹ last clause) that "the main Body and Essentials of it (as well in the chiefest materials as in the frame and order thereof) have still continued the same unto this day." At the same time, it should be readily possible, both to ascertain afresh the principles and policy of the Eng. Ch. as to R., and to trace their working out in the actual details as introduced, omitted, retained or modified in the process of revision. (See further, HISTORY of PB.)

"The Book of 'Common Prayer and Administration of the Sacraments and other Rites and Ceremonies' 'of the Church' 15. Title Page and Contents. according to 'the use of' 3 "the Church of England" together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches: and the Form or manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons.

1 'the' 2 'after' 3 'in'

THE CONTENTS OF THE BOOK.

(The numerals in the side columns indicate the numerical positions of the corresponding titles in 1549 and 1552 respectively.)

| | | |
|---|----------------|----------------|
| | '49 | '52 |
| 1. An Act for the Uniformity of Common Prayer. ¹ A ⁴ . | 0 | 0 |
| 2. The Preface. B1. | 0 | 0 |
| 3. ² Concerning the Service of the Church. B2. | 7 | 1 |
| 4. ³ Concerning "Ceremonies." ⁴ B3. | 14 | 2 |
| 5. 'The Order how the Psalter is appointed to be read.' ⁵ B4. | 2 ⁵ | 3 ⁵ |
| 6. 'The Order how the rest of the holy Scripture is appointed to be read.' ⁶ B5 | 2 | 5 |
| 7. A Table of 'proper Lessons and Psalms.' ⁶ C1 | 4 | 6 |
| 8. ⁷ Tables and Rules for the Feasts and Fasts through the whole year. C2-4 | 0 | 7 |
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| 10. The Order for 'Morning Prayer.' ⁹ D1-3. | 3 | 9 |
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| 12. The Creed of St. Athanasius. E4. | 3 | 9 |
| 13. "The Litany." ¹⁰ F1-9. | 6 | 10 |
| 14. Prayers and Thanksgiving upon several occasions. F10-26. | 0 | 10 |
| 15. "The ¹¹ Collects, Epistles, and Gospels, to be used at the" ¹² "Ministration" "of the holy Communion throughout the year." ¹³ G1-83. | 4 | 11 |
| 16. ¹⁴ 'The Order of the Ministration of the' "holy Communion." H1-6 | 5 | 12 |
| 17. The Order 'of' "Baptism, both publick and private." J1-19 | 7 | 13 |
| 18. The Order of Baptism for those of riper years. I1-9 | 0 | 0 |

| | | | |
|-----|--|----|----|
| 19. | ¹⁵ The "Catechism," with the Order for "Confirmation" of "children." K1-7, LI-6. | 49 | 52 |
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| 21. | "Visitation of the Sick," and "Communion of the Sick." ¹⁸ NI-9 | 9 | 15 |
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| 22. | "Burial." OI-9. | 10 | 17 |
| 23. | ¹⁷ "Thanksgiving" for "Women" 'after child'-bearing. MIO-15. | 11 | 18 |
| 24. | ¹⁸ "A Commination" or Denouncing of Gods anger and judgments 'against sinners.' ¹⁹ PI-9. | 12 | 19 |
| 25. | ²⁰ The Psalter. Q. | 13 | 20 |
| 26. | The Order of Prayers to be used at Sea. s. | 0 | 0 |
| 27. | ²¹ A 'Form and Manner of' ²² Ordaining 'Bishops, Priests, and Deacons.' TI-3. | 0 | 0 |
| | | 0 | 21 |

¹ (The 1552 Act was prefixed to the book which it enforced.) ² "A Preface." ³ "Of" ⁴ omitted or retained. ⁵ "why some be abolished and some retained." ⁶ "The Table for the order of the Psalms to be said at M and E Pr." (2, 4). ⁷ "at M and EP for certain feasts and days." ⁸ "An Almanack." ⁹ "A" ("The") "Table and Calendar for Pss, and Lessons with necessary rules pertaining to the same." ¹⁰ "Matins and Evensong" ["M and EP"] throughout the year." ¹¹ "and Suffrages." ¹² "Introits" ¹³ "celebration of the Lord's Supper and HC." ¹⁴ "with proper Lessons and Pss. for divers feasts and days." ¹⁵ "The Supper of the Lord and HC, commonly called the Mass." ¹⁶ "Of" [and so for next three items] "Confirmation, where also is a Catechism for children." ¹⁷ "same." ¹⁸ "The purification of women." ¹⁹ "The Th. of women after child-birth." ²⁰ "A Declaration of Scripture" ²¹ "with certain prs. to be used" "the first day of Lent, commonly called Ashwednesday" "divers times in the year." ²² "15. Certain Notes for the more plain explication and decent ministry of things contained in this book." ²³ "The" ²⁴ "making and consecrating"

in the said Book, or shall wilfully . . . use any other Rite, Ceremony, Order, form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book,—*Open Prayer in, ana through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches or private Chappels, or Oratories, commonly called the Service of the Church*—or shall preach . . . or speak any thing in the derogation . . . of the said Book . . . and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall . . . [forfeit one year's income and suffer 6 months' imprisonment for the first offence, see further ACTS of UNIF. . . . (5, 6.) Second and third convictions. (7, 8.) Penalties for first and second convictions of unbefitted offenders imprisonment for one year, and for life. (9-13.) Penalties for lay depravers or hinderers.]

(14) and, That . . . all . . . persons . . . shall . . . having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, . . . upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish. . . . [(15-18.) Jurisdiction Eccles., civil, and conjoined. (19.) Books to be obtained. (20.) Limit of time for indictment. (21.) Third offence of a Peer to be judged by Peers. (22.) Mayors to have certain jurisdiction. (23.) Eccles. jurisdiction to carry penalties. (24.) No offence to be twice punished.]

(25.) Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward* the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorised under the great seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: (26) And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

(27.) And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, so set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.¹

BI—The Preface.²

¹ The Act of Chas. II and the Edwardian Acts will be found digested under ACTS of UNIFORMITY.

² *Ir.* adds Prefixed at the Revision of 1662, and prints in full, after a new Pref. justifying the Revision and explaining *seriatim* the reasons for altering or retaining the successive portions of the service. *Cp. Irish P.B.*—*Am.* replaces by a new Preface summarised below.

16. Uniformity Act of 1559.
Primo Elizabethæ.

(1) ¹ Where at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of *England*, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the 5th and 6th years of our said late Sovereign Lord King *Edward VI.* . . .

(2) Be it therefore enacted [repeal of Mary's repealing Act] . . . (3) That all . . . Ministers in any Cathedral, or Parish-Church, or other place . . . shall from and after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, . . . with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: (4) and, That if any . . . Minister . . . refuse to use the said Common Prayers, or to minister the Sacraments . . . in such order and form, as they be mentioned, and set forth

¹ The numbering of the sections is not from the official ed., but from the more convenient arrangement of Stephens, *Eccles. Stat.*

B¹—*Principle and Practice of Revision.* It hath been the Wisdom of the Church of *England*, ever

since the first compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much Stiffness in refusing, and of too much Easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

B²—*Puritan demands.* By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesties happy Restauration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.

B³—*Moderation of Revisers.* In which Review we have endeavoured to observe the like Moderation, as we finde to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as

secretly striking at some established Doctrine, or laudable Practise of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said alterations: For we are fully perswaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translation of the holy Scripture itself.

B⁴—*General and particular causes of Alterations.* Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but to do that, which to our best understanding we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptising of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

B⁵—*Commendation of Book.* And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done

in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

[B¹—*American Preface.* The Protestant Episcopal Ch. in the United States of America prefixed to the revised PB of 1789 a preface which was retained in 1892. After setting forth that it is an “invaluable part of that blessed *liberty wherewith Christ hath made us free*, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Ch., what cannot be clearly determined to belong to doctrine must be referred to Discipline,” it goes on to quote Pref.¹ in support of revision (see B¹ above, “The particular forms of Divine worship. . . expedient”), and in description of the conservative character of the process (see same section). Next the Revisers quote the first sentence of B¹ and the last of B¹ for the aims of the revision and the general excellence of the existing PB. Then, after referring to the occasion offered by the Independence of America, and the need for modifying the prayers for civil Rulers, they add that “they could not but, with gratitude to God, embrace the happy occasion which was offered them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.” A caution is added that “this Ch. is far from intending to depart from the Ch. of Eng. in any essential point of doctrine, discipline, or worship; or further than local circumstances require.” Finally, they hope that all will receive and examine their work “with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner.”

B²—Concerning the Service of the Church.

B²—*Aim of Common Prayer.* “There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted:”

18. Original Preface. As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God’s word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.”

B²—*Elaborations and corruptions.* “But these many years passed, this godly and decent Order of the ancient Fathers, hath been so altered, broken,

¹“The Preface.” *Ir. prefaces* The Original Preface (1549). Altered in 1552 and 1662. *Am.* keeps the heading but omits all the old text, replacing it with directions generally equivalent to those specified under B² n 4 and D¹ n. 3.

and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.”

B²—*Revised Order.* “These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.”

B²—*Rules few and easy.* “Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.”¹

B²—*One Use for the Realm.* “And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.”²

¹“Furthermore, by this order, the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.”

² *Need for careful reading* (par. omitted in 1662). “And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by the reason of so often repetition, they could say many things by heart; if those men will weigh their labour with the profit and knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.”

B2^e—*Provision for diversity or doubts.* “ And for as much, as nothing can ¹ be so plainly set forth, but doubts may arise in the use and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book.” “ And if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof to the Archbishop.”

¹ “almost”

B2^e—*Leave for other languages in private use.*¹ “ Though it be appointed, That all things shall be read and sung in the Church in the English tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.”²

¹ B2^e 7.⁹ are in roman type in the sealed books, the earlier pars. being italic.]

² *Ir. provides for public use* at the discretion of the Min. and with the consent of the ordinary. . . . in Irish or any other language that is better understood by the people.]

B2^e—*Daily recitation*—¹ “ And all Priests and Deacons”² are ‘ to say daily the Morning and Evening Prayer, either privately or openly,’³ not being let by sickness, or ‘ some other urgent cause.’

¹ “Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the congregation.”² “shall be bound”³ “except they be letted by preaching, studying of divinity, or by”

B2^e—*Public ministraton.* “ And the Curate that ministrerth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably”¹ hindered, ‘ shall say the same in the Parish-Church or Chappel where he ministrerth, and shall’² cause a Bell to be tolled thereunto ‘ a convenient time before he begin, that’³ the people ‘ may come to hear Gods Word, and to pray with him.’⁴

¹ ‘letted’² ‘toll a bell thereto’³ ‘such as be disposed’⁴ The Act of Unif. Amendment Act, 1872, qualified B2^e as specified below under D1¹ n. 3. It also sanctions, where the prescribed services for the day are duly performed, an additional form of service varying from any form prescribed by the PB; but all except Anthems and Hymns must be taken from the Bible or PB, the Order for HC not being available for selection; and the form of service and the mode in which it is used must be approved by the Ordinary. The Act also declares and enacts that MP, EP, Lit., and HC may all be used as separate services; that the Lit. may be used alternately or additionally at EP; that a sermon or lecture may accompany any of these; and that a separate sermon or lecture need only be prefaceed by the Bidding Pr. or Collect. *Am.*, in addition to directions equivalent to the above, gives the Bp. power to set forth and require special forms for Days of Fasting and Thanksgiving, etc. *Ir.*, in addition to such directions as above, provides that whenever it is found that the use of all the prescribed services in any ch. upon Sundays and holy-days is attended with serious inconvenience, the Ordinary shall have power to dispense with one or more of them. Cp. also the 1549 rules, D6⁷, below, and see further B5 and D1¹ n. 3.]

¹ “ Of Ceremonies, why some be abolished and some retained.”

¹ *Ir. Concerning Ceremonies (1549) [Text in full]. Am. om.*

B3¹—*Ceremonies classified.* “ Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man,

19. **19. Division of Ceremonies.** some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition;

Some entered into the Church by indiscreet devotion,

and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.”

B3²—*Church Authority.* “ And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you*, saith St. Paul, *in a seemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.”

B3³—*Party feeling.* “ And whereas in this our time, the mindes of men are so divers, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.”

B3⁴—*Tests of Ceremonies.* “ Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark that they did more confound and darken, than declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of *Moses* Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.”

B3⁵—*Use and local prescription of ceremonies* “ But now as concerning those persons, which

peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys."

B4¹—"The Order How the Psalter is appointed to be read."

[1 *Add* "The Table and Calendar, expressing the Order of the Pss. and Lessons, to be said at" Matins and Evensong' ['M & EP'] "throughout the year, except certain proper feasts, as the rules following more plainly declare."]

B4¹—"The Psalter shall be read through once every month," as it is there appointed, both for M and EP. ¹But in **20. Psalter Cycle.** *February* it shall be read only to the 28th, or 29th day of the month.

[A more clumsy arrangement obtained before 1662, reckoning Jan. 31 and Mar. 1 with Feb.) *Am. om.*]

B4²—"And, ¹whereas" *January, March, May, July, August, October, and December* have One and thirty days apiece; ¹ It is ordered, that the same Pss. shall be read the last day of the said months, which ²were read² the day before: ³ So that the Psalter may begin again the first day of the next month ensuing." ⁴

[1 *Am.* (cp. *Ir.*) when a month hath 31 days 2 *Am.* are appointed for 3 *Am. om.* 4 (A double ref. to the Cal. and Table of Pss. came here before 1662). *Am. om. the rest, but adds,* The Min. shall, on the days for which they are appointed, use the Proper Pss., as set forth in the Table of Proper Pss. But *Note,* that, on other days, instead of reading from the Psalter as divided for Daily M and EP, he may read one of the Selections set out by this Church. Table of Selections of Pss.

Signs explained § 14, p. 631:—

(1) Pss. 1, 15, 91. (2) 4, 31 17, 91, 134. (3) 19, 24, 103. (4) 23, 34, 65. (5) 26, 43, 141. (6) 32, 130, 121. (7) 37. (8) 51, 42. (9) 72, 96. (10) 77. (11) 80, 81. (12) 84, 122, 134. (13) 85, 93, 97. (14) 102. (15) 107. (16) 118. (17) 123, 124, 125. (18) 139, 145. (19) 147. (20) 148, 149, 150.

B4²—"1 And where" 'as' "the CXIX Ps. is divided into 22 Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions."

[1 *Ir. om.* B 4³ but retains B4^{4,5} placing all before the *Psalter.*]

B4⁴—And at the end of every Ps., and of every such part of the CXIX Ps. shall be repeated this Hymn, *Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.*

B4⁵—¹Note, that the Psalter followeth the Division of the Hebrews, and the Translation of "the Great English Bible," set forth and used in the time of King *Henry* the Eighth and *Edward* the Sixth.^{2,3}

[1 (Before 1662 the corresponding note merely called attention to the variant numbering of the Pss.) 2 The 1871 *Lectionary* and *Ir. add.* Upon occasions to be approved by the Ordinary, other Pss. may, with his consent, be substituted for those appointed in the Psalter 3 'A' ('The') "Table for the Order of the Pss. to be said at" Matins and Evensong' ('M and EP'). *This was needed when the Psalter was not printed with the PB.*

B5—The Order How the rest of Holy Scripture¹ is appointed to be read.

[1 "beside the Psalter"]

B5¹—"The Old Testament is appointed for the first Lessons¹ at ²'Morning and Evening Prayer'; ³ so as the most part thereof will be read every year once, as in the Calendar is appointed.

[1 *Am.* and the NT for the 2nd Lessons at M and EP throughout the year. 2' Matins and Evensong' 3' and shall be read through every year once, except certain books and chapters, which be least edifying, and might best be spared, and therefore are left unread.]"

B5²—"The New Testament is appointed for the second Lessons at" 'Morning and Evening Prayer,' and shall be read over orderly every year ¹ thrice, besides the Epistles and Gospels; Except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts."

[1 *The* 1871 *Lectionary* twice; *Ir.* as appointed in the Table of Lessons. (*Ends.*)]

B5³—"And to know what Lessons shall be read every day, "1 look for" the day of the month in the Calendar following, and there ye shall "2 find the" Chapters that shall be read for the Lessons both at " 'Morning and Evening Prayer'; Except only the Movable Feasts which are not in the Calendar, and the Immovable, where there is a blank left in the Column of Lessons; the proper Lessons for all

which days are to be found in the Table of proper Lessons.³

[1 "find" 2 "perceive the books and" 3 1871 *Lectiary and Ir. add.* If EP be said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative 2nd Lessons are specially appointed in the Table), the 2nd Lesson at the second time may, at the discretion of the Min., be any chap. from the four Gospels, or any lesson appointed in the Table of Lessons from the four Gospels. Upon occasions to be approved by the Ordinary, other lessons from the Canonical Scriptures may, with his consent, be substituted for those which are appointed in the Calendar. (*Ir.* also provides that the Sunday lessons on Adv. Sunday, Easter Day, Whitsunday, or Trinity Sunday shall displace the Proper Lessons of any coincident holiday, but on other Sundays shall be alternatives.])

B⁵—“And” 1 note, “that whensoever proper Psalms or Lessons are appointed²; then the Psalms and Lessons” of ordinary course “appointed in the” Psalter and “Calendar” (if they be different) “shall be omitted for that time.

[1 “here is to be noted” 2 “for any feast, moveable or immoveable”]

B⁵—1 “Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after,”² where it is not in this Book otherwise ordered.³

[1 “Ye must” *Am. and Ir. place this note before Collects*, see G³ n. 4 2 “except there fall some feast that hath his proper.” (Two sentences about Leap Year and the beginning of chapters stood here till 1662.)]

c¹—¶ 1 Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the year. ¶ *Lessons proper for Sundays. Sundays of Advent. Mattins. Evensong. . . .*

22. Proper Lessons and Psalms.

[1 (Title mainly from Elizabethan lectiary.) ‘Proper Pss. and Lessons for divers feasts and days at M and EP’ (only greater Sundays and holidays).]

c¹—¶ *Lessons proper for Holidays. S. Andrew. Mattins. Evensong. . . .*

c¹—¶ *Proper Psalms on certain days. ¶ Christmas-day. Mattins. Evensong. . . .*

c²—Tables and Rules for the Movable, and Immoveable Feasts; Together with the days of Fasting and Abstinence, through the whole year.

23. Calendar Tables.

c²—Rules to know when the Movable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Advent-Sunday* is always the nearest Sunday to the Feast of *S. Andrew*, whether before or after. *Septuagesima* Sunday is Nine, *Sexagesima* Eight, *Quinquagesima* Seven, *Quadragesima* Six, weeks before *Easter*. *Rogation-Sunday* is Five weeks, *Ascension-day* Forty days, *Whitsunday* Seven weeks, *Trinity-Sunday* Eight weeks, after *Easter*.

c²—A Table of all the Feasts that are to be

observed in the Church of *England* through the year.

All Sundays in the year.—The Circumcision of our Lord JESUS CHRIST; The Epiphany; [and all Red-Letter days: list not reprinted here].

C²—A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before The Nativity of our Lord, The Purification of the Blessed Virgin *Mary*, The Annunciation of the Blessed Virgin, *Easter-day*, *Ascension-day*, *Pentecost*, *S. Matthias*, *S. John Baptist*, *S. Peter*, *S. James*, *S. Bartholomew*, *S. Matthew*, *S. Simon* and *S. Jude*, *S. Andrew*, *S. Thomas*, All Saints.—Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Sat., and not upon the Sunday next before it.²

³ Days of Fasting⁴ or Abstinence.—I. The Forty days of Lent. II. The Ember-days at the four Seasons, being the Wed., Fri., and Sat. after the First Sunday in Lent, the Feast of Pentecost, *September 14*, *December 13*. III. The three Rogation-days, being the Munday, Tues., and Wed. before Holy Thursday, or the Ascension of our Lord. IV. All the Fridays in the year, except *Christmas-day*.

[1 *Am. replaces this paragraph by* A Table of Fasts: *Ash-Wednesday*; *Good Friday*. 2 *Ir. adds*, The Abps. and Bps. may appoint Days of Humiliation and Days of Thanksgiving, to be observed by the Ch. of Ireland; and may prescribe special services for the same. 3 *Am. prefixes* Other 4 *Am.* on which the Ch. requires such a measure of Abstinence as is more especially suited to extraordinary acts and exercises of devotion.]

c²—[A Certain Solemn day[s], for which [a] particular Service[s] are [is] appointed.¹ 1. The Fifth day of *November*, being the day of the Papists Conspiracy. 2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles*: the First. 3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles*: the Second.

[1 (These three were discontinued by Royal Proclamation in 18.., and their place is taken by the Accession Day of the reigning Sovereign.) *Insert*, The eleventh day of *May*, being the day on which his Majesty began his happy reign.]

c³—Five Tables to find *Easter*; c⁴—Three Tables to find the Sunday Letter or Golden Number; c⁵—The Calendar¹, with the table of Lessons.

[1 See further, for c³⁻⁵, CALENDAR, LECTIARY.. Note printers’ customary but unauthorised omission of the three Red-letter Days, *K. Charles Martyr*, *K. Charles II Nat. and Ret.*, and *Papists’ Conspiracy*.]

D¹—The order¹ for Morning and Evening Prayer² daily to be said and used throughout the year.³

[1 ‘Where’ 2 ‘shall be used and said.’ 3 *In 1552 D¹⁻³ came after D¹: in 1559 they were removed, altered, and prominently placed before D¹ by the Queen or Privy Council without warrant from the Act* (cp. HISTORY OF PB, § 13). *Am. om.* D¹⁻³.

D²—The Morning and Evening Prayer shall be used in’¹⁵⁵⁹ the accustomed ‘place of the Church, Chappel, or Chan-

24. Chancels and Ornaments.

cel’²; 1559 Except it shall be otherwise determined by the Ordinary of the place. ‘And the Chancels shall remain’³ as they have done in times past’.

[1 ‘such’ (Text as altered in 1559 printed PBs.

without statutory authority) 2', and the Min. shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and' (Text as under n. r) 3 'remain, as']

D³—'And here is to be noted, that' 1 2 such-Ornaments-of-the-Church-and-of-the-Ministers-thereof at all times of their Ministration, shall-be-retained-and-be-in-use, as were-in-this-Church-of-England,-by the Authority-of-Parliament, -in-the-second-year-of-the-Reign-of-King-Edward-the-Sixth.³

[1 'the Min. at the time of the Communion, and at all other times in his ministrations, shall use neither alb, vestment, nor cope, but being Abp., or Bp., he shall have and wear a rochet; and being a Priest or Deacon, he shall have and wear a surplice only.' 1559 (cp. D¹ n. 3) 'the Min. at the time of the Communion, and at all other times in his ministrations, shall use' such ornaments in the Ch. as were in use by the authority of Parliament in the second year of the reign of King Edward VI, according to the Act of Parliament set in the beginning of this book." (Cp. 1 Eliz. c. 2 s. 25: Provided always, and be it enacted, that such ornaments of the Church and of the Ministers thereof shall be retained and be in use, as was in the Church of England by authority of Parliament in the second year of the reign of King Edward VI, until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of the Commissioners appointed and authorised under the Great Seal of England, for causes ecclesiastical, or of the Metropolitan.) 2 Words hyphenated are quoted from the proviso given in the last note. 3 The 1552 rubric replaced the rubric of 1549 placed at the end of the book (followed by D⁴ 7) under the title 'Certain Notes for the more plain explication and decent ministration of things contained in this book:—In the saying or singing of matins and evensong, baptising and burying, the Min. in parish churches or chapels annexed to the same shall use a surplice. And in all cathedral churches and colleges the Archdeacons, Dean Provosts, Masters, Prebendaries and Fellows, being graduates, may use in the quire beside their surplices such hood as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places every Min. shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.' Cp. also for 1549 rules for ministerial dress H⁴ n., H⁵ 1 n.]

(D⁴—1549 only. ¶ 'And whensoever the Bp. shall celebrate the HC in the Ch., or execute any other public ministration, he shall have upon him, beside his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his Chaplain.')

(D⁵—1549 only. ¶ 'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures: they may be used or left as every man's devotion serveth without blame.')

(D⁶—1549 only. ¶ 'also upon Christmas Day, Easter Day, the Ascension day, Whitsunday, and the feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.')

(D⁷—1549 only. ¶ 'If there be a sermon, or for any greater cause, the Curate by his discretion may leave out the Lit., Gloria in excelsis, the Homily, and the exh. to the communion.')

D¹¹—'The "Order for" 2 'MORNING PRAYER,' "Daily through" 'out' "the Year."³

[1 "An" 2 'Matins' Am. daily MP. 3 (The ensuing Order is modified by the Act of Unif. Amendment Act, 1872, in the following manner. Leave is given at all additional services, and, in churches other than Cath. and Collegiate churches, on any weekday except Christmas Day, Ash-Wed., Good Friday, and Ascension Day, to omit any or all of the portions next specified:—Exh., Venite, all Pss. but one, either Lesson (unless Proper), either Canticle or alternative, Lesser Lit. and Lord's Pr., any or all prs. aft. 3rd Coll. except the last two. Also upon any special occasion approved by the Ordinary there may be used in any cath. or ch. a special form of service [i.e., presumably a form of M or EP with varying lessons, pss., prs., etc.] approved by the Ordinary, so that there be not introduced into such service anything, except anthems and hymns, which does not form part of the Holy Scriptures or PB.) Ir. contains similar provisions. Am. relaxes the actual rubrics, see below.]

¶ [The Order for MP] Here and onwards consult App. for relevant illustrative arts., as guided by the ref. mark of the paragraph.

D¹²—¶ 'At the beginning¹ of MP'² 'the Min. shall read with a loud voice some one, or more of these Sentences of the 25. Matins. i. Scriptures, that follow. And then Preparation. he shall say that which is written after the said Sentences.'³

[1 'both' 2', and likewise of Evening Prayer' 3 Am. has three different rubrics here. ¶ The Min. shall always begin the MP by reading one or more of the following sentences of Scripture. ¶ On any day not a Sunday, he may omit the Exh. following saying instead thereof, *Let us humbly confess our sins to Almighty God*, and may end the MP with the Collect for grace and 2 Cor. 14 14. ¶ On any day when the HC is immediately to follow, the Min. may, at his discretion, pass at once from the Sentences to the Lord's Pr., first pronouncing, *The Lord be with you*. Ans. *And with thy spirit*. Minister. *Let us pray*.]

¶ [At the beginning of MP.] The people, entering, shall make their humble adoration, and, then kneeling, use some short private prs.; and after sit down (Cor. Service, 1911). The Ministers, duly vested (D³), and the choir, after vestry prs. (brief, said quietly rather than sung, and not anticipating Praise versicles), enter, for order's sake in informal procession (best not in step, and at a medium pace), while the organ plays, and pass severally to the accustomed place (D³, cp. canon 14). The people usually rise, and the service begins with, or (perhaps better) without, some or all kneeling for further private pr. The singing of a processional or other opening hymn is a recent innovation. In any case, except perhaps on festivals, the words should fit the Sentences, etc., which follow (cp. HYMNS).

¶ [The Min.] who may be a DEACON (by 1662 Act of Unif. s. 18).

¶ [shall read] In Cath. and many other chs. it is usual to monotone, but the intention of the PB seems to be to use the speaking voice to end of 1st Lord's Pr. (PH, p. 213). Except at shortened MP in parish chs. on weekdays, the Min. and people stand.

¶ [with a loud voice] To arrest the people's attention.

¶ [say] See § 87.

D1²—¹ When the wicked man turneth away. . . .

[1 (In 1552 taken from Great Bible, replaced in 1662 by AV. *Am.* prefixes 16 sentences proper to the Seasons, and so gives up the uniform penitential note.)]

¶ [When the wicked man] The choice of the Sentence may vary with the day or season. Those which address the people, and can, therefore, be said facing them, are suitable to a full ch. (e.g., Adv. 8; Lent 1, 5, 9; other Suns., 6, 11). At shortened weekday MEP, one of the others can be said kneeling.

D1⁴—¹ 'Dearly beloved brethren, the Scripture'

[1 *Am.* prefixes: ¶ Then the Min. shall say.]

¶ Dearly beloved] For lawful omission, see D1¹ n. 3. Sometimes shortened (without legal sanction) by using only 1st and last clauses. Should be said facing the people.

D1⁵—¶ 'A general Confession to be said of ¹ the whole Congregation after the Minister,' all 'kneeling.' 'Almighty, and most merciful Father. . . .'

[1 *Am.* To be said by]

¶ after the Min.] Cp. § 88 for manner of recitation.

D1⁶—¶ 'The ¹ Absolution' or Remission of sins 'to be pronounced by the' ² Priest 'alone,' standing; 'the people still kneeling. 'Almighty God, the Father of our Lord. . . .'

[1 *Am.* Declaration of ² Minister' ³ *Am.* Or this, [absol. from HC].)

¶ the Priest] The bps. forbid a DEACON to say this. ¶ standing] and turning himself to the people (H2⁴).

D1⁷—¶ 'The people shall answer (H2), and at the end of all other ¹ prayers, 'Amen.'

[1 *Am.* Every.]

D2¹—¶ 'Then ² the Minister' shall kneel, and say "the Lord's Prayer ³ with" ⁴ an audible "voice"; the People ⁵ also kneeling, and repeating it with him, both here, and where-soever else it is used in Divine Service. "Our Father. . . from evil": For thine is. . . the Glory, For ever and ever. "Amen."

¶ "Then likewise he shall say, O Lord, open. . . Ans.: And our mouth. . . . ⁶ Priest. O God, make speed to save" ⁷ us.' ⁸ Ans.

26. Mattins, ii. Praise. O Lord, make haste to help "us."

¶ Here all standing up, the "Priest" shall say, "Glory be. . . . Ans. As it was. . . ." Priest. "Praise ye the Lord."⁹ Ans. The Lord's name be praised.

[1 'The Priest being in the quire shall begin' ² 'shall the Min. begin' ³ 'called the Pater Noster' ⁴ 'a loud' *Am. om.*, with—voice ⁵ *Am.* still ⁶ *Am. om.* Priest—help us. ⁷ 'me' ⁸ 'And from Easter to Trinity Sunday, Alleluia.'

¶ [an audible voice] The change from "loud" (necessary in 1549, as the Lord's Pr. began the service) to audible would favour the Lord's Pr. being said quietly (and, if monotoned, on a low note without organ) as part of the Preparation; but see COMMON PR., § 4.

¶ [O Lord, open . . .] The musical part of the service begins here when MP is sung, and the ORGAN may give the note, and accompany the responses if desired.

¶ Praise ye the Lord.] Said facing the people.

D2²—¶ "Then shall be said, or sung ¹ this Psalm" 'following': Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms. "Venite, exultemus Domino.

Psal. 95. O come, let us sing unto the Lord: let us. . . ."

¶ "Then shall follow" ² the "Psalms in order as they be appointed." ³ And at the end of every Psalm ⁴ throughout the year, and likewise in the end of ⁵ *Benedicite, Benedictus, Magnificat*, and *Nunc dimittis*, shall be repeated, *Glory be* . . . Ans.: As it was. . . ."

[1 'without any Invitatory' *Am.* the following Anthem [Pss. 95 1-7, 96 9, 13]; except on those days for which other Anthems are appointed, and except also when it is used in the course of the Pss., on the 19th day of the month. ² "certain" *Am.*, a portion of the Pss. as they are appointed, or one of the Selections of Pss. ³ "in a table made for that purpose, except there be Proper Pss. appointed for that day." ⁴ *Am. om.*—year. ⁵ *Am.*, the *Venite*, ⁶ *Am.* *Jubilate*, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the *Gloria Patri*. ⁷ *Am.* ¶ At the end of the whole portion of the Pss. or Selection from the Psalter, the *Gloria in excelsis* may be sung or said instead of the *Gloria Patri*.]

¶ [Then shall be said or sung] (For leave to omit *Venite* or *Pss.* on weekdays, see D1¹ n. 3.) No method is prescribed. Min. and clerk or people may read or monotone verses or half-verses in turn (the colon, in any case, by old usage, being marked by a pause), or a choir may lead the singing, all singing all, or the sides alternating by verses or half-verses (cp. ANTIPHONAL SINGING; § 87).

¶ Then shall follow the *Pss.*] A hymn seems excluded here, though recommended by some writers. All but Ps. 136 are best said or sung (as above) by half-verses, to fit the Hebrew parallelism.

¶ And at the end of every Ps.] and of every part of the *cxix.* Ps. (B4⁴). The insertion of "Ans." in *Gloria Patri* suggests that it should always be taken responsively, and when so taken the Min. usually begins it, if said.

D2³—¶ "Then shall be read ¹ distinctly with" ² an audible "voice" the First³ Lesson, ⁴ taken out "of the Old Testament," ⁵ as is "appointed" ⁶ in "the Calendar, (except there be proper Lessons assigned for that day:)" ⁷ He, "that readeth," ⁸ so "standing, and turning him"self, ⁹ "as he may best be heard of all such as are present." ¹⁰ And "after" ¹¹ that, "shall" ¹² be said, or sung "in English" the Hymn, called "Te Deum Laudamus, daily throughout the year."¹³

¶ Note that ¹⁴ "before every Lesson the Min. shall say," ¹⁵ Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

[1 "two lessons" *Am. om.*—voice ² "a loud" ³ "that the people may hear"; *Ir.* by the Min. or other fit person appointed by him. ⁴ *Am.* acc. to the Table or Calendar. ⁵ "the second of the New, like as they be" ⁶ "by" ⁷ "the Min." ⁸ "the lesson" ⁹ "so" ¹⁰ *Am.* After which shall be said or sung the following Hymn. ¹¹ "the first lesson" ¹² "follow" ¹³ "except in Lent, all the which time in the place of *Te Deum* shall be used *Benedicite omnia Opera Domini Domino*, in English as followeth." ¹⁴ "And" ¹⁵ "thus. The 1st, and 2d, 3rd, or 4th chap. of Gen. or Ex., Matt., Mk., or other like as is appointed in the Calendar. And in the end of every chap., he shall say, Here endeth such a chap. of such a book. And (to the end the people may the better hear) in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and Gospel."]

¶ *Then shall be read*] The use of the RV has episcopal approval, and is increasingly common. For certain lessons (e.g., 1st at MP on Christmas Day) it is very desirable to use it. The movement of the reader to the lectern (in Cath. chs. a formal procession) is a subsidiary ceremony not required by the rubric, but agreeable with it, and is sanctioned by unbroken custom.

¶ *So standing*] In such a place, and so turning himself, as he may best be heard of all such as are present. The people, by a like obviously convenient custom, sit.

¶ *He that readeth*] may be a layman, who must be invited by the Min., and may be licensed by the bp. as a READER (cp. CLERK, § i. ii). Whether ordained or not, he should be proficient, if not specially trained, in READING. (For leave to omit, cp. D¹, n. 3.)

¶ *Here beginneth*] The formula should be strictly followed, and the titles of books cited as in both AV and RV. The direction in n. 15 being now omitted, it is doubtful if the practice of singing Scripture lections is lawful anywhere.

D2⁴—“*Te Deum Laudamus.* 1 *We praise thee, O God: we acknowledge. . .*”²

1 *Till 1662 there were no colons.* 2 *Am. v. 12a adore a virgin; v. 16b thou didst humble thyself to be born of a Virgin.*

¶ *Te Deum*] should be said or sung, if antiphonally, by whole verses (cp. n. 1 above). For leave to omit, see D¹, n. 3.

D2⁶—¶ *“Or this Canticle,” “Benedicite, omnia Opera.”*¹ “*O all ye Works of the Lord,*”² “*bless ye “the Lord: praise him, and “magnifie him “for ever.”*⁴

[1 “*Domini Domino*” *Am.*, *Domini* 2 “*speak good of*” 3 “*set him up*” 4 *Ir.* Or this Ps., *Laudate Dominum, Psalm 148.*]

¶ *Or this Canticle*] On this option, see BENEDICITE, § 3, and COMMON PR., § 4 d; and so for *Jubilate*.

D2⁷—¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament.*¹ “*And after*”² that, ³, ⁴ the Hymn following⁵ except when that shall happen to be read in the ⁶ Chapter for the day, or for the Gospel on *St. John Baptist’s* day.

[1 *Am. acc.* to the Table or Calendar. 2 “the 2nd Lesson.” 3 “throughout the whole year, shall be used” shall be used and said; *Am.* shall be sung or said 4 “*Benedictus*” *Dominus Deus Israel*, etc. “in English, as followeth.” 5 *Am.* but Note, That, save on the Sundays in Advent, the latter portion [vv. 5–12] may be omitted. 6 *Ir.* Lesson.]

¶ *in like manner*] If the lessons are read by different Mins., the 2nd is usually assigned to the higher in rank or senior.

¶ *And after that*] See BANNS, § 2, for publication. Bapt. may be administered here, I².

¶ *except when*] The wording is clumsy, but is probably not intended to restrict the option as to *Jubilate*.

D2⁷—1 *Benedictus* “*S. Luke 1 68, Blessed be the Lord God of Israel: for he hath visited, and redeemed his people; And hath “raised up a mighty salvation for “us. . .*”

[1 *In two eds.*, ‘The Song of Zachary; and *Benedictus*: and Thanksgiving for the performance of God’s promises.’ 2 ‘lifted up an horn of salvation to’: also in vv. 5, 6, ‘fathers’ father’]

¶ *Benedictus*] For leave to omit, see D¹ n. 3; and for option, cp. COMMON PR., § 4 d.

D2⁸—¶ *“Or”* this ‘Psalm, *Jubilate*’ Deo. 3 *O be joyful in the Lord all ye lands:*

[1 ‘the c’ 2 *Not printed here till 1559.*]

D2⁹—¶ *“Then shall be”* 1 sung, or ‘said the’ Apostles’ ‘Creed by the Min., and the people

standing.’² Except only such daies as the Creed of *St. Athanasius* is appointed to be read. ‘*I Believe in God the Father Almighty, Maker of heaven and earth: . . .*’

[1 *Am. om.* sung or 2 *Am.* And any churches may, instead of the words, *He descended into hell*, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed. *Am.* and *Ir. om.* Except. . . read. 3 *Am.* ¶ Or this [Nicene Creed]. (For 1549 use see D³ n. 7.)]

¶ *Then shall be. . .*] In some chs. the liberty is taken of proceeding at this point to HC. on Sun. mornings, on the ground that Creed, Lord’s Pr., and Coll. have their equivalents there, and that hurrying is thus more easily avoided.

¶ *sung or said*], cp. § 87.

¶ *by the Min. and the people*], cp. § 88.

¶ *the creed of St. Ath.*] In not a few chs. the *Am.* and *Ir.* use of omitting QV. is followed without authority, sometimes with Trin. Sun. as the sole exception.

D3¹—¶ *“And after that,” “these Prayers following,”*² “*all devoutly kneeling,”* “the Min. first pronouncing³ with a loud voice,”

“The Lord be with you. Ans.

*27. Mattins, And with thy Spirit. 4 Min. ¶ Let us pray.”*⁵ “*Lord have. . .*

Christ have. . . Lord have. . .”

¶ *“Then the Minister,”* “*Clerks, and people*” “*shall say”* the Lords Prayer⁶ with a loud voice.”⁷ *“Our Father. . . temptation.”*¹⁰ “*But deliver us from evil. Amen.”*

¶ *“Then the”* 11 ‘*Priest*’ standing up shall say, “*O Lord, shew. . . Ans.: And grant. . .*”¹² Priest. *O Lord, save the King. . . holy Spirit from us.”*

[1 ‘then shall be said daily through the year’ 2 “as well at” ‘*Evensong*’ (‘EP’) “as at” ‘*Matins*’ (‘MP’) 3 *Am. om.*—voice. 4 ‘*The*’ 5 *Am. om.* down to O Lord, shew thy mercy. . . *Ir.* When the Lit. is said, the Min. may omit the LP and the three Versicles preceding it. 6 *no variation of type till 1604.* 7 ‘the Creed and’ 8 “in English” 9 ‘&c.’ (text of Creed and LP. not given.) 10 ‘*Answer.*’ 11 ‘*Min.*’ 12 *Am. om.* down to O God, make clean. . .]

¶ *and after that, these Prs.*] For leave to omit Lesser Lit. and Lord’s Pr., cp. D¹, n. 3.

¶ *The Lord be with you.*] Always said facing the people.

¶ *standing up*] Shortened service, remaining standing.

D3²—¶ *“Then shall follow”* three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for grace to live well. And the two last Collects shall never alter, but daily be said at”² ‘*Morning Prayer*’ “throughout all the year, as followeth”³; all kneeling.

[1 ‘daily’ *Am.* the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here. [Ends.] 2 ‘*Matins*’ 3 ‘the Priest standing up, and saying, *Let us Pray.* Then the Collect of the day.’]

¶ *three Collects*] In Adv. and Lent four Colls. are appointed (cp. g28). It is also common, without clearly lawful authority, to add the Coll. of a festival during its octave, or some Pr. which has episcopal sanction.

¶ *all kneeling*] It is widely held that this only applies to the people (cp. H2⁹), and that the Min. should stand, as ordered in 1549. The words are not in EP (cp. n. 3, also I3¹ with I2³ n., and POSITION, etc., § 4).

D3³—¶ “ The second¹ Coll. for Peace. O God, who art the author of peace and. . . ”

[1 Am. A.]

D3⁴—¶ “ The third¹ Coll. for Grace. O Lord our heavenly Father, Almighty and ” . . .

[1 Am. A.]

D3⁵—¶ ¹In Quires and Places where they sing, here followeth the Anthem.

¶ Then these ²five Prs. following are to be read here, except when the Lit. is read ; ³and then only the two last are to be read, as they are there placed.

¶ ⁴A Pr. for the ⁵Kings Majesty. O Lord our heavenly Father, high and. . .

[1 Am. om. these two rubrics and D3⁶, but see D3⁷ n. 1r. Here may follow an Anthem or Hymn. 2 Ir. om. five. 3 Ir. in which case the Pr. for the Chief Governour or Governours of Ireland is to be read aft. the Pr. commencing, *We humbly beseech thee, O Father, mercifully to look upon our infirmities.* 4 (First in Lit. used in the Queen's chapel Jan. 1, 1559; then in appendix to Lit. of 1559 PB). 5 Am. President of the United States, and all in civil Authority. O Lord, our heavenly Father, the high and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant the President of the United States, and all others in authority; and so replenish them. . .]

[1 In Quires . . .] In the Cath. and collegiate chs. here referred to, the ANTHEM would seem to be prescribed; elsewhere custom shows that it is at least lawful. The people may sit, as for the sermon, since they are being sung to; but standing is customary, to mark an act of worship. Custom, recognised as lawful, admits a HYMN here. The names of any for whom pr. or thanksgiving is asked may be announced before the people kneel again (but cp. p. 18, 20).

¶ [Then these five Prs.] Prescribed on Mon., Tues., Th., and Sat. (unless the view be accepted which restricts their prescription along with the anthem to Quires, etc.), and customary on Sun, when the Lit. is omitted or said at another time; often omitted when HC follows. For leave to omit on weekdays, see D1¹, n. 3. For other Prs. at discretion, see COMMON PR., § 5 g.

D3⁶—¶ ¹A Pr. for the Royal Family. Almighty God, the fountain of all goodness. . . ²

[1 (First in 1604 at end of Lit.) 2 Ir. A Pr. for the Chief Governour or Governours of Ireland. ¶ No chief Governour is to be prayed for until he be Sworn. ¶ When there is a Lord-Lieutenant, and also a Lord Deputy, or Lord Justices, then both shall be prayed for.]

D3⁷—¶ ¹A Pr. for the Clergy and People. Almighty and everlasting God, ²who alone workest great marvels. . . ³.

[1 1559, cp. D3⁵ n. 4. Am. The following Prs. shall be omitted here when the Lit. is said, and may be omitted when the HC is immediately to follow. 2 Am. from whom cometh every good and perfect gift; 3 Am. A Pr. for all Conditions of Men. A General Thanksgiving.]

D3⁸ ¶ A Pr. of Saint Chrysostom. Almighty God, who hast given us grace. . .

D3⁹—2 Cor. xiii.¹ The grace of our Lord Jesus Christ. . . evermore. Amen.

Here endeth the Order of Morning Prayer *throughout the year.

[1 Am. adds 14. 2 Am. om.]

¶ Here endeth] But a hymn, or sermon, may follow (B2⁹, n. 4). A collection may also be made, at the doors,

or through the seats with presentation at the Lord's Table by what seems to most the seemly and helpful analogy of HC. Some present, but do not place on the Table.

E1¹—The “ Order for ” ²‘EVENING PRAYER,’ Daily “throughout the Year.”³

[1 “An” 2 ‘Evensong’ Am. daily EP. 3 (Like liberty of omission was given in 1872 for EP as is specified for MP under D1¹ n. 3 above.)

¶ The order for EP] For notes on equivalent rubrics, see corresponding ref. nos. under D above.

E1²—¶ ²At the beginning of Evening Prayer the Minister shall read with ²⁸Evensong, a loud voice some one, or more ⁱPreparation. of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

[1 (E1² first printed here in 1662). 2 Am. The Min. shall begin the EP by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them.]

E1³—⁶ = D1³—⁶.

E2¹—¶ ¹Then the Minister shall kneel, and say the Lords Prayer; the People ²also kneeling, and repeating it with him. “ Our Father,” ‘which’ art in Heaven. . . For ever and ever. Amen.

¶ Then likewise he shall say, O Lord, open. . . Ans. And our mouth. . . ³Priest O God, make speed to save ” ‘us.’

²⁹Evensong. Ans. O Lord, make haste to help ” ‘us.’ ¶ Here all standing up, the Priest shall say, “ Glory be to the Father, and to the Son: and to the Holy Ghost; Ans. As it was. . . ” Priest. “ Praise ye the Lord.”¹⁵ Ans. The Lords name be praised.

[1 “The Priest shall say, Our Father” ‘which’ &c.” 2 Am. still. 3 Am. om.—help us. 4 ‘me’ 5 And from Easter to Trinity Sunday, Alleluia. As before is appointed at Matins.]

E2²—¶ “Then” shall ¹be said or sung the “Pss. in order as they be appointed.”

[1 Am. follow a Portion of the Pss., as they are appointed, or one of the Selections, as they are set forth by this Ch. And at the end of every Ps., and likewise at the end of the Magnificat [&c.] may be sung or said the Gloria Patri; and at the end of the whole Portion or selection of Pss. for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth. Gloria in excelsis. Glory be to God on high. . . [in full]. 2 “in the table for Pss., except there be proper Pss. appointed for that day.”]

E2³ “Then” ¹a Lesson of the Old Testament, as is appointed²: ³And “after that, Magnificat”⁴ (or the Song of the blessed Virgin Mary)⁵ “in English as followeth.”⁶

[1 Am. shall be read the First Lesson, according to the Table or Calendar. 2 “likewise in the Calendar, except there be proper Lessons appointed for that day.” 3 Am. After which shall be sung or said the Hymn called Magnificat, as followeth. 4 ‘anima mea Dominum’ 5 Ir. om. in English 6 Ir. except when that shall happen to be read in the Lesson for the day.]

¶ Magnificat] The absence of any direction, as D2⁶, to omit, when read in Lesson or Gospel, may be deliberate or more prob. inadvertent. And so of Nunc Dimittis.

E2⁴—“Magnificat” S. “Luke 1. *My soul doth magnify the Lord*”¹: “and my” . . .

[1 *No colons in 1st 4 vv. till 1662.*]

E2⁵—¶ “Or’¹ else this ‘Psalm’; Except² it be on the nineteenth day of the month, when it is read in the ordinary course of the Pss. *Cantate Domino*. Psal. 98. ‘O Sing unto the Lord a new song: for he. . .’³

[1 ‘the xcviij’ *Am. om.* else. 2 *Am. om.* it be and *tr. on.* . . . month to end. 3 *Am.* Or this. Bonum est confiteri. Ps. xcii. (vv. 1-4 in full).]

E2⁷—¶ “Then a Lesson of the New Testament, as it is appointed: And after that, ²*Nunc dimittis*”¹ (or the Song of *Simeon*)³ “in English, as followeth.”⁴ ‘*Nunc dimittis*’, S. ‘Luke 2’ 29. “Lord, now lettest thou thy servant depart in. . .”

[1 ‘servum tuum’ 2 *Am.* shall be sung or said the Hymn called *Nunc Dimittis*, as followeth. 3 *Ir. om.* in English 4 *Ir.* except when that shall happen to be read in the Lesson for the day.]

¶ *And after that* Before *Nunc Dimittis* it is proper, upon occasion, to publish BARNES, baptise (11², 11³), and catechise (x6¹).

¶ *Nunc Dimittis* As followeth, but with option E2⁷.

E2⁸—¶ “Or else this ‘Psalm’; 1 Except it be on the Twelfth day of the month. *Deus misereatur*. Psal. 67. ‘God be merciful unto us, and bless us. . .’²

[1 ‘*Deus misereatur nostri*, in English.’ 2 *Am.* Or this, *Benedic, anima mea*. Psalm 103 (vv. 1-4, 20-23 in full).]

E2⁹—¶ “Then”¹ ‘shall’² be said³ or sung ‘the’ Apostles’ Creed’ by the Minister and the people standing.⁴ *I Believe in God.* . . .

[1 ‘the suffrages before assigned at Matins, the Clerks kneeling likewise’. 2 ‘follow the Creed, with other prs. as is before appointed at the MP after *Benedictus*’. 3 *Am. om.* or sung; *Ir.* sung or said. 4 *Am.* as D2⁹ n. 2, 3.

E3¹ = D3² text (not printed here till 1662; see n. 1, 2 above.)

E3²—¶ Then shall¹ follow² “three Collects”; The “first of the day”; ‘The’ “second”³ for “Peace”; The “third

30. Evensong, for aid against all perils,⁴ as ii. Prayer. here” ‘after’ followeth: Which two last Collects shall be daily said at’⁵ ‘Evensing Prayer’ “without alteration.”

[1 *Am.* be said the Collect for the day, and after that the Collects and Prs. following. 2 ‘And’ “with” (after E2⁹ n. 1, 2). 3 “of” 4 *Ir.* or that for Grace and Protection. 5 ‘Evensong’]

¶ The omission of all kneeling (D3²) is prob. inadvertent, but leaves the Min. at least free, if not required, to stand.

E3³—¶ “The second Collect at”² ‘Evensing Prayer.’ “O God, from whom all holy. . .”

[1 *Am.* A collect for Peace. 2 ‘Evensong.’]

E3⁴—¶ “The third Collect for aid against all perils. *Lighten our darkness.* . . .”¹

[1 *Ir.* Or this, For Grace and Protection. *O alm. and everlasting God,* (as H4²).]

E3⁵—¶ In² Quires and places where they sing, here followeth the Anthem.

¶ A prayer for the³ King’s Majesty. *O Lord our heavenly Father, high and mighty.* . . .

[1 *Ir.* Here may follow an anthem or Hymn, 2 *Am.* places where it may be convenient. 3 *Am.* (see D3⁵ n. 2.)]

E3⁶—D3⁶ (EP for MP in last rubric.)

E4¹—At Morning Prayer. ¶ “Upon these Feasts; ‘*Christmas*’-day, ‘the *Epiphany*,’

3. *Quoniam* ‘*Saint Mathias*,’ “*Easter*-day; Vult. ‘*Ascension*’-day, ‘*Whitsun*-day,

‘*Saint John Baptist*, *Saint James*, *Saint Bartholomew*, *Saint Matthew*, *Saint Simon*, and *Saint Jude*, *Saint Andrew*,” and” upon” “*Trinity Sunday* shall be sung or said”⁴ at Morning Prayer, instead of the Apostles’ Creed, “this Confession of our Christian Faith,” commonly called The Creed of *Saint Athanasius*, by the Minister and People standing. *QUICUNQUE VULT. Whosoever will be saved: before all . . .*⁵

[1 “In the feasts of” *Ir.* the Creed (commonly called) of St. Athanasius [Ends]. 2 “the” 3 “*Pentecost*” 4 “immediately after *Benedictus*” (i.e., without displacing the Apostles’ Creed) 5 “Thus endeth the order of” ‘Matins and Evensong’ [‘M and EP’] “through the whole year.”]

¶ sung or said Best antiphonally like a Ps., and—if sung—to a plainsong melody or other unison chant. A selection of verses, including those relating to the Trinity or the Incarnation, is sometimes, without authority, sung as an anthem in place of the prescribed recitation; or the QV. is by custom omitted altogether, or except upon *Trinity Sunday*.

F¹—THE LITANY.¹ ¶ ‘Here followeth² the Litany’ or General Supplication to be

32. The Litany. sung or said after Morning Prayer ‘upon Sundays, Wednesdays and Fridays,’ and at other times, when it shall be commanded by the Ordinary.⁶

[1 ‘and Suffrages’ (cp. also below H5¹ n. 1). 2 *Am.* The 3 *Am.* ‘used’ 4 *Am.* Service on 5 *Am.* ends; *Ir.* and on such other days, and at such times as shall 6 *Ir.* ¶ When the Lit. is used as a separate service, it may be preceded by a Hymn and one of the Lessons of the Day; or when used in combination with the Communion Service the Min. may, instead of a Lesson, use one or more of the sentences appointed to be used at the commencement of the Order for MP, and then say, *Let us Pray*. ¶ When any desire the Prs. of the Congregation, the following words may, at the discretion of the Min., be added in the proper place of any of the petitions, especially him or her or those for whom our prs. are desired.

¶ Here followeth) Neither place nor posture is prescribed by rubric or statute, but the 18th Injn. of 1559 prescribed in parish chs. that “the priests with other of the quire shall kneel in the midst of the ch. and sing or say the Lit.” but the R. visitors might in Cath. and collegiate chs. sanction the old processional mode (“in such places and in such sort as (they) shall appoint”). In 1662 a proposed direction to kneel was rejected, possibly because of the known variation in the greater chs. Canon 15 lets the Ordinary decide the place where the Lit. is accustomed to be said (P4). Cosin, in 1627, asked, “Have you a little FALDSTOOL, or desk, with some decent carpet over it, in the middle alley of the ch., wherat the Lit. may be said?” But the desk was often in the middle of the choir or chancel, and many bps. dispensed with a special place. Moreover, up to the Lord’s Pr. there is no direction as to the Min., and custom sanctions the saying or singing of all up to this point by two laymen or clerks. Deacons used to take this office, and at coronations two bps. officiate. The solemnity of the petitions supports the usual restriction to ordained mins., with kneeling for the posture, the processional mode being reserved for great occasions in the greater chs. kneeling being prescribed for the Lit. in canon 18.

F1¹⁻⁴—[The Invocations.] “O God the Father of heaven : have mercy. . .”

|| O God the Father . . .] Meant to be repeated as response.

F2¹⁻⁶—[The Deprecations.] “Remember not Lord our offences, nor. . .”

F2²—“From all sedition,¹ privy conspiracy, and rebellion²; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us.”

[1 “and” 2 “from the tyranny of the bp. of Rome and all his detestable enormities” (omitted in 1559 under the Act 1 Eliz. c. 2.)]

F3¹⁻²—[The Observations.] “By the mystery of thy holy Incarnation; . . .”

F4¹⁻¹⁰—[Intercessions for Church and State.] “We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way; We beseech thee to hear us, good Lord.”¹

[1 In F4⁶ “Bishops, pastors and ministers of the Church.”]

F5¹⁻¹¹—[Supplications for spiritual and bodily needs.] “That it may please thee to give us an heart. . .”

F6¹—[Versicles and Lord's Pr.] “Son of God : we. . . Son of God : we. . .”

F6²—“O Lamb of God : that. . . Grant us thy peace.”

F6³—“O Lamb of God : that. . . Have mercy upon us.”

F6⁴—“O Christ, hear us. O Christ, hear us.”

|| O Christ, hear us] Meant to be repeated as response.

F6⁵—“Lord, have mercy upon us. Lord, have mercy upon us. . .”

F6⁶—¶ Then shall the Priest, and the people with him, say the Lords Prayer. “Our Father, which art in heaven,”¹ Hallowed be. . . “And lead us not into temptation; ²But deliver us from evil.” Amen.

[1 ‘with the residue of the Paternoster.’ ‘&c.’ 2 Till 1662 with change of type to mark response of people in last clause.]

|| Then shall the Priest] If a deacon or lay chanters have officiated so far, the Priest should here take the lead (cp. F7), and it has been suggested that he may and should stand at this point.

F7—[Versicles and Collect.] ¹Priest. “O Lord, deal not. . . Ans. Neither reward us. . .” ¶ Let us pray. “O God merciful Father, that despiseth not. . . through Jesus Christ our Lord.”²

[1 “The Versicle.” 2 It has been conjectured that Amen has been accidentally omitted in all edns. of the Lit.]

. . . through Jesus Christ Our Lord.] Amen should properly be added here according to Dr¹. In the Book annexed a space divides the Pr. from the Anthem following,

F8—[The Anthem and Suffrages.] “O Lord, arise. . . O God, we have heard. . . O Lord, arise. . . Glory be. . . Ans. As it was. . . From our enemies. . . Graciously look. . . ¹Priest. “O Lord, let thy mercy. . . ²Ans. As we do put. . .”

[1 “The Versicle.” 2 “The”]

|| O Lord, arise . . .] The Anthem and Suffrages, it is suggested, may be sung by lay chanters and choir up to the last Versicle, assigned to the Priest, who may again stand, as at MP.

F9—“Let us pray. We humbly beseech thee, O Father, . . .”

¶ ¹A Prayer of Saint Chrysostom. “Almighty God, who hast given us grace. . .”² 2 Corinthians, 13. The grace of our Lord Jesus Christ. . . Here endeth the Litany.

[1 ‘And the Litany shall ever end with this collect following.’ 2 (Added in 1559.)]

F10¹—Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

|| to be used] at the discretion of the officiant or curate (except F15^{1, 2}, 17, and 18). See COMMON PR., § 5 g.

F10²—PRAYERS.¹ ¶ ²“For 33. Occasional Prayers. Rain. O God heavenly Father, who by thy Son. . .”

[1 (F10²—14 in 1552 in Lit.) 2 (In 1549 after HC.)]

F11—¶ 1 “For fair weather. O Almighty Lord God, who for the sin of. . .”

1 [(In 1549 after HC.) Am. modifies.]

F12¹—¶ “In the time of dearth and famine. O God heavenly Father, whose gift it is. . .”

F12²—¶ 1 “Or this. O God merciful Father, who in the time. . .”²

[1 Wording modified in 1662. Am. om. 2 Ir. adds (so Am.) A Pr. for Unity from Accession Service.]

F13—¶ 1 “In the time of war and tumults. O Almighty God, king of all kings, and. . .”

[1 Am. revises.]

F14—¶ “In the time of any common plague or sickness. ¹O Almighty God, who in thy wrath didst. . .”

[1 (Expanded 1662 by adding reference to Moses and Aaron. Rewritten in Am.) Ir. substitutes a long new pr., and adds a pr. For a sick person, a conflation of two in Vis. of Sick.]

F15¹—¶ 1 “In the Ember weeks to be said every day, for those that are to be admitted into holy Orders. Almighty God our heavenly Father, who. . .”

[1 Am. To be used in the weeks preceding the stated times of ordination.]

F15²—¶ Or this. “¹Almighty God, the giver of all good gifts. . .”²

[1 First in Ordinal, 1550; placed here 1662. 2 Ir. adds three prs., On the Rogation days, On New Year's Day, and For Christian Missions. Am. adds a pr. For Missions, two prs. For Fruitful Seasons; To be used on Rogation-Sunday and the Rogation-days; also two prs. (abridged from Vis. of Sick), For a Sick Person (see n6²) and For a Sick Child (n6¹); others For a Person or Persons going to Sea, For a Person under affliction, For Malefactors, after Condemnation (or else the Pr. in the Vis. of Prisoners, beginning, O Father of mercies, etc., may be used.)]

F16—¶ A Prayer that may be said after any of the former. ¹O God, whose nature and property is ever. . .

[1 (Printed with Lit. used Jan. 1, 1559, and found in appendix to Lit. in 1559 PB.)]

F17—¶ A Prayer for ¹the High Court of

Parliament, to be read during their Session. *Most gracious God, we humbly beseech. . . .*²

[1 *Am.* Congress (*adapted*). 2 *Ir.* adds A Pr. for the General Synod of the Ch. of Ireland, to be used in all Churches and Chapels in Ireland on the day preceding the meeting of the General Synod, and during the Session of the Synod; *also a pr.* To be used in Colleges and Schools. *Am.* adds A Pr. to be used at the meetings of Convention, *with directions to adapt it for general use.*]

F18—¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said. *O God the creator and preserver of all. . . .*

¶ *Pr. for all conditions. . . .* Only prescribed for Mon., Tues., Th., and Sat. at MP, and even for these days at discretion in parish chs. (cp. Dr 1, n. 3). Not ordered at EP, though customary.

F20—THANKSGIVINGS.—¶ A **34.** *Thanksgivings.* General Thanksgiving.¹ *Almighty God, Father of all mercies. . . .*

[1 *Ir.* adds Which may be said of the whole congregation, after the Min.]

¶ *A General Thanksgiving* Not clearly prescribed for regular use, and not intended for joint recitation, though many find this common practice edifying.

F21—¶ For Rain (1604). *O God our heavenly Father, who by thy. . . .*

F22—¶ For fair weather (1604). *O Lord God, who hast justly humbled us. . . .*

F23—¶ For Plenty (1604). *O Most merciful Father, who of thy gracious goodness. . . .*

F24—¶ For peace and deliverance from our enemies (1604). *O Almighty God, who art a strong tower. . . .*

F25—¶ For restoring publick peace at home. *O Eternal God our heavenly Father. . . .*

F26¹—¶¹ For deliverance from the Plague, or other common sickness. *O Lord God, who hast wounded us for. . . .*

[1 1604 (*when title ended at Plague.*)]

F26²—¶¹ Or this. *We humbly acknowledge before thee, O. . . .*

[1 1604 (*with noisome pestilence for contagious sickness.*)]

G¹—"The 'COLLECTS, EPISTLES AND GOSPELS to be used² through" out "the year."^{3, 4.}

¶ Note, that⁵ the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

[1 'Introits' 2 "at the celebration of the Lord's Supper and Holy Communion" 3 'with proper pss. and lessons for divers feasts and days.' 4 *Am. Ir.* The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, when it is not in this book otherwise ordered (verbatim from B5⁸). 5 *Am.* The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.]

¶ *The Collects. . . .* On the use of additional Colls., etc., cp. § 65.

¶ *at the Evening Service next before* See Eve.

G1—"The first Sunday in Advent."¹ "The Collect. *Almighty God, give us grace. . . .*"

¶ This Collect is to be repeated every day

with the other Collects in Advent,² until Christmas-Eve. "The Epistle. Rom. xiii." 8.

"The Gospel. S. Mat. xxi." 1.

[1 'Beatus Vir. Ps. i [*ending with Gloria Patri*] and so must every Introit be ended'. 2 *Am.* unto Christmas-day.]

(For variations in collects, etc., under G2-4, and later days passed over here, see COLLECTS.)

¶ *With the other Collects* Following them, by analogy of c6 and 20. These express directions (added in 1662) weigh against the not infrequent practice of repeating seasonal colls. when not directed (cp. G28, n. 3; H4¹).

¶ *untill Christmas-Eve* Hardly as *Am.*, since at EP the Christmas Coll. would surely supersede the Adv. Coll.

G5—The Nativity of our Lord, or the Birthday of Christ, commonly called¹ "Christmas-day."² "The Collect." "The Epistle. Heb. i." 1. "The Gospel." S. John i." 1.

[1 'Proper Pss. and Lessons on' 2 '¶ At Matins. Pss. 19, 45, 85. *The 1st lesson*, Esai. ix. unto the end. *The 2nd lesson*, Math. i. unto the end. ¶ At the first Communion. Cantate Domino. Ps. 98: *The collect. God, which maketh us glad with the yearly remembrance. . . .* The Epistle Tit. ii. [11]. The Gospel. Luc. ii. [to 15]. ¶ At the second Communion. Domine Dominus noster. Ps. 8. 3 'Proper Pss. and lessons at Evensong. Pss. 89, 110, 132. The 1st Lesson, Esai. vii. *God spake once to Achas*, etc. unto the end. The second lesson, Tit. iii. *The kindness and love of our Saviour*, etc. unto *foolish questions.*' *Am.* If in any ch. the HC be twice celebrated on Christmas-day, the following Coll., Ep., and Gospel may be used at the first communion (as under n. 2 from 1st PB); *Ir.* has similar rubric, except that the Gospel is Matt. 1 18-25.]

G6—"S. Stephens day." The Collect." ¶ "Then shall follow" 'the'² "Collect of the Nativity," 'which shall be said continually unto New-years' 3 Eve.

For "the Epistle. Acts vii." 55.

"The Gospel." S. "Matth. xxiii." 34.

[1 '(2nd less. and introit) ' 2 'a' 3 'day.']

¶ *unto New-year's Eve* Prob. till MP on that day, as last note. (Observe that the phrase by implication gives eccles. sanction to the title New-year's Day.)

G9—The Circumcision of Christ. ¶ 1 'The same Collect, Epistle and Gospel' 2 shall serve for every day after unto the Epiphany.

[1 'If there be a Sunday between the Epiphany, and the Circumcision, then shall be used the same' 2 'at the Communion, which was used upon the day of Circumcision.']

G10—"The Epiphany," or the manifestation of Christ to the Gentiles. . . . 1.

[1 *Am.* The same Coll., Ep., and Gospel shall serve for every day after, unto the next Sunday.]

¶ *The Epiphany* Strictly the Epiph. Coll. seems restricted to the day and its Eve. But the *Am.* usage is prob. a correct gloss.

G16—"The sixth Sunday"¹ after the Epiphany. . . .

[1 "(if there be so many) shall have the same" 'Psalm,' "Collect, Epistle, and Gospel, that was upon the fifth."]

G17—"The Sunday called Septuagesima," or the third Sunday before Lent.

G20—"The first day of Lent, commonly called Ashwednesday."¹ The Collect.

¶ This Collect is to be read every day in.

Lent, after the Collect appointed for the day. For the Epistle. Joel ii." 12. "The Gospel." S. "Mat. vi." 16.

[1 Printed heading Ashwednesday crossed out by 1662 revisers, and The First Day of Lent substituted.]

¶ every day in Lent) The letter of the rubric seems to require the Quinquagesima Coll., Ep., and Gospel for Th. to Sat. aft. Ash-Wed.; but it is doubtful whether this was intended. The Ash-Wed. Coll. should not be used at EP on Shrove Tuesday. See further, p.

G28—1 "Good Friday." 2 The "Collect"—'s "Almighty God, we beseech thee graciously. . . ."³ "Almighty and everlasting God, by whose Spirit. . . ." "Merciful God, who hast made. . . ."³

[1 "On" 2 'At Matins. The first lesson, Gen. 22 unto the end'. 3 'At the Communion, Deus, Deus, Psalm 22. ¶ After the two Collects at the Communion, shall be said these two Collects following', (the endings being left incomplete).]

¶ The Collects] It may be doubted whether the Ash-Wed. Coll. is meant to be repeated on Good Friday and Easter-Eve, though the rubric (G20), strictly read, requires it. The two Colls. at the Communion (n. 3) were for the Day and for the King (H1³, nn. 2, 3).

G30¹—Easter Day. ¶ 'At MP, instead of the Psalm, O come let us, &c., these Anthems shall be sung or said.' 1 Cor. v. 7. *Christ our passover*. . . . Rom. vi. 9. "*Christ being raised* *alive unto God through Jesus Christ our Lord*."² 1 Cor. xv. 20. "*Christ is risen*. . . . *all be made alive*"³ *Glory be*. . . . Ans. *As it was*

[1 'In the morning afore Matins, the people being assembled in the ch.: these Anthems shall be first solemnly sung or said'. 2 *Alleluia, Alleluia*. 3 *Alleluia*. The Priest. *Shew forth to all nations the glory of God*. The Ans. *And among all people his wonderful works*. Let us Pray. *O God, who for our redemption didst give*. . . . ¶ Proper Pss. and Lessons. At Matins: Pss. 2, 57, 111. The 1st Less., Ex. xii. unto the end. The 2nd less., Rom. vi. unto the end. At the first Communion. *Conserva me*. Ps. 16.

G30²—"The Collect. *Almighty God, who through. . .*" "The Epistle. Col. iii." 1. "The Gospel. S. John xx." 1¹, 2.

[1 'At the second Communion. Domine quid. Ps. 3. The Collect (same as for 1st S. aft. Easter). The Epistle, 1 Cor. v. (6-9). The Gospel. Mar. xvi. (to v. 6). At Evensong. ¶ Proper Pss. and Lessons. Pss. 113, 114, 118. The second lesson. Acts ii. unto the end. 2 Am. If in any ch. the HC be twice celebrated on Easter-day, the following Coll., Ep., and Gospel may be used at the First Communion (as under n. 1, but Coll. as in G30¹ n. 3); *Ir.* has similar rubric, except that the Ep. is Heb. 13²⁰, 21.]

G30³—"Monday in Easter Week. The Collect [as Easter]."

G30⁴—"Tuesday in Easter week. The Collect [as Easter]."

[1 (Till 1662 the same as 1st Sun. aft. Easter.)]

G65—"The twentyfifth Sunday" after Trinity. . . . ¶ 'If there be² any moe Sundaies before Advent-Sunday,³ the service of some of those Sundaies that were omitted after the Epiphany', shall be taken in to supply so many as are here wanting. And if there be

fewer,⁴ the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

[1 Am. Sunday next before Advent. 2 Am. more than 25 Sundays aft. Trinity, 3 to supply the same shall be taken' 4 Am. than 25, the overplus shall be omitted. (Ends.)

H—1 'THE Order For the Administration 36. HC, i. Ante- of "the" "Lords" "Supper," Communion. 'or' "Holy COMMUNION."²

[1 'The Supper of the Lord, and the' 2 'commonly called the Mass'.]

H—¶ 1 So many as intend to be partakers of the holy Communion shall signifie their names to the Curate at least sometime the day before.

[1 Am. om.]

¶ shall signifie their names] No penalty for non-compliance is stated. It has been suggested [cp. COMMUNICANT] that the rule may be properly pressed at Easter, and that compliance may be a condition of the FRANCHISE.

H²—¶ 1 "And if any of those be an open and notorious evil liver," "or have done any wrong to his neighbours by word or deed," "so that the Congregation" be thereby² "offended"; "the Curate" having knowledge thereof, "shall call him and advertise him," that "in any wise" he "presume not" to come "to the Lords table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least" declare himself to "be in full purpose so to do, as soon as he conveniently may."

[1 Am. If among those who come to be partakers of the HC, the Min. shall know any to be *Ir.* If the Min. shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to the HC, so that scandal would thereby arise, he shall privately admonish him not to presume to come to the Lord's Table till the cause of offence shall have been removed; and in every such case the Min. shall have regard to the canons relating thereto. 2 "by him is"]

H³—¶ 1 "The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign: not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate." Provided that every Minister so repelling any, as is² specified³ in this, or the next precedent Paragraph of this Rubrick,³ shall be obliged to give an account of the same to the Ordinary within fourteen days after the farthest. ³And the

Ordinary shall proceed against the offending person according to the Canon.³

[1 *Ir. om.* 2 *Am.* herein. 3 *Am. om.*]

¶ The curate has thus no power of EXCOMMUNICATION, only of repelling temporarily the offenders specified, reporting the case to the Ordinary, who shall proceed in his court with the judicial determination of the case (cp. canons 109, 113).

H⁴—¶ The Table¹ 'at the Communion-time' 'having' 'a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, ²where Morning and Evening Prayer are appointed to be said. And' "the ³Priest standing" ⁴'at the ⁵north side of the Table' ⁶"shall say the Lords Prayer, with" ⁷the "Collect" "following," the people kneeling.⁸

[1 'Upon the day and at the time appointed for the ministrations of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministrations, that is to say, a white alb plain with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministrations as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, albs with tunicles. Then shall the Clerks sing in English for the office, or Introit (as they call it) a Ps. appointed for the day'. 2 *Am.* and *Ir. om.* to said. 3 *Am.* Minister. 4 'humbly afore the midst of the Altar' 5 *Am.* right 6 *Am.* or where M and EP are appointed to be said. 7 "this" 8 *Am.* But the Lord's Pr. may be omitted, if MP hath been said immediately before. *Ir.* The Min. shall say the Service following in a distinct and audible voice.]

¶ The Table] For its form, material, and position, see LORD'S TABLE; for its covering, see CARPET and FAIR LINEN CLOTH.

¶ And the Priest standing] A pause for prayerful recollection is usual and in order, whether kneeling or standing.

¶ at the north side] Diversely interpreted, cp. EASTWARD POSITION and NORTH SIDE. It is usual to place the Bread and Wine [see also MIXED CHALICE] in a niche, or on a ledge or CREDENCE Table, within the sacarium, before the service, so as to avoid having to fetch them from the vestry at H⁷. Similarly, the sacred vessels may be placed ready on the Holy Table. These acts should be performed by or under the supervision of one of the Mins. If the service begins with HC, the Min. or Mins. usually bring in elements and vessels on entrance. Reverence, and care for order and symmetry, are needed for these and similar acts.

H¹—Our Father. . . . But deliver us from evil. Amen. The Collect. "Almighty God, unto whom all hearts be. . . ."

¶ Our Father] By the rubric (D²) this should be repeated by the people, but by custom it is said, including Amen, by the Priest alone. When there is no choir the words are usually read not monotoned. With a choir the organ may give a note to suit the key of the music.

H²—¶ "Then shall" ¹'the ²Priest,' turning to the people, 'rehearse distinctly all the TEN COMMANDMENTS; and the people' still 'kneeling, shall after every Commandment ask God mercy for their ³transgression' ⁴thereof for the time past, and grace to keep the same for the time to come,⁵ as followeth. 'Minister. God spake these words and said, I am the Lord. . . none other Gods but me. People. Lord, have mercy upon us, and incline our hearts to keep this law. . . . 'we beseech thee.'^{6,7}

[1 'he say a Ps. appointed for the Introit : which

Ps. ended, the Priest shall say, or else the Clerks shall sing, *iii. Lord have mercy upon us. iii. Christ have mercy upon us. iii. Lord have mercy upon us. 2 Am.* Minister. 3 *Am.* transgressions *om.* thereof. 4 'of the same, after this sort' 5 *Am. om., but adds,* ¶ The Decalogue may be omitted, provided it be said once on each Sunday. But Note, that whenever it is omitted, the Min. shall say the Summary of the Law, beginning, *Hear what our Lord Jesus Christ saith.* 6 *Am.* Then the Min. may say, *Hear also what our Lord Jesus Christ saith,* (Matt. 22 37-40 recited). Here, if the Decalogue hath been omitted, shall be said, *Lord, . . . Christ, . . . Lord, have mercy upon us.* Then the Min. may say, *Let us Pray.* (Post-Com. Coll. H 4²). 7 'Then the Priest standing at God's board shall begin', (here follows *Gloria in excelsis*, see H³4). 'Then the priest shall turn him to the people and say, *The Lord be with you.* The Ans. *And with thy spirit.* The Priest. *Let us pray.*']

¶ the people . . . shall . . . ask] Young Communicants may be trained to take part aloud and, when there is no choir, to time their words by the assistant min. or clerk, who should speak clearly here and elsewhere.

H³—¶ "Then shall follow" ²one of these two Collects "for the King," "the" "Priest" "standing" ⁴as before, "and saying," "Let us pray. Almighty God, whose kingdom is everlasting. . . ."

¶ Or "Almighty and everlasting God, we are. . . ."

[1 *Am. om.* H³. 2 "the Collect of the day, with" 3 "following" 4 'up']

¶ one of these two Colls.] The first, as asking graces needed by both King and people, is suited for most frequent use.

H⁴—¶ Then shall be said the Collect of the day. ¹And 'immediately after the Collect' "the ²Priest ³shall read the Epistle," ⁴'saying', "The Epistle" ⁶[or, *The portion of Scripture appointed for the Epistle*] is "written in the—Chapter of—" ⁷beginning at the—verse. 'And' "the Epistle ended," ⁸'he' "shall say," *Here endeth the Epistle.* Then shall he 'read' "the Gospel" (the people all standing up) saying, "The holy Gospel" is "written in the—Chapter of—" ⁹beginning at the—verse. 'And' ⁹"the Gospel ended," ¹⁰'shall be' sung or 'said the Creed' ¹¹following, the people still standing, as before. "I Believe in one God ¹²the Father Almighty. . . ."

[1 'The collects ended' 2 *Am.* Minister 3 'or he that is appointed' 4 'in a place assigned for the purpose' 5 'beginning thus' 6 'of Saint Paul' 7 'to the—. The Min. then shall read the Epistle. Immediately after' 8 'the priest, or one appointed to read the Gospel' "Shall say, *The Holy Gospel. . . .*" 9 'The Clerks and people shall answer, *Glory be to thee, O Lord.* The Priest or Deacon shall then read the Gospel: After 'Am. and Ir. Here shall (*Ir.* may) be said or sung, *Glory. . . . (Ir. adds, And after the Gospel ended, Thanks be to thee, O Lord, or Hallelujah.* Then) 10 'the Priest shall begin' 11 *Am.* commonly called the *Nicene*, or else the *Apostles' Creed*; but the *Creed* may be omitted, if it hath been said immediately before in MP; Provided that the *Nicene Creed* shall be said on (the 5 greater festivals). 12 'The Clerks shall sing the rest. *The Father*']

¶ immediately after the Coll] i.e., without interpolation of hymn or anthem, or the like; but additional colls. ordered by the PB or lawful authority should be duly inserted (G¹ N. 11).

¶ *the Priest shall read the Epistle*] If alone, he may read it on the north (or—by custom—the south) side, facing the people, or he may step forward or go to a lectern so as to be better heard; but an assistant Min. (by old custom, even the clerk) may read it (the south side being usual). The celebrant (and gospeller), as well as the people, should sit (cp. *SIRTING*).

¶ Ep. and Gospel, prior to 1662, were to be sung in cath. and collegiate, but not in parish, chs.; but the rubric (p2ⁿ n. 15) is now omitted.

¶ *The Ep. is written*] The Bible titles are usually regarded as alone authorised, but *saint* may be properly inserted by PB analogy (*St. Paul* instead of *Paul the Ap.*).

¶ *Then shall be read the Gospel.*] The 1549 response has been continued by custom, and in some chs. a graill or hymn is interposed here (cp. § 64 for these interpolations). ¶ *sung or said*] Cp. § 87.

H1⁵—¶ Then¹ the² Curate shall declare unto the people³ what 'holy-days, or fasting-days' are in 'the week following' to be observed. And then also (if occasion be) shall notice be given of the Communion; and³ the bans of Matrimony published; and⁴ Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the⁵ King, or by the Ordinary of the place.

¶ Then⁷ "shall follow" 'the' "Sermon,"⁸ 'or'⁹ "one of the Homilies"¹⁰ 'already set forth, or hereafter to be set forth by'¹¹ Authority.'

[1 See H1⁶ n¹ 2 Am. Minister 3 Am. of the Bans of Matr., and other matters to be published [ends]. 4 Ir. such other matters as may be directed by the Ordinary. 5 Ir. General Synod of the Ch. of Ireland, or permitted by 6 "After the Creed" ended' Ir. Here following the Sermon. 7 'if there be no' 'Sermon' 8 Am. ends. 9 'some portion of' 10 'as they shall be hereafter divided' (See H2¹ n. for continuation). 11 'common'

¶ *what holy-days or fasting-days*] Notification omitted without authority in many chs.

¶ *Banns etc.*] See art. BANNS, § 2.

¶ *prescribed . . . or enjoined . . .*] The development of Ch. life has made almost inevitable a relaxation of these limits, which is, however, often abused by incongruous announcements.

¶ *Then shall follow the sermon, or . . .*] On a strict reading a sermon is always ordered at HC., or at least at the principal celebration; otherwise the words are read as implying, "if there be one." But this requirement was relaxed in 1872 by the SHORTENED SERVICES ACT. Canons 45 and 46 requiring sermon or homily every Sunday specify no time, but are naturally connected with this rubric.

¶ *by authority*] Some bps. have restricted the number of sermons by deacons and less qualified priests, and approved volumes of printed sermons for use at other times.

H1⁶—¶ Then shall the Priest return to the Lords Table, and begin² "the Offertory,"¹ 'saying' "one or more of these Sentences,"³ 'following, as he thinketh most convenient'⁴ in his discretion.'

S. Matt. V.—"Let your light so shine before men, that . . ." [Reis. to chap. not verse.]

¶⁵ Whilst these Sentences are in reading, the Deacons, 'Churchwardens, or' 'other' fit⁷ person 'appointed' for that purpose, shall receive the alms for the poor, and other 'devotion'-s 'of the people,'⁸ in a decent basin, to be provided by the Parish for that purpose; and reverently bring⁹ it to the Priest, who shall

humbly present and place it upon the holy Table.¹⁰

[1 'After such sermon, homily, or exh., the Curate shall declare unto the people whether there be any holy days or fasting days the week following; and earnestly exhort them to remember the poor,' Am. After which, when there is a Communion, the Min. shall return. . . 2 'Then shall follow' 3 'of holy scripture, to be sung whilst the people do offer, or else one of them to be said by the Min. immediately afore the offering.' 4 Am. om. and adds other sentences, Acts 20 35 [put first] and Ex. 25 2, Deut. 16 16-17, 1 Chron. 29 11, 1 Chron. 29 14 [at end]. 5 'Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering. In the mean time, whilst the Clerks do sing the Offertory, so many as are disposed shall offer unto the poor mens box every one according to his ability and charitable mind'. 6 'Then shall the Churchwardens or some other by them appointed gather the devotion of the people, and put the same into' 'the poor men's box.' 7 Am. and Ir. persons 8 Ir. om. to purpose 9 Ir. them 10 "and" 'at' ('upon') "the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings" (cp. H5⁶). 11 'Then so many as shall be partakers of the HC shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the same HC) shall depart out of the quire except the Ministers and Clerks.' (Cp. H2¹).]

¶ *return to the Lord's Table*] His position, at north side or centre, is not specified, and varies in practice, the centre being most convenient.

¶ *saying one or more*] A sentence should always be said when alms are collected, but perhaps not necessarily otherwise. The sentences chosen should fit the object of the gifts.

¶ *Whilst these sentences are in reading*] This direction is by custom read as a minimum, and not as excluding the singing of one or more sentences (cp. *Coron.*, 1911, "Then shall the organ play, and the choir sing the offertory"), or a hymn.

¶ *shall receive . . . in a decent basin . . . and reverently bring*] The actual collection in smaller plates or bags is sufficiently covered by the rubric, as a convenient elaboration, and the *reverence* ordered can best be shown by the collectors standing (facing the Lord's Table) after the oblations have been received in the basin, till they have been presented. The clerk, verger, or collector may intimate the number of communicants by word of mouth or by chalked figures on a slate.

¶ *humbly present and place it*] The head may be bowed and the basin slightly raised, but not ostentatiously elevated, with a short pause before the basin is placed on the south end of the Table, leaving space for ordering the Bread and Wine; and there it must be left until the end of the service, or at least of the Pr. for the Ch. (Note that in some cath. and collegiate chs., bps. and dignitaries by custom offer singly, kneeling at the Table.)

H1⁷—¶ And² when there is a Communion,³ the Priest shall then place upon¹ the Table³ 'so much Bread and Wine, as'⁴ he shall think sufficient.⁵ After which done⁶ the Priest shall say, "'Let us pray for the whole state of Christs Church" 'militant here in earth', "Almighty and everliving God, who by. . . ."

[1 Cp. 1548. The time of the Communion shall be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless and consecrate so much as will

serve the people: so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth. (The longer Exh. H1^a came here in OHC.) 2 *Am. om.* 3 'Then the Min. shall take' 4 'shall suffice for the persons appointed to receive the HC, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose: and putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water: and setting both the bread and wine upon the altar. Then the Priest shall say, *The Lord be. . .* Ans. *And with. . .* Priest'. "*Lift up your hearts*" (as H2^a). 5 *Ir.* if this have not been already done. *Am.* And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the PB, under the direction of the Min. 6 *Am. & Ir.* Then 7 (In 1549 after *Sanctus* H2^a) 8 *Am. om.* 9 (For changes see art. CHURCH MILITANT.)]

[[*shall then place upon the Table*] This rule admits of no excusable exception. No special ceremony is prescribed, or words ordered, but the *Order of Coron.*, 1011, may be taken as a guide, the *Bread upon the Paten and the Wine in the Chalice(s)* shall by the Priest be received from the assistant Min. (or taken from the Credence), and reverently placed upon the Altar, and decently covered with a fair linnen cloth, the Priest first saying this *Pr.* (secretly): Bless, O Lord, we beseech thee, these thy gifts, and sanctify them into this holy use, that by them we may be made partakers of the Body and Blood of thine only begotten Son, Jesus Christ, and fed unto everlasting life of soul and body. (In some chs. *then* is loosely interpreted to cover the meaning *during the offertory*. But, though the elements may be prepared, they should not be placed on the Table bef. the alms.)

[[*so much. . . convenient*] Some place Flagon and Ciborium upon the Table, but more commonly and conveniently the older use suggested by the rubric, is followed. [[*After which done*] Either NORTH SIDE or EASTWARD Postiors are pronounced lawful here. The omission of the *Pr.* is inexcusable. The deacon may, perhaps, say the introductory 'bidding' during which the Min. faces the people. Slight pauses may mark special petitions or commemorations. The practice of interpolating the Levitical Benediction after the *pr.*, in chs. where it is customary for non-communicants to withdraw, though censured by some, is lawful (§ 63), and is justified on the ground that children, and communicants receiving at other times, may properly use so much of the service as forming a whole (see ANTE-COMMUNION), and should not be deprived of their blessing (cp. M6^a, M8^b, for two successive benedictions before the *Fax*).

H1^a—¶ 1 When the Minister giveth warning for the celebration of the holy Communion, (2 which he shall always do upon the Sunday or some holy-day immediately preceding) After the Sermon, or Homily ended, 2 he 3 shall read this exhortation following. 4 5 *Dearly beloved, om* — — *day next I purpose. . .* Wherefore it is "our duty to render. . ."

[1 In 1548 First the Parson, Vicar, or Curate, the next Sunday, or Holy day, or, at the least, one day before he shall minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like:—Dear Friends, and you especially upon whose souls I have cure and charge upon day next. . . 'And if upon the Sunday or holy-day the people be negligent to come to the

Communion: Then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the HC more diligently, saying these or like words unto them . . . (as 1548) ¶ 'And some time shall be said this also at the discretion of the Curate.' *Am.* places H1^a at end of HC. 2 *Ir. om.* (*Am. om. from After*) 3 *Ir.* may 4 *Ir.* or such *par.* as he thinketh most convenient. *Am.* or so much thereof as, in his discretion, he may think convenient. 5 (For changes in these exhs. see EXHORTATION. This first clause was prefixed in 1662.)]

[[*After the sermon*] This exh., though clearly ordered, is by some bps. dispensed with on ordinary Sundays, if not wholly disused. The convenient practice of using the first sentence has no authority, and the latter part no less needs periodical announcement.

H1^a—¶ Or in case he 1 'shall see the people negligent to come to the holy Communion', in stead of the former, he shall use this exhortation. '*Dearly beloved brethren, on* — — *I intend, by God's grace, to celebrate. . .*'

[1 'Then shall follow this Exh. at certain times when the Curate']

H2¹—¶ 1 At the time of the Celebration of the Communion 2 the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say "this exhortation" 3 4 '*Dearly beloved in the Lord, ye that mind. . .*' 4

[1 (continuation of H1^a nn. 6, 9, 10) 'wherein (*i.e.*, in the Sermon or homily) if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation to those that be minded to receive the same. 2 *Ir.* (those who do not intend to communicate having had opportunity to withdraw) *Am. om.* to Sacrament. 3 (In 1548 introduced by last words of H1^a n. 1.) 4 'In Cath. Churches, or other places, where there is daily communion, it shall be sufficient to read this exh. above written, once in a month. And in parish churches upon the week days it may be left unsaid'. *Ir.* NOTE—This exh. may be omitted at the discretion of the Min., the consent of the Ordinary having been first obtained: provided that it shall be read once in the month at least, and on all great Festivals. *Am.* But note that the exh. may be omitted if it hath been already said on one Lord's Day in that same month.]

[[*conveniently placed*] Forward in the centre of the ch., if not in the chancel.

[[*this exh.*] Discretion is commonly taken to omit this, but cp. n. 4.

H2²—¶ 1 "Then shall the Priest say" 2 'to them' "that come to" 'receive' "the" 'holy' "Communion,"

"Ye that do truly and earnestly repent you. . . confession to Almighty God, 3 meekly kneeling upon your knees."

[1 (H2². 5. 7 followed the Consecration in 1548 and 1549). 1548 Here the Priest shall pause awhile, to see if any man will withdraw himself; and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace: and after a little pause, the Priest shall say. 2 (After the Consecration, *Pr.* of Oblation, and Lord's *Pr.*) '*The Peace of the Lord be always with you.* The Clerks. *And with thy spirit.* The Priest. *Christ our paschal Lamb is offered up for us, once for all, when he bare our sins*

on his body upon the cross ; for he is the Very Lamb of God, that taketh away the sins of the world ; wherefore let us keep a joyful and holy feast unto the Lord. Here the Priest shall turn him toward those that come to the communion and say, 3 'and to his holy church' 'before this congregation' "here gathered together in his name."] H2—¶ "Then shall this general confession be made, in the name of all those that are minded to receive the holy Communion, 1 by one of the Ministers," 2 both he and "all" the people "kneeling humbly upon their knees," and saying, "Almighty God, Father of our Lord Jesus. . . ."

[1 (1548 is here as 1549 throughout H2 3, 5, 7 except where noted otherwise) "Either by one of them, or" 2 "or by the Priest himself"]

¶ one of the ministers], who may be the CLERK. ¶ and saying] Cp. § 88.

H2⁴—¶ "Then shall the Priest" (or the Bishop being present) "stand up, and turning himself to the people," 1 pronounce this absolution. "Almighty God our heavenly Father, who². . . ."

[1 "say thus." 2 1548 hath left power to his ch. to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ]

¶ [or the bp. being present] Not if only among the congregation.

¶ turning himself] He may also, without crossing, raise his hand from "Have mercy" to the end.

H2⁵—¶ "Then shall the Priest¹ say, Hear what comfortable words. . . ."

[1 "also"]

H2⁶—¶ 1 'After² which' "the Priest shall" 'proceed, "say"ing," Lift up your hearts. Ans. We lift them. . . ."

¶ Then shall the "Priest" turn to the Lords Table, and say. "It is very meet. . . ."

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow, Therefore with Angels" 3 and Archangels. . . .

¶ "Proper Prefaces. ¶ Upon Christmas day," 'and seven dayes after. . . . 4 ¶ "Upon the feast of⁵ Trinity" 'only'. . . . 6 without any difference or inequality. Therefore with Angels, &c.

¶ "After" each of "which Prefaces" "shall 7 immediately" be sung or said. "Therefore with Angels . . . saying. 8 Holy holy, Lord God of hosts, heaven and earth are full of thy Glory, 9 Glory," 'be' "to thee, O Lord," 'most High.' Amen.

[1 (For 1548 and 1549 position and use see H1⁷ n. 4). 2 'the' 3 (Not in full here till 1662). 4 (Text of Prefaces practically unaltered, titles expanded in 1552 like Christmas). 5 'the' 6 In 1549, instead of the note to omit Holy Father, the clause It is very meet. . . . was reprinted without these words, and the pref. ended . . . inequality, whom the angels &c. 7 "follow" 8 (New par. till 1662, the sign ¶ being before Holy in 1549 and before therefore in 1552). 9 'Osannah in the highest. Blessed is he that cometh in the name of the Lord : Glory to thee, O Lord, in the highest. This the Clerks shall also sing. When the Clerks have done singing, then shall the Priest, or Deacon, turn him to

the people, and say, Let us pray for the whole state of Christ's Church'. (Pr. for the Ch. transposed in 1552 to H1⁷).]

¶ immediately shall follow . . . shall be sung or said] Cp. § 87. The intention is that the priest alone shall say all the words up to Amen, unless they be sung, when the choir enter at Holy . . . ; but the custom has arisen of the people repeating either from Therefore . . . , or, more commonly and according to analogy, from Holy. . . . (Modern PBs, without authority, print Amen like the preceding words.) The interpolation of Benedictus qui venit here is unlawful, as "letting" the service.

H2⁷—¶ "Then shall the Priest¹ kneel"-ing "down" at the Lords Table "say in the name of all them that shall receive the Communion, this prayer following. We do not presume. . . ."

[1 'turning him to God's board' (not in 1548) (i.e., immediately after the Comfortable Words) "kneel down and say" 2 (After "drink his blood") 'in these holy mysteries' (also clauses about indwelling and cleansing transposed in 1552).]

H2⁸—¶ 1 When 'the Priest, standing' 2 before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he 'shall say' the Prayer of Consecration, 'as followeth.' 3 'Almighty' "God," 'our' "heavenly Father. . . . until his coming again ; Hear us, O merciful Father, we" most humbly "beseech thee, and" 4 "grant that we receiving" "these thy creatures of bread and wine,"

(a) 'Here the Priest' is to 'take the Paten' into his hands' ; (b) And here to break the bread : (c) And here to lay his hand upon all the bread. (d) 'Here' he is to 'take the cup' into his hand' ; (e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated. 'according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed' "body and blood : Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink, ye all of this, for this (e) is my blood of the New Testament, which is shed for you and for many for the remission of sins : Doe this, as oft as ye shall drink it, in remembrance of me." 6 'Amen.'

[1 'Then' (No rubric in 1549 where no break occurs, cp. text under CANON, § 2 55). 2 'up' 3 'O' 4 'with thy holy Spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ' 'Who. . . . (The Invocation in Am. is conformed to our PB text from 'bread and wine,' and follows the Act of Commemoration, n. 6 below, in better accordance with ancient usage, cp. EUCH. CONSECRATION). 5 No marginal notes in 1552, and in 1549 only (a). . . . 'must take the bread. . . . and (d). . . . 'the Priest shall. . . . hands'. 6 'These words before rehearsed are to be said, turning still to the Altar, without any elevation, or showing the Sacrament to the people'. (The Pr. of Oblation followed without break in 1549, but with a full and stately act of commemoration

prefixed which is now omitted, though kept by *Am.*, see CANON, as above) *Am. adds.* Here may be sung an Hymn.]

¶ *ordered the Bread and Wine*] This will include adjusting the amount to the numbers intimated or observed since the offertory, if non-communicants have withdrawn.

¶ *break the bread before the people*] This act, which *must* be done openly, whether the North side or Eastward position is taken, is performed by those adopting the latter alternative with openness, readiness, and decency, by turning half or altogether round, retaining the Paten in the hands. Others raise the Bread and separate the two portions with a distinct gesture. The words should be said gravely and clearly, and the significant actions performed reverently and without hurry. The ceremony of ELEVATION is unlawful, but slight elevations are without authority practised in many chs. at the words, *Do this.* NO BOWING or making the SIGN OF THE CROSS have any authority here.

H2⁹—¶ 1 "Then shall the" 2 'Minister' "first receive the Communion in both kinds himself, and" then proceed to 3 "deliver" the same to the Bishops, Priests, and Deacons in like manner 4 " (if any be present) 4 and after " that "to the people" also in order, 'in' -to 'their hands,' all 5 meekly 'kneeling.' " And when he delivereth the " 6 'bread to any one,' " he shall say," 7

'The body of our Lord Jesus Christ, which was given for thee, preserve thy body 8 and soul unto everlasting life'. 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.'

¶ "And the Minister" 9 "that delivereth the cup" to any one, "shall say,"

'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy 10 body and soul unto everlasting life'. 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.' 11

12 ¶ If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at [13 *Our Saviour Christ in the same night, &c.*] for the blessing of the bread; and at [Likewise after Supper, &c.] for the blessing of the cup. 14

[1 1548 Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. 2 'Priest' 3 "next deliver it to other Ministers" 4 "that they may" 'be ready to' "help the chief Minister" 5 *Am.* devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. 6 'sacrament of the body of Christ' (and so 1548). 7 'to every one these words' (1548 *adds* following). 8, 1548 *om.* and soul 9 'delivering the sacrament of the blood, and giving every one to drink once and no more' 10, 1548 *om.* body and 11 'If there be a Deacon, or other Priest, then shall he follow with the Chalice: and as the Priest ministrerth the sacrament of the body (1548 the bread), so shall he (for more expedition) minister the sacrament of the blood (1548 the wine), in form before written [1548 *ends*]. In the Communion time the Clerks shall sing, *ii.* *O Lamb of God, that takest away the sins of the world: have mercy upon us. O Lamb of God. . . . Grant us thy peace.* Beginning as soon as the Priest doth receive the HC, and when the communion is ended, then shall the Clerks sing the Post-communion.

(22) Sentences of holy scripture to be said or sung every day one, after the HC, called the post-Communion. 12 1548 (last rubric) Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the altar, and reverently and decently prepare, and consecrate another, and so the third, or more, likewise beginning at these words, *Simili modo postquam coenatum est, and ending at these words, qui pro vobis et pro multis effundetur in remissionem peccatorum and without any levation or lifting up.* 13 *Am.* *All glory be to thee, Almighty God,* and ending with these words, *partakers of his most blessed body and blood.* 14 *Ir.* And when, by reason of numbers, it is inconvenient to address to each Communicant, separately, the words appointed to be said on delivering the Bread and the Cup, the words may, with the consent of the Ordinary, be said once to as many as shall together kneel for receiving the Communion at the Holy Table; provided that the words be said separately to any Communicant so desiring it. (cp. n. 11 above.)]

¶ *Then shall the Min. first receive*] He *must* receive, and that after only a moderate pause for private devotion, for which altar cards or supplementary books are not lawful. He may stand to administer to himself, and kneel on one or both knees bef. and aft. receiving each element, using the Words as printed; or he may stand or kneel throughout. *Agnus Dei* or a hymn may be sung by the choir here (cp. § 63) *during* the Communion.

¶ *in order*] When communicants are numerous, they should come up and return under unobtrusive direction. Administration may begin at either end (or both at once, if several Mins. are available), but the south was anciently preferred.

¶ *into their hands*] Not mouths. The plural may only refer to the communicants, but the use of both hands is to be recommended to communicants (see COMMUNION, MANNER OF).

¶ *all meekly kneeling*], unless, of course, infirmity requires standing or sitting.

¶ *to any one, he shall say*] The Words should be spoken audibly in a low voice, and not whispered. However many be the communicants, the Words may not be mutilated. To save time, three expedients are in various chs. adopted, none of which would, possibly, in spite of canon 21 ("the Min. shall deliver both the Bread and the Wine to each communicant severally"), be pronounced illegal: (1) administering to two at once (two chalices being used, and the words being said once only, or less preferably with repetition of *Take and eat this; Drink this*, on the analogy of Confirm. practice); (2) the first part of the words is said to a railful, and the second singly; (3) the entire formula is said to a railful, the administration taking place in silence (a plan which emphasises the mutual fellowship, but impairs the personal application).

H3¹—¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what 38. HC iii. remaineth of the consecrated Post-Communion. Elements, covering the same with a fair linen cloth.

¶ *reverently place*] Here and elsewhere care and order in disposing the vessels and their coverings, and an avoidance of any jerky or slovenly movements, are real helps to outward dignity and inward recollection. The mutual relations of the priest and assistant min. or mins. should be carefully settled (and, if necessary, rehearsed) beforehand.

H3²—¶ "Then shall the Priest say the Lords Prayer, the people repeating after him every Petition." 1 'Our Father. . . . And lead us not into temptation. 2 But deliver us from evil. For thine. . . ever. Amen.'

[1 (In 1549 the Lord's Pr. immediately followed the Pr. of Oblation and preceded the Confession.)

'Let us Pray. As our Saviour Christ hath commanded and taught us, we are bold to say'. 2 'The Answer'.]

¶ Then shall the Priest] by custom standing as before.

H3³—¶ 'After shall be said, as followeth.'
1 "O Lord and heavenly Father. . ."

[1 [In 1549 this immediately followed the Pr. of Consecration. For the opening, now altered, see CANON, § 2 55, cp. Am.]]

H3⁴—¶ 'Or this.' "Almighty and ever-living God, we most heartily thank thee, for that thou"⁵ "dost vouchsafe" "to feed us. . ."

[1 'Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying, *The Lord. . . Ans. And with. . . Let us Pray*'. 2 'hast vouchsafed' (*past tenses throughout*).]

¶ Or this] The second thanksgiving is appropriate on Saints' days, at special commemorations of the faithful departed, and with the sick (cp. First PB, n 7 n. 9).

H3⁵—¶ "Then"¹ 'shall be said or sung'; "Glory be to God on high,² and in earth. . ."³

¶ "Then the Priest"⁴ ('⁵or Bishop if he be present') "shall let them depart with this blessing. *The peace of God. . . Christ our Lord*" : *And the blessing . . . with you always*. 'Amen.'

[1 [In 1549 this came at the beginning, see above H2² n. 7. Note that the Priest begins, and the Clerks sing the rest.) 2 'The Clerks'. 3 (Perhaps to compensate for the triple Agnus no longer prescribed, an addition was made in 1552 of the words, '*Thou that takest away the sins of the world, have mercy upon us*.') 4 'turning him to the people' 5 Am. the 6 (1548 ends here). 7 'Then' ('To the which') "the people shall answer."]

¶ Then shall be said or sung] This is intended to be said by the Priest alone, or sung by the choir. This Amen is also printed wrongly in recent PBs. By custom, the people now join in (cp. § 88). The practice, once general, of standing for this hymn has much to recommend it.

¶ Let them depart] The additional ceremony of the ABLUTIONS (H5⁸) has been pronounced lawful at this point in the ch., or it may be carried out in the vestry. A hymn or *Nunc Dimittis* is often sung here.

H4¹—¶ "Collects² to be said after the Offertory, when there is no Communion, every such day one," 'or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by² the discretion of the Minister.'

[1 'Where there are no clerks, there the Priest shall say all things appointed here for them to sing. When the HC is celebrate on the work day, or in private houses: Then may be omitted, Gloria in excelsis, the Creed, the Homily, and the Exh. beginning *Dearly beloved &c.*' 2 Am. that may be said after the Collects either of M or EP or Communion, at]

¶ Collects] The wide discretion of the Min. here given is frequently overlooked. It gives an additional means of variation, and of marking a special intention.

H4²—"Assist us mercifully, O Lord, in. . ."

H4³—"O Alm. Lord, and everlasting God. . ."

H4⁴—"Grant, we beseech thee, Alm. God. . ."

H4⁵—"Prevent us, O Lord in. . ."

H4⁶—"Almighty God, the fountain of all. . ."

H4⁷—"Almighty God, who hast promised. . ."¹

[1 'For Rain' (see F10²). 'For Fair weather' (see F11).]

H5¹—¶ 'Upon the' Sundaies and other 'holy days (²if there be no² Communion shall be said all that is appointed at the Communion, until the end of³ the general Prayer (*For the whole state of Christs Church militant here in earth*) together with one or more of these Collects last before rehearsed,'⁴ concluding with the Blessing.⁵

[1 'Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing. And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest'. 2 Am. though there be no Sermon or 3 'the Homily concluding with' Am. the Gospel (om. to rehearsed). 4 'as occasion shall serve' 5 'Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest. And in such chapels annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their parish church'.]

¶ For this rule, see ANTE-COMMUNION.

H5²—¶ 'And there shall be no celebration of the Lords Supper, except there be a' ²convenient 'number to communicate with the Priest, according to his discretion.'

[1 *Ir. om. (Am. om. H5^{2.5} 7-9)*. 2 'good' (cp. H5¹ n. 5).]

¶ a convenient number] The obvious intention, that in all the larger parishes there should be more than the "three" of H5², has been disregarded, the terms not being precise.

H5³—¶ And 'if there be not above twenty persons in the Parish of discretion to receive the Communion; yet¹ there shall be no Communion, except ²four, or three at the least,² communicate with the Priest.

[1 *Ir. om.* 2 *Ir.* there be three, or two at the least, of the people to]

H5⁴—¶ 'And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.'²

[1 (Cp. § 112 below, and RITUAL LAW, § 29b.) 2 *Ir. adds*, On occasions sanctioned by the Ordinary, this Office may begin with the Coll., Ep., and Gospel.]

¶ Canon 24 makes the minimum four times a year.

H5⁵—¶ 'And to take away' all occasion of dissension, and ²superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such

as is usual to be eaten³; but the best and purest Wheat Bread that conveniently may be gotten.'

[1 1548. Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister and so distributed. (The rest as 1549 below.) 'For avoiding all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through this realm, after one sort and fashion; that is to say unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more by the discretion of the minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ'. 2 'the' 3 'at the table with other meats']

|| *it shall suffice* It is often stated as obvious that this only tolerates common bread as an alternative to unleavened bread; but R. P. Blakeney points out in his bk. on the PBs, 1870, p. 460, (1) that canon 20 requires "fine white bread"; (2) that "it is sufficient" in canon 25 admits no alternative; and (3) that the insertion in 1662 of "occasion of dissension" in the rubric (cp. 1549, when only *one* sort was allowed) requires common bread. And so the courts have decided (RITUAL LAW, Table I, 25).

H56—¶ 'And if any of the¹ Bread and Wine remain'² unconsecrated, 'the Curate shall have it to his own use': but if any remain of that which was consecrated, it shall not be carried out of the Church, but the³ Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

[1 *Am.* consecrated 2 *Am.* after the Communion (*om.* to consecrated) 3 *Am.* Min. and other communicants shall]

|| *immediately after the Blessing*] These words have been authoritatively interpreted as meaning that RESERVATION for any purpose is unlawful (see also ABLUTIONS).

H57—¶ 'The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.'³

[1 'And forasmuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures sufficient bread and wine for the holy Communion (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same) it is therefore ordered that in recompense of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour and price of the holy loaf (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy loaf'. 2 'and the Parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same, by order of their houses every Sunday'. 3 'Also that the receiving of the Sacrament of the blessed body and blood of Christ, may be most agreeable to the institution thereof, and to the usage of the primitive Church: In all Cathedral and Collegiate churches, there shall always some communicate with the

Priest that ministereth. And that the same may be also observed every where abroad in the country: Some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the priest: the which may be the better done, for that they know before, when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnise so high and holy mysteries, with all the suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him']

H58—¶ 'And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one.'² And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.'^{3, 4}

[1 'Furthermore, every man and woman to be bound to hear and be at the divine service, in the Parish church where they be resident, and there with devout prayer, or Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and rites, in this book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish church occupy themselves: upon proof thereof, by the Ecclesiastical laws of the Realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge (according to his discretion) seem convenient'. 2 'and shall also receive the Sacraments and other rites, according to the order in this book appointed'. 3 *It.* All Ministers shall exhort their people to communicate frequently. And every Parishioner shall from time to time be exhorted to contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him. 4 'And although it be read in ancient writers, that the people, many years past, received at the Priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary: Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversly abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths, at the Priest's hand']

|| *three times in the year*] This rule also establishes an obligation (cp. canon 21) that the Min. shall administer HC. "so often and at such times" as shall give due opportunity.

|| *yearly at Easter*] CP. EASTER OFFERINGS.

H59—¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

¶ *if they disagree* One dissentient can, therefore, force a reference to the Ordinary. Other collections are as the incumbent may appoint, but he will naturally consult wardens and others.

H⁶—(See under BLACK RUBRIC).

I—“The Ministration of ” ’ PUBLICK ‘
“BAPTISM” OF INFANTS “to be used in
the Church.”

I¹—¶ ¹ “The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other holy-days,² when the most number of people come together : as well for that the Congregation there present may testify the receiving of them that be newly baptised into the number of Christs Church ; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the ”³ vulgar “tongue. Nevertheless (if necessity so require) children ”⁴ may be baptised upon any other day.

[1 “It appeareth by ancient writers, that the Sacr. of Bapt. in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times it was openly ministered in the presence of all the congregation : Which custom (now being grown out of use) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be : Wherefore the people ”² *Am. adds* or Prayer-days and *om.* to vulgar tongue. ³ “English” ⁴ “ought” (“may”) “at all times” “to” “be baptised” “either at the Church or else” “at home.”]

¶ *(if necessity so require)* In poor parishes a good time is after the Wed. or Fri. Lit. or at Wed. EP (shortened).

I²—¶ And note, that there shall be for every male child to be baptised two Godfathers and one Godmother : and for every female one Godfather and two Godmothers.¹

[1 *Ir. adds.* Parents may be Sponsors for their own children. When three sponsors cannot be found, two shall suffice ; and if two cannot be found, one shall suffice.]

¶ Canon 29 reads : “(a) No parent shall be urged to be present, nor (b) be admitted to answer as Godfather for his own child ” ; and (c) every sponsor must have received HC. (a) is rightly disregarded ; (b) is often for good reason dispensed with ; and (c) might be more regularly insisted upon. If the names and addresses of sponsors were required in advance, good work might be done in visitation.

I³—¶ “When there are children to be baptised,¹ the Parents² shall give knowledge thereof³ over night, or in the morning,³ before the beginning of ⁴ ‘morning Prayer’ to the Curate. And then the Godfathers and Godmothers, and the People, with the Children must be ready at the ⁵ ‘Font,’⁶ either immediately after the last ⁷ ‘Lesson at Morning Prayer,’ or else immediately after the last ⁸ ‘Lesson at Evening Prayer,’⁹ as the ¹⁰ Curate¹¹ by his discretion shall appoint.”¹²

[1 “upon the Sunday or holy-day” ² *Am.* or sponsors ³ *Am. and Ir. om.* ⁴ ‘Matins’ ⁵ ‘church door’ ⁶ *Ir.* at M or EP (*om. below*). ⁷ ‘canticle at Matins’ ⁸ ‘canticle at Evensong’ ⁹ *Ir.* or else

after the third coll. ¹⁰ *Am.* Minister ¹¹ *Ir. om.* ¹² *Ir.* or at such other time as the ordinary shall approve.]

¶ *immediately* In a large ch. it is expedient to defer the procession to the font till after the first thanksgiving. Then choir, clergy, and friends can move during a hymn, and return during *Nunc Dimittis*.

¶ *after the last Lesson* Cp. REVISION of PB., § 8 (e).

¶ *by his discretion* Presumably expressed in some standing notice (cp. canon 68 against refusal or delay).

I²—“And ¹ the ² ‘Priest’ coming to the Font (which is then to be filled with pure water) and “standing there” “shall”³ say. *Hath this child been already “baptised, or no”?*

[1 “then, standing there” ² *Am.* Minister ³ “ask whether the children be”]

¶ *the Priest* A Deacon may baptise “in the absence of the Priest” (r¹¹), but that absence should be wilful. There is no authority for any vesture other than surplice, scarf or tippet, and hood, and Baptism.

¶ *then to be filled* “Then” might mean “by that time,” but is better taken as “at that time,” if a decent ewer is available. An ample quantity is implied, in the Font itself.

¶ The names, and (in the case of a single child) the sex, are best clearly ascertained beforehand to avoid mistakes.

I²—¶ “If they answer, *No* : Then shall the ¹ ‘Priest’² proceed as followeth. “*Dearly beloved, forasmuch as all men. . .*”

[1 *Am.* Min. proceed as followeth, the people all standing until the Lord’s Pr. ² “say thus” ³ (1549. Exh. revised.)]

I²—¶ “Then shall the Priest say. *Let us pray. Almighty and everlasting God, who of thy. . .*” (Revised in 1662).¹

[1 ¶ Here shall the Priest ask what shall be the name of the child, and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child’s forehead and breast, saying, ¶ *N. Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully. . .* (as I64). And this he shall do and say to as many children as be present to be baptised, one after another.]

¶ The people kneel, the Priest stands, as implied by I3¹,²

I²—¹ “*Almighty and immortal God, the aid of. . .*”²

[1 *Am.* Or this. ² Then let the Priest looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.]

I³—¶ “Then ¹ shall” the people stand up, and “the Priest” shall “say,”² “Hear”³ “the words of” “the Gospel, written by Saint Mark,” “in the tenth chapter, at the thirteenth verse. S. Mark x. I3⁴.”

[1 *Am.* The Min. shall say as followeth, or else shall pass immediately to the questions addressed to the Sponsors. But *Note*, that in every church.

the intermediate parts of the service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism. 2' *The Lord be . . . The People. And with . . . The Minister.* 3' now' 4] (From Great Bible till 1662.)

¶ Custom does not sanction the use of the doxologies bef. and aft. the Gospel, but analogy might justify it.

I3²—¶ "After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel. *Beloved, ye hear in this Gospel the words. . .*"¹

[1' *and say the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.* Here the Minister, with the Godfathers, Godmothers, and people present, shall say, ¶ *Our Father, which art in heaven, hallowed be thy name, &c.* And then shall say openly, *I believe in God the Father Almighty, &c.* The Priest shall add also this prayer.]

I3²—¶ *Almighty and everlasting God, heavenly* . . .¹

[1' Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the church toward the font, say, *The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.*]

¶ The people, by a not understanding custom, usually join in, though not required or intended to do so. cp. § 88.

I4¹—¶ "Then¹ shall the Priest speak unto the Godfathers and Godmothers on this wise. 2' *Dearly "beloved," "ye have brought this child. . .*"³

[1' standing at the font the Priest shall' 2' *Well beloved friends*" 3' *forsake*" for renounce. *Am. adds,* The Min. shall then demand of the sponsors as followeth, the questions being considered as addressed to them severally, and the Answers to be made accordingly.

¶ Here and elsewhere what is said to the sponsors should be said in a lower tone, but clearly, and so as to be audible by the people.

¶ *Ans.* The Priest should pause till each sponsor has answered, and should provide that all have PBs or Office books open at the right place.

I4²—¶ *I demand therefore, "Dost thou" in the name of this child renounce* 2' *"the devil and all his works,"* 3' *the vain pomp and glory of the world, with all covetous desires of the same,"* 3' and *"the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"* *Ans. I "renounce* 2' *"them" "all."*⁵

[1' "Then shall the Priest demand of the" 'child (which shall be first baptised)' [Godfathers and Godmothers'] "these questions following": 'first naming the child, and saying' 2' *forsake*" 3' *Ans. I forsake them.* Min. *Dost thou forsake* [twice] 4' *Am. sinful.* 5' *Am. adds, and, by God's help, will endeavour not to follow nor be led by them.*]

I4³—¶ Min. *Dost thou believe*¹ *in God the Father Almighty, maker of heaven and earth" ?* 2' *And "in Jesus Christ his only begotten. . . quick and the dead?"* 3' *And "dost thou believe in the holy Ghost. . . the resurrection of the flesh; and everlasting life after death?"* *Ans. "All this" "I" "stedfastly" "believe."*

[1' *Am.* all the Articles of the Christian Faith, as contained in the Apostles' Creed 2' *Ans. I believe.*

Min. *Dost thou believe' 3' Dost thou believe this? Ans. I believe.* 4' *Am., I do.]*

I4⁴—¶ Min. *Will thou be baptised" 'in this faith'?* *Ans. 2' That is my desire.'*

[1' Min. *What dost thou desire?* *Ans. Baptism.* 2' *I will'.]*

I4⁵—¶ Min. *Will thou then obediently keep God's holy will and commandments, and walk in the same all the dayes of thy life?* *Ans. I will.*¹

[1' *Am. adds, By God's help.]*

I5¹—¶ "Then shall the¹ Priest say,' 2' *O Merciful God, grant that the old Adam. . . Grant that all carnal affections. . . Grant that he may have power. . . Grant that whosoever. . .*

[1' *Am. Min. 2* (4 out of 8 prs. used in 1549 PB at benediction of the Font, see below I19 n. 6, and BAPTISMAL OFFICES.)]

¶ All remain standing for these prayers.

I5²—¶ *"Almighty everlasting God. . . Regard, we beseech thee, the supplications of thy congregation"; sanctify this water to the mystical washing away of sin: "and grant that" 2* this child now to be "baptised" therein, "may receive. . ."

[1' (Last pr. at benediction of the Font in 1549 see I19). 2' "all thy servants which shall be baptised in this water"]

¶ *sanctify this water* To make the SIGN of the CROSS in or over the water will, by the Lincoln Judgment, constitute an additional, and illegal, ceremony; but the outstretched hand is unobjectionable, as merely indicative and subsidiary to the rite.

I6¹—¶ "Then the¹ Priest shall take the child into his hands, and" 2' shall say to the Godfathers and Godmothers, *Name this child.*

[1' *Am. Min. 2* "ask the Name"]

¶ *shall take the child* its head being moved from the sponsor's right, to his left, arm. He holds each child till after I6⁴. A big child may be treated as an adult, j6¹.

I6²—¶ "And" then "naming it" after them (1' if they shall 2' certify him that the child may well endure it) "he shall dip it in the water" 3' discreetly⁴ and warily,⁵ saying. *N. I baptise thee. . .*

[1' *Am. om. 2 Ir.* desire it, and he shall be certified 3' thrice. First dipping the right side: second, the left side: the third time dipping the face toward the font: "so it be discreetly and warily done." 4' *Am.* or shall pour water upon it, 5' *Ir.* otherwise it shall suffice to pour water upon it, saying always.]

¶ *dip it* If understood as "immerse" (cp. I6⁴, n. 2 *Am.*), a loose woollen dress is needed, and the child may be dried and dressed during a hymn; but if taken as obeyed by dipping the head, cap and cloak merely need, as usual, to be removed.

I6³—¶ But if they certify, that 1' "the child is weak, it shall suffice to pour water upon it, saying the foresaid words, *N. I baptise thee. . .*"^{2, 3}

[1' "And if" (see also above n. 4, 5). 2' Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the Chrism; and say, *Take this white vesture for a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto thee; and for a*

sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen'. 3 Then the Priest shall anoint the infant upon the head, saying, *Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins : he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.* When there are many to be baptised, this order of demanding, baptising, putting on the Chrism, and anointing, shall be used severally with every child : those that be first baptised departing from the font, and remaining in some convenient place within the Church until all be baptised. At the last end, the Priest, calling the Godfathers and Godmothers together, shall say this short Exhortation following :

¶ If they certify] The dress of the child usually furnishes a virtual certificate.

¶ Trine immersion is no longer ordered, but three acts of pouring, as the three Persons are named, are customary in many chs. The water must in any case be poured, not sprinkled merely. A vessel, not too shallow, may be conveniently used, but is not ordered. A napkin may be at hand to wipe the head of the child.

164—¶ 'Then the Priest shall' say, 'We receive this child into the congregation of Christ's flock, † and do sign him. . . .'

† Here the Priest shall make a cross upon the child's forehead.

1 'make a cross upon the child's forehead, saying' (cp. 12³ n.1). 2 *Am. adds.* If those who present the infant shall desire the sign of the cross to be omitted, although the Ch. knoweth no worthy cause of scruple concerning the same, yet, in that case, the Min. may omit that part of the above which followeth the Immersion, or the pouring of water on the Infant.]

¶ shall say] Solemnly, and preferably by heart. In any case, the book should be so placed, or held by Verger or Clerk, that it is not injured by the water.

¶ shall make a cross] The old rule was to use the thumb without water. (The child is now usually given back at this point, ct. 16³ n. 2.)

171—¶ 'Then shall the Priest say, 'Seeing now, dearly beloved brethren, that' this child is 'regenerate. . . .'

[1 *Am. Minister.* 2 'these children are' (and so on).]

172—¶ 'Then shall be said,' all kneeling, 'Our Father which art in heaven'; 'Hallowed. . . . But deliver us from evil. Amen.

[1 '&c.']

¶ all kneeling] The Priest is included, if we may judge from 18¹, "all standing up," ct. 13¹. "Then shall the people stand up."

173—¶ 'Then shall the Priest say, We yield thee hearty thanks. . . .'

[1 *Am. Minister.*]

181—¶ 'Then all standing up, "the Priest" shall say' to "the Godfathers and Godmothers" "this exhortation following. Forasmuch as" this child hath "promised. . . ."

[1 "At the last end the Priest, calling the Godfathers. . . together shall say" 2 "these children have"

182—¶ 'Then shall he adde and say, Ye are to take care that this child "be brought to the Bishop. . . ."

[1 "The Min. shall command that" 'the chrismos be brought to the Ch. and delivered to the Priests

after the accustomed manner, at the purification of the mother of every child; and that" "the children be brought to the Bp." (the rest in substance as the Exh.) and so let the congregation depart in the name of the Lord.' 2 ¶ 'Note, that if the number of children to be baptised, and multitude of people present, be so great that they cannot conveniently stand at the church door; then let them stand within the church, in some convenient place, nigh unto the church door; and there all things be said and done, appointed to be said and done at the church door.']

¶ If during EP, *Nunc Dimittis* may be sung during return to chancel, and the register filled up immediately after service. If otherwise, the service may be closed with a Coll. (H4^{2,3} or 5), and a commendatory Benediction (N5⁵ . . . we commit this child; the Lord bless him. . . .). A parent or sponsor should attend the registration forthwith in the vestry, and the date of birth may with advantage also be entered. Commemorative or explanatory cards or papers may often with advantage be given away, with a word of earnest and sympathetic counsel. A subsequent visit may also be desirable.

191—*It is certain by Gods word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved.*

192—*To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it may be seen in the 30th Canon, first published in the year 1604.*

110—¹ The Ministration of "PRIVATE" BAPTISM of Children "in 40. Private Houses."

1 "Of them that be baptised in Private Houses in time of necessity."

110¹—¶ "The 1 Curates" of every Parish "shall often admonish the people, that they deferre not the Baptism of" 2 their children "longer than the" 3 first or second "Sunday next after" their birth, "or other holy-day" falling between, "unless upon a great and reasonable cause, to be approved by the Curate."

[1 "Pastors and" 2 "infants any longer than the Sunday or other holy-day next after the child be born, unless" 3 *Ir.* third or fourth]

¶ a great and reasonable cause] The presence of the mother is now commonly regarded as such, contrary to the older practice witnessed by this rubric and m16 n. 2 (the chrism to be delivered at the churching, which now commonly takes place before the christening).

110²—¶ "And also they shall warn them, that without" like "great cause and necessity they" 1 procure not their "children" to be "baptise'd" "at home in their houses." 2 But "when need shall compel them so to do," 3 then "Baptism shall be administered "on this fashion."

[1 "baptise not children" 2 "and when great" 3 "that then they minister it"]

110³—¶ "First let" the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with "them that are present call upon God, and say the Lords Prayer," 2 and so many of the 3 Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer.

[1 "for his grace" 2 "if the time will suffer" 3 *Ir.* other prs.

¶ any other lawful Min.] A Deacon, or, in extreme necessity, a lay person of either sex (LAY BAPTISM), may

baptise. Midwives and nurses may be instructed how to act. Under I19 the matter and form only are noted as "essential parts." The Order may be: Lord's Pr., I 2 4, I 5 1-5 (the last in any case), I11 1-2, conclusion as noted under I 8 2]].

I11 1—"And then, 1 the child" being named by some one that is present, the minister shall "pour water upon" it, "saying these words; N. I baptise thee. . . ."

[1 "one of them shall name the child, and dip him in the water, or pour water upon him"]

¶ The particulars should be written down on the spot and entered in the register, the same day if possible; and the parents should be instructed to bring the child to be received as next ordered, with sponsors as in other cases.

I11 2—¶ Then 1 all kneeling down, the Minister shall give thanks unto God, and say, *We yield thee hearty thanks. . . .* (as I7 3).

[1 *Am. om.* all kneeling down]

I12 1—¶ "And let them not doubt, but that the child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again. 1 Yet nevertheless, if the child which is after this sort Baptised, do afterward live, it is expedient that it be brought into the Church, to the intent that" 2 "if the Minister of the same Parish did himself Baptise that Child, the Congregation may be certified of the true form of Baptism, by him privately before used 3: In which case he shall say thus, *I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptised this child.* 4

[1 "in the Ch. But yet" 2 (see I12 2 n. 2 for continuation of older form. The present was in the main adopted in 1604). 3 1604 ends. 4 *Am.* who is now by Bapt. incorporated into the Christian Ch.: for our Lord Jesus Christ. . . . (as I12 3).]

I12 2—¶ But if the child were baptised by any other lawful Minister; then the Minister 1 of the Parish where the child was born or christened, shall 2 "examine and try whether 3 the child be lawfully baptised, or no." In which case, 4 "if those that bring any child to the Church, do answer that" the same child 5 "is already baptised, then shall the" 6 Minister "examine them further," saying, "*By whom 7 was this child baptised? Who was present when 8 this child was baptised?*" 9 *Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you, "With 10 what matter" 11 was this "child" baptised? "With what words 7 was this child baptised?" 12*

[1 *Ir.* who receiveth the child 2 (contd. from I12 1 n. 2) "to the intent that the Priest may" 3 *Am.* the same hath been lawfully done (*om.* to I12 3) 4 "And" 5 "he" 6 "Priest" 7 "the child was" 8 "the" 9 "whether they called upon God for grace and succour in that necessity." 10 "what thing or" 11 "they did baptise the" 12 "whether they think the child to be lawfully and perfectly baptised?"]

¶ I12 3—¶ "And if the Minister shall" find 1 by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall

receive him as one of the flock of true Christian people, saying thus, *I Certifie you, that in this case 2 all is well done, and according unto due order, concerning the baptising of this child, 3 who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort 4 on this wise.*

[1 "prove" 2 "ye have done well" 3 (*Am.* as I12 1 n. 4). 4 *Am.* ends.

I13 1—¶ S. Mark 10 13. *They brought young children to Christ. . . .*

[1 *Am.* Hear the words. . . . (as I3 1).]

I13 2—¶ "After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel. *Beloved, ye hear in this Gospel. . . . and say the Prayer which the Lord himself taught" 1 us. "Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come." 2 Thy. . . .*

[1 "and in declaration of our faith, let us also recite the arts. contained in our Creed. Here the Min. with Godfathers. . . shall say," 2 "&c." *Ir.* transfers Lord's Pr. to follow I17 1, cp. I7 2.]

I13 2—¶ *Almighty and everlasting God, heavenly . . .*

I14 1—¶ "Then shall 1 the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say." 2

1 they say the Creed, and then the Priest shall demand 2 I14 2-4 = I4 2, 3, 5 (slight variations in I52).

¶ Then shall the Priest demand the name . . . This direction, through the rubrics being in small type, is liable to be neglected.

I16—¶ 1 Then the Priest shall say, *We receive this child. . . .*

[1 (In 1549 the order for the Chrisom follows, as I6 3 n. 2. But the order for unction, n. 3, is omitted. Also till 1662 there was no order to use the sign of the cross with privately baptised children.)]

I17 1—¶ Then shall the Priest say, *Seeing now, dearly beloved brethren. . . .* 1

[1 *Ir.* transfers Lord's Pr. to this place, as I7 2.]

¶ It is customary and seemly for the Priest to take the child into his arms, but he must be very careful not by inadvertence to re-baptise it, if the service be combined as provided by I19 n. 5.

I17 2—¶ 1 Then shall the Priest say, *We yield thee most hearty thanks. . . .*

[1 "Let us Pray, Almighty and everlasting God, heavenly Father, we give thee humble thanks. . . ." (as I3 3).]

I18—¶ "Then" all standing up, "the Minister shall make this exhortation to the Godfathers and Godmothers. *Forasmuch as this child. . . .*" 1

[1 *Am.* and *Ir.* add here I 8 2.

I19—¶ "But if they which bring the infant 1 to the Church do make" such 2 "uncertain answers" to the Priest's questions, "as that it

cannot appear that the child was baptised with water, In the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) ³ "then let the Priest baptise" ⁴ it in the form before appointed for Publick Baptism of infants; "saving that at the dipping of the child in the Font, he shall use this form of words. *If thou art not already baptised, N. I baptise thee In the Name. . .* ^{5, 6}

[¹ "infants" ² "an uncertain answer" ³ "and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind (as oftentimes it chanceth)" ⁴ "him in form above, written concerning Publick Bapt." ⁵ *Am. adds*, If infant Bapt., and the receiving of infants baptised in private, are to be at the same time, the Min. may make the Questions to the Sponsors, and the succeeding Prs., serve for both. And again, after the Immersion, or the pouring of water, and the receiving into the Ch., the Min. may use the remainder of the service for both. *Pr.* If a child that has been already baptised be brought to the Ch. at the same time with a child that is to be baptised, the Min., having inquired concerning the sufficiency of the Bapt., and having certified the same, shall read all that is appointed for the Publick Baptism of Infants until he have baptised and signed the child that has not been baptised; and he shall then call upon the Godfathers and Godmothers of the Child that has been already baptised to make answer in his behalf, as here described, save that he shall not again recite the Apostles' Creed, but say, *Dost thou believe all the Arts. of the Christian Faith as set forth in the Apostles' Creed?* The Min., having then signed the Child according to the form appointed above, shall proceed with the remainder of the Order for Publick Bapt. of Infants, beginning with the words, *Seeing now, dearly beloved, &c. . .* ⁶ (In 1549 a Form for Benediction of the Font followed:)

The water in the font shall be changed every month once at least, and afore any child be baptised in the water so changed, the Priest shall say at the font these prayers following.

'O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptised in the river of Jordan, the Holy Ghost came down in likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptised therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.'

"O merciful God, grant that the old Adam, in" 'them that shall be baptised in this fountain,' "may be so buried, that the new man may be raised up again. Amen."

"Grant that all carnal affections may die in them; and that all things, belonging to the Spirit, may live and grow in them. Amen."

"Grant" 'to all them which at this fountain forsake the devil and all his works': "that they may have power and strength to have victory and to triumph against" 'him', "the world, and the flesh. Amen."

'Whosoever shall confess thee, O Lord: recognise him also in thy kingdom. Amen'.

'Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen'.

'Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen'.

'Grant that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, O Lord, which art everlasting treasure. Amen'.

"Grant that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen."

'The Lord be with you.

Answer. And with thy spirit'.

"Almighty everliving God, whose most dearly beloved Son. . ." (see I5⁶ and n. 2 there.)]

J—¹ The Ministration of *BAPTISM* to SUCH AS ARE OF RIPER YEARS, and able to answer for themselves.

[1 (Sections in I and J which correspond have the same numbering. The whole service was added 1662.)]

[[*Riper years*] Not necessarily adults, but children old enough to be presented without delay for Confirmation (cp. J9¹).

J1—¶ When any such persons as are of riper years are to be baptised, timely notice shall be given to the ¹ Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons ¹; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

[1 *Am.* Minister (om.—persons)]

[[*notice . . . to the Bp., and whom he shall appoint*] The friends are to give the notice, and in most dioceses the incumbent is recognised tacitly as the person appointed by the Bp. to receive it.

[[*a week before at the least*] Except in an emergency, a much longer time is usually desirable (1) for the examination as to knowledge, and (2) for the guided self-preparation of heart and will.

J2—¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the ² Curate in his discretion shall think fit.

[1 *Am.* or Prayer-day 2 *Am.* Minister]

[[*found fit*] The Bp. (or his deputy, the incumbent) has a judicial, not an arbitrary, discretion.

[[*Godparents are required as witnesses.*

[[*Sunday or Holy-day*] No option is given; but the rule is not always kept, and Wed. EP, with none but earnest people present, would appear a fit time. Shyness will be forgotten if it be shown that "the people being assembled" will pray for the baptised, and be edified by their profession and sacramental incorporation into the Church.

J2—¶ And standing there, the Priest shall ¹ ask whether any of the persons here presented be baptised or no: If they shall answer, *No*: then shall the ² Priest say thus,

[1 *Am.* as J2¹⁻². 2 *Am.* Min. (the People all standing until the Lord's Pr.) proceed as followeth.

[[*The Priest*] Not a Deacon in this case.

J2²—*Dearly beloved; Forasmuch as all men. . .*

J2²—¶ Then ¹ shall the Priest say, *Let us pray.* ¶ And here all the Congregation shall kneel.) ² *Alm. and ev. God, who of thy great mercy.* . . . (as I2³, but sanctify [the element of³] water).

[1 *Ir.* the people kneeling, the Priest shall say. 2 *Am.* and *Ir. om.* (see above). 3 *Am. om. addition.*]

¶ [all the Congregation shall kneel] Not the Priest.

J2⁴—¶ *Alm. and im. God, the aid.* . . . (as I2⁴ but [and] as thou hast promised; *Am.* and *Ir. om.* and).

J3¹—¶ Then ¹ shall the people stand up, and the Priest shall say, *Hear the words of the Gospel.* . . . S. John 3, 1. *There was a man of the Pharisees, named Nicodemus.* . . .

[1 *Am.* the Min. shall say,]

J3²—¶ After which he shall say this exhortation following. *Beloved, ye hear in this Gospel the express words.* . . . let us . . . give thanks to him and say,¹ *Alm. and ev. God, heavenly Father.* . . .

[1 *Ir.* (to be said by the Min. and People).]

¶ [and say] For the custom of joint recitation, cp. I3³.

J4¹—¶ Then the ¹Priest shall speak to the persons to be baptised on this wise. *Well-beloved, who are come hither.* . . .

[1 *Am.* Minister.]

J4²—¶ ¹ Then shall the Priest demand of each of the persons to be baptised severally these questions following. Question. *Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?* Ans. *I renounce them all.*³

[1 (*Am.* modifies as I4¹ n. 3). 2 *Am.* sinful. 3 (*Am.* adds as I4² n. 5).]

J4³—¶ Question. *Dost thou believe² in God* . . . Ans. *All this I stedfastly believe.*

[1 *Am.* Minister. 2 (*Am.* as I4³ n. 1). 3 *Am.* I do.]

J4⁴—¶ Question. *Wilt thou be baptised in this faith?* Ans. *That is my desire.*

J4⁵—¶ Question.—*Wilt thou then obediently keep.* . . . Ans. *I will¹ endeavour so to do, God being my helper.*

[1 *Am.* by God's help (*Ends.*)]

J5¹⁻⁵ = I5¹⁻⁵ (with plur. for sing. and persons for children).

[1 *Am.* Minister.]

J6¹—¶ Then shall the Priest take each person to be baptised by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying, *N. I baptise thee.* . . .

¶ [placing him conveniently] A hassock or stool may be required, especially if it be proposed to dip the head, in which case the font should be full. The Priest will retain the hand for the reception, applying the napkin after the Baptism.

J6⁴—¶ Then shall the Priest say, *We receive this person.* . . .

J7¹—¶ Then shall the Priest say, *Seein now.* . . .

J7²—¶ Then shall be said the Lords Prayer, all kneeling. *Our Father.* . . . from evil Amen.

J7³—¶ *We yield thee humble thanks.* . . .

1 *Ir.* Then shall the Priest say,

J8¹—¶ Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first. *Forasmuch as these persons have promised.* . . .

J8²—¶ (¶ And then, speaking to the ¹ new baptised persons, he shall proceed, and say) *And as for you, who have now.* . . .³

[1 *Am.* om. new 2 (*Ir.* repeats I19, suitably modified, here). *Am. adds.* If there be reasonable doubt concerning the baptism of any person, such person may be baptised in the manner herein appointed; saving that, at the immersion or the pouring of water the Min. shall use this form of words, *If thou art not already baptised.* . . .]

¶ The service should not properly be used separately, but, if for urgent reasons it be so used, it may be concluded as noted under I8³].

J9¹—¶ It is expedient that every person thus baptised should be confirmed by the Bishop¹ so soon after his Baptism as conveniently may be²; that so he may be admitted to the holy Communion.³

[1 *Ir.* and receive the HC. 2 *Ir.* (*ends.*) 3 *Ir.* ¶ Upon great and urgent cause, persons of riper years may be baptised in private; and then the Priest shall proceed, as in the Private Bapt. of Infants, with such changes as the age of the person to be baptised requires. *Am.* ¶ Whereas necessity may require the baptising of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case, and a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exh., *Well beloved, etc.*, instead of these words, *come hither desiring*, shall be inserted this word *desirous*. And in case of great necessity, the Min. may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.]

¶ The candidate for Bapt. may conveniently follow the course of instruction and preparation for Confirmation, if such be in progress.

J9²—¶ If any persons not baptised in their infancy shall be brought to be baptised before they come to years of discretion to answer for themselves; it may suffice to use the Office for Public Baptism of infants, or (in case of extreme danger) the Office for Private Baptism, onely changing the word (*Infant*) for (*Child* or *Person*) as occasion requireth.¹

[1 *Am.* ¶ If there be occasion for the Office of Infant Bapt. and that of Adults at the same time, the Min. shall use the exh. and one of the prs. next following in the Office for Adults; only, in the exh. and pr. after the words *these Persons* and *these thy Servants*, adding and *these Infants*. Then the Min. shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the pr. shall be as in this Service; only, after the words, *these thy Servants*, shall be added and *these Infants*. After which the remaining part of each service shall be used, first for Adults, and lastly that for Infants.]

K—“ A Catechism, that is to say, an Instruction to be learned of every² person, before he be brought to be con-
42. Catechism. firmed² by “ the Bishop.”

[1 (Till 1662 the Cat. came under the next section L, following the opening rubrics which are now replaced by the exh.) 2 “child” 3 “of”]

[[See further, CATECHISM (REVISION OF), where much is included in the revised draft, which needs to be catechised into the children in any case.

K1—“ Question. What is your name? Ans. N or M . . . ”⁴

[1 (Note that *Am.* replaces *Godfathers* and *Godmothers* in K1 by *sponsors*.)]

K2—“ Catechist. Rehearse the Articles of thy belief. Ans. I Believe in God. . . . ”

K3—“ Question. You said. . . . Tell me how many there be? Ans. Ten. . . . ”

K3²—“ Question. Which be they? ” ‘ The same which God spake. . . . I. “ Thou shalt have none other Gods, but me. II. Thou shalt not make to thy self. . . . nor worship them.” ‘ For I. . . . and keep my commandments.’ ‘ III. Thou shalt not take. . . . in vain.’ ‘ for the Lord. . . . in vain.’ ‘ IV. Remember that thou keep holy the Sabbath day.’ ‘ Six dayes. . . . and hallowed it.’ ‘ V. Honour thy father and thy mother,’ ‘ that thy dayes. . . . giveth thee.’ . . . ‘ VI. Thou shalt do no murder. VII. Thou shalt not commit adultery. VIII. Thou shalt not steal. IX. Thou shalt not bear false witness against thy neighbour. X.’ ‘ Thou shalt not covet thy neighbours house,’ ‘ thou shalt not covet thy neighbours wife. . . . that is his.’ . . .

K4—“ Catechist. My good¹ child, “ know this. . . . say the Lords Prayer.” . .

[1 “ Son ”]

K5—“ Question. How many Sacraments . . .

[1 (K5 first in 1604).]

K5¹⁰—“ What is the inward part, or thing signified? Ans. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.¹ . . .

Ir. adds, Q. *After what manner are the body and blood of Christ taken and received in the Lord's Supper. A. Only after a heavenly and spiritual manner: and the mean whereby they are taken and received is Faith.*

K6—“ The¹ Curate of every Parish shall² be³ diligently⁴ “ upon Sunday ” and “ Holydayes,”⁵ after the second Lesson at EP “ openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.”

[1 *Am.* Minister 2 ‘or some other at his appointment’ ‘once in 6 wks. at the least upon warning by him given’ (cp. 2) 3 ‘upon some Sun. or holy-day’ “ half an hour before Evensong ” 4 *Ir.* at such times as he shall think convenient, instruct and examine the children of his Parish in this catechism ; and 5 *Am.* or on some other convenient occasions, openly in the church, instruct or . . . *Ir.* or at such other times as may be convenient he may, with the approval of the ordinary, openly. . . .]

[[Though the threat of excommunication for neglect is not repeated from canon 59, the Curate is bound, by himself or deputy, to carry this out in spirit ; and he may, in many chs. with edification, fulfil the letter, if he pick his groups carefully, give a pithy instruction on one point, and examine in Parts 1 to 5 on Suns. 1 to 5 in each month, prefacing Parts 1 and 5 with the expanded title in CATECHISM (REVISION OF), and Parts 2-4 with : Q. What were your Godparents told about your training? A. That I was to learn the Creed, Ten Comts., and Lord's Pr., and be virtuously brought up to lead a godly and a Christian life. (The time noted in the canon is “ bef. EP for half an hour or more.”)

K6²—“ And all Fathers, Mothers, Masters and² Dames, shall cause their children, servants and² prentices (which³ ‘ have not learned their Catechism’ “ to come to the Church at the ” ‘ time ’ “ appointed, and obediently to hear, and be ordered by the⁵ Curate, until such time as they have learned all that is here appointed for them to learn.”

[1 *Am.* & *Ir.* mistresses 2 *Am.* apprentices, who *Ir.* apprentices to come to such instruction at the time appointed 3 ‘are not yet confirmed’ 4 ‘day’ 5 *Am.* Minister.]

[[This rubric may be read once or twice when notice is given of a Confirmation, or printed in the parish magazine.

[[until such time] It has been suggested that a certificate of proficiency should be given when the instructional element in PREPARATION is over, and that a separate devotional course of training and self-preparation be interposed bef. Confirm. (cp. under J1 1).

K6³—“ So soon as Children are come to a competent age, and can say¹ in their Mother tongue¹ the Creed, the Lords Prayer, and the ten Commandments ; and² also can answer to the other questions of this short Catechism ; they shall be brought to the Bp. ²And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

[1 *Am.* om. 2 *Ir.* are further instructed in this Cat. (cp. 18²). 3 *Am* & *Ir.* om.]

[[a competent age] Cp. “ children ” in next rubric and Exh. following, and see CONFIRMATION, § 6.

[[A Godfather] This need not be one of the Bapt. sponsors. A system of sponsorship may be organised, e.g., by C.E.M.S., and G.F.S.

K6⁴—“ And whensoever the Bp. shall give knowledge for children to be brought¹ unto him¹ “ for their Confirmation, the² Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all³ such persons within his Parish, as he shall think fit to be presented to the Bp. to be confirmed. ⁴And, if the Bp. approve of them, he shall confirm them in manner following.

[1 “ afore him to any convenient place ” 2 *Am.* Minister 3 “ those children of his parish which can say the articles of their faith, the Lord's Pr., and the 10 Commandments. And also how many of them can answer to the other questions contained in this Cat.” 4 *Am.* om.]

[[all such . . . as he shall think fit] The direction to withhold or present is unlimited in terms, but must be exercised judicially: i.e., the Curate may not impose private or party standards of doctrine, morals, or devotion, but should solemnly throw the responsibility of a sincere choice on those who do not violate the clearly expressed requirements of the Church.

[[if the Bp. approve] The Bp.'s discretion is also absolute, and is properly exercised in fixing an ordinary standarde of age, or level of instruction, though he can hardly refuse to consider reasonable grounds for exceptions.

1.—The Order of "CONFIRMATION,"² or laying on of hands upon those that are baptised and come to years of discretion.

43. The Order of Confirmation.

[1 r604 The Order. . . hands upon children baptised and able to render an account of their faith according to the Catechism following. 2 "wherein is contained a catechism for children."]]

[[years of discretion] See above on "competent age."

L1—¶ Upon the day appointed all that are to be then confirmed, being placed, and standing in order before the Bishop¹; he (or some other Minister appointed by him)² shall read this Preface following.³

[1 *Am.* sitting in his chair near to the Holy Table 2 *Am.* may 3 *Am.* the people standing until the Lord's Pr. (Note, that the Preface was till 1662 a series of rubrics, not ordered to be read.)]

[[standing in order] It is convenient to fix the order of places beforehand, so that relatives or friends may go up in pairs.

[[this Preface] Usually preceded by a hymn, which should embody pr. for the Holy Spirit, and be set to a well-known tune. Most Bps. issue a paper of instructions for guidance of incumbents, and a full and critical discussion is to be found in Dearmer, *PH* (?), pp. 450-464.

L1—*"To the end that Confirmation may be ministered to the more edifying of such as shall receive it,"*¹ *"the Church hath thought good to order, "That none hereafter shall be Confirmed, but such as can say"*² *the Creed, "the Lord's Prayer, and the ten Commandments; and can also answer to such" other "questions,"*³ *as in the "short Catechism"*⁴ *are contained: Which "Order is very convenient to be observed,"*⁵ *to the end, "that children" being now "come to the years of discretion, and" having "learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and*⁶ *consent openly before the Church ratifie and"*⁷ *confirm "the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe*⁸ *such things as they by their own" confession have assented unto."*¹⁰

[1 (according to St. Paul's doctrine, who teacheth that all things should be done in the ch. to the edification of the same) it is thought good" 2 "in their mother tongue the articles of the faith" 3 "of this" 4 "as the Bp. (or such as he shall appoint) shall by his discretion appose them in. And this 5 "for divers considerations ¶ First, that when children come. . . and have learned. . . they may then. . ." 6 "with their own" 7 "confess" 8 "and keep" 9 "mouth and" 10 "¶ Secondly, forasmuch as confirmation is ministered to them that be baptised, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assautes of the world, and the devil: it is most meet to be ministered, when children come to that age, that partly by the frailty of their own flesh, partly by the assautes of the world and the devil, they begin to be in danger to fall into sin. ¶ Thirdly, for that it is agreeable with the usage of the church in times past, whereby it was ordained, that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God. ¶ And that no man shall think that any detriment shall come to children by deferring of their confirmation: he shall know for truth, that

it is certain by God's word, that children being baptised (if they depart out of this life in their infancy) are undoubtedly saved.]"]

L2—¶ 'Then shall the Bishop say, *Do ye here. . .* ¶ And every one shall audibly answer, *I doe.*

[1 *Am.* inserts ¶ Then the Min. shall present unto the Bp. those who are to be confirmed, and shall say, *Reverend Father in God, I present unto you these children [or these persons] to receive the Laying on of Hands.* ¶ Then the Bp., or some Min. appointed by him, may say, *Hear the words of the Evangelist St. Luke in the eighth chap. of the book of the Acts of the Apostles.]*

[[Then shall the Bp. say] A brief, pointed address by the Bp. may, and customarily does, supplement the Exh., and lead up to the Question. Possibly this address would come better at the first entry of the Bp., the hymn next, and the service following without interruption of any kind.

[[every one shall . . . answer] The response is usually made collectively, but it has a solemn effect to call over the Christian names in a pre-arranged order as placed, and a change in bapt. name can be thus made. The number presented should not ordinarily exceed roo. The Bp. is seated.

L3—1 "The Bp. *Our help. . .* Ans. *Who hath made heaven and earth."* 2 Bp. *"Blessed" be "the Name. . .without end."* 3 Bp. *"Lord, hear our" prayers.* 4 Ans. *And let. . .*

[1 "¶ And the Bp. shall confirm them in this wise. ¶ CONFIRMATION." 2 "Min. *Blessed is.*" 3 "Min." The Lord be. . . Ans. and with. . . 4 (till 1604) "prayer."

¶ The people kneel in conformity with clergy and choir, while the Bp. stands for the versicles and prs., as is the rule for benedictory prs., cp. m8 1. The responses will commonly be best said in the natural voice, and there is no authority for restricting them to the candidates, who should, however, be trained to respond audibly.

L3—Bp. *"Let us pray. Almighty. . . sins,"* 1 *"Strengthen them," "we beseech thee, O Lord," "with the" "holy Ghost the Comforter,"* 2 *"and daily increase in them thy" " manifold gifts of grace: the spirit of wisdom. . . godliness; and" 3 fill " them, O Lord, with the spirit of thy holy fear," now and for ever.* 4 *"Amen."* 5

[1 'Send down from heaven, we. . . upon them thy' 2 'with the manifold' 3 "fulfil" 4 'Ans.' 5 'Min. *Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength them with the inward unction of thy holy ghost, mercifully unto everlasting life. Amen.'*

L4—¶ "Then" all of them in order kneeling before "the Bishop," he "shall¹ lay his² hand upon"³ the "head" of "every"⁴ one "severally," "saying,"⁵ *"Defend, O Lord, this thy 'child' [or this thy servant] 'with. . . kingdom. Amen.'*

[1 'cross them in the forehead, and' 2 *Am.* hands 3 'their' 4 'child' 5 'N. *I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.* And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say. *The peace of the Lord abide with you.* Ans. *And with thy spirit.]*

[[in order] The clergy presenting candidates may successively bring them up in groups, so arranged that they

can return and kneel down without being disturbed by others.

¶ *his hand*] The wording just covers the practice, only excusable when the numbers are excessive, of confining two at once. This expedient is least obtrusive if a hand is laid on each head and the words said over both simultaneously in the singular.

L5—¶ “Then shall the Bishop say,” ¹ *The Lord be 'with you. Ans. And with thy Spirit'.* ¶ And [all kneeling down] the Bp. shall add, *Let us pray'. Our Father. . . from evil. Amen.*

[1 (See end of n. 5 above.)]

¶ The Bp. stands as before, facing the candidates (and holding his Pastoral Staff).

L5—¶ And ¹ this Collect. “*Almighty and everlasting God, who makest. . .*”

[I Am. these Collects.]

L5³—¹ O *Almighty Lord. . .* (= H4³).

[1 *Ir. inserts.* And also this, or some other collect out of this book, at his discretion.]

L5⁴—“¶ Then ¹ the Bishop shall bless” them “saying thus, *The blessing. . .*”²

[1 “shall the Bp. bless the children, thus saying” ² *Ir. inserts.* The Bp. may address candidates during the service at his discretion. *Am. inserts.* The Min. shall not omit to move the persons confirmed to come, without delay, to the Lord’s Supper.]

¶ A hymn, and some parting counsels from the Bp., usually precedes, but, perhaps, would better follow, the Blessing.

L6—¹ ¶ “And there shall none be admitted to the holy Communion, until such time as he ² be confirmed,” or be ready and desirous to be confirmed.

¹ (Till 1662 the rubrics K61, ², ⁴ stood here, in the form shown in the notes there). ² ‘can say the Cat. and’

¶ *none be admitted*] The rule seems clear; but two liberties are occasionally taken in various parishes: (1) older persons, who have been admitted to full communion in non-episcopal bodies, are, though not formally admitted, still not rejected from the Lord’s Table, it being urged that only notorious sinners may be repelled if they present themselves after warning; (2) children are sometimes admitted long before reaching the minimum age fixed by the Bp. of the diocese for Confirmation.

M—“The Form of Solemnization of MATRIMONY.”

M1—¹ ¶ “² First the Banns” of all that are to be married together,³ “must be”⁴ published in the Church “three several

44. Marriage Service and Unchoing.

Sundaies or Holy-daies, in the⁵ time” ‘of’ Divine ‘Service,’⁶ immediately before the sentences for the Offertory; the Curate saying “after the accustomed manner,” *I publish the Banns of marriage between M. of— and N. of— If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it: This is the first [second, or third] time of asking.*

[1 *Am.* ¶ The law respecting Matr., whether by publishing the Banns in Churches, or by Licence, being different in different States, every Min. is left to the direction of those laws, in everything that regards the civil contract between the parties. ¶ And when the Banns are published, it shall be in the following form: *I publish. . .* ² *Ir. om.* First ³ *Ir.* (Save when a licence shall be issued for such

marriage); ⁴ “asked” ⁵ ‘service’ ⁶ “the people being present” *Ir.* after the Nicene Creed, or immediately after the 2nd Less. at M or EP.]

¶ For time of publication, see BANNs, § 2.

M1²—“¶ ¹ And if the persons that” ² are to “be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.”

[1 *Am. om.* ² “would”]

¶ *shall not solemnize*] A marriage LICENCE (special or ordinary) is, of course, a valid dispensation from this condition.

M2¹—“¶ At the day” and time “appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church¹ with their friends and neighbours: And there” standing together, the man on the right hand, and the woman on the left, “the Priest shall ² say,

[1 *Am.* or shall be ready in some proper house ² “thus”]

¶ *there standing*] At the chancel step, in the body of the ch., not at the communion rails, the “friend of the bridegroom” on his right slightly behind, the bride’s father on her left, the bridesmaids behind both.

¶ *the Priest*] He will usually, with assistant clergy and choir (if present), await the bridal procession, or may by custom meet it at the door and precede it with singing of a hymn or anthem.

M2²—“Dearly beloved,¹ we are gathered. . . in the face of”² *this* “congregation. . . instituted of God³ in the time. . . unadvisedly,⁴ lightly, or wantonly,⁵ to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently. . . duly considering the causes for which matrimony was ordained.”⁶ *First, it was ordained* ⁷ “for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. Secondly,⁸ it was ordained⁸ for a remedy against sin,⁹ and to avoid fornication, that such persons as”¹⁰ have not the gift of continency, might marry, “and keep themselves undefiled members of Christs body.⁹ Thirdly,”⁹ it was ordained⁹ “for the mutual society. . . adversity: Into ¹¹ which holy estate. . . joined. ¹² Therefore if any man. . . his peace.”

[1 “friends” ² “his” ³ “in paradise” ⁴ *Am.* or lightly, but reverently. . . ⁵ *Ir. om.* to understanding ⁶ *Am. om.* to adversity. ⁷ *Ir.* reads, *First, for the due ordering of families and households, that children might be* ⁸ *9 Ir. om.* ¹⁰ “be married might live chastely in matrimony, and keep” ¹¹ *Am. this.* ¹² *Am. om. therefore*]

¶ The opening address is by custom abridged without authority, usually (and most excusably) by merely omitting the phrases left out by *Ir.* under nn. 5, 9. If several Mins. are present, an assistant may read this.

M2³—“¶ ¹ And also speaking unto the persons that shall be married, he shall say, *I Require and charge you both. . . that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye*”² *do now* “confess it. For be ye well assured, that so many as are coupled together otherwise than

Gods Word doth allow, are not joined"³ "together by" "God, neither is their matrimony lawful.

[1 *Ir. inserts*, ¶ NOTE.—When more than one man and one woman come to be married at the same time, all that follows down to the Ps., shall be said for each couple severally. ¶ Then speaking. . . . 2 "that" 3 "of"]

¶ This, as other parts spoken to the two persons, is said in a lower tone, but clearly and audibly, by the principal officiant, who should be a PRIEST. Marriage by a Deacon, though valid, is quite irregular, and properly involves the omission of the nuptial benedictions.

M2⁴—1 "¶ At which day of marriage, if any man do alledge" 'and declare' "any impediment why they may not be coupled together in matrimony," by Gods Law, or the Laws of this Realm, "and will be bound, and" 'sufficient' "sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried."

[1 *Am.* The Min., if he have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Min. shall say to the Man.]

M3¹—"¶ If no impediment be alleaged, then shall the Curate say unto the man, ¹N. *Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all ²other, keep thee only unto her, so long as ye both shall live?* ¶ The man shall answer, *I will.*"

[1 *Ir. and Am. M.* 2 *Am. others*]

¶ The Curate] He may doubtless, at his discretion, appoint some priest who is a relative or friend of the parties as his deputy. The names (which may be those in commonest use) should be carefully learnt or written out.

M3²—"¶ Then shall the ¹Priest say unto the woman. N. *Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour and keep him in sickness and in health, and forsaking all ²other, keep thee only unto him, so long, as ye both shall live?* ¶ The woman shall answer, *I will.*"

[1 *Am.* Minister 2 *Am. others*]

M4¹—¶ "Then shall the Minister say, *Who giveth this woman to be married to this man?*" ¶ Then shall they "give their troth to" each "other" in this manner.

M4²—¶ ¹The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and" ²to say after him as followeth. "I ³N. *take thee* N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us ⁴do part, according to Gods holy ordinance; and thereto I plight thee my troth."

[1 "and" 2 "so either to give their troth to

other, the man first saying" 3 *Am. and Ir. M.* 4 "depart"]

¶ The Min. receiving] He may request the father to place her right hand in his, and then join the hands of the parties, saying the words in short clauses, and at the end adding, *solo voce*, Now loose your hands.

M4³—¶ Then shall they loose their hands, and the woman" with her right hand "taking" the man by his right hand, shall" likewise "say" after the Minister; "I N. *take thee* ²N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us ²do part, according to Gods holy ordinance; and thereto I give thee my troth."

[1 "again" 2 *Am. and Ir. M.* 3 "depart"]

M5—¶ Then shall they again loose their hands, and the man shall give unto the woman a ring,¹ ²laying the same upon the book," 'with the accustomed duty to the Priest and Clerk.' "And the ³Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the ³Priest, shall say, *With this ring I thee wed,*⁴ *with my body I thee worship, and with all my worldly goods I thee endow; In the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[1 'and other tokens of spousage, as gold or silver' 2 *Am. om.* to Clerk. 3 *Am.* Minister 4 *Am. om.* to worship]

¶ The Min. may ask quietly, Have you the ring? The man may conveniently receive also the accustomed duty from his friend, and place it on the book exactly as ordered, thus obviating the need for requesting it in the vestry. Intimation of this procedure should be made when the date is fixed, and a small envelope handed by the vergier to the friend before service for the purpose. The fee usually includes the charge for banns, if not previously paid.

M6¹—¶ "Then the man leaving the ring upon the fourth finger of the womans left hand," ¹they shall both kneel down, and ¹"the Minister shall say, *Let us pray.*" ²*O Eternal God . . . that as Isaac and Rebecca* ³*lived faithfully together. . . .*"

1 *Am. om.* 2 (*Am.* inserts here the Lord's Pr.). 3 'after bracelets and jewels of gold given of the one to the other for tokens of their matrimony'

¶ The Min. shall say] He may usefully interpose the direction, The congregation will stand while the bride and bridegroom kneel.

M6²—¶ Then shall the Priest joyn their right hands together, and say, *Those whom God hath joyned together, let no man put asunder.*"²

¶ They remain kneeling till after the Benediction.

M6³—¶ Then shall the Minister speak unto the ¹people. *Forasmuch as* ²N. and N. *have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[1 *Am.* company 2 *Am.* and *Ir.* M.]

¶ *Amen* Said by the Priest alone.

M6⁴—¶ And the Minister shall add this blessing. "God the Father,¹ God the Son,² God the Holy Ghost"³ 'bless, preserve and keep you'; "the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may"⁴ 'so live together' "in this life," "that" "in the world to come" 'ye may have' "life everlasting. Amen."⁵

1 'bless you. 1' 2 'keep you'. 3 'lighten your understanding'. 4 'have remission of your sins in this life, and in the world to come life everlasting'. 5 *Am.* [Form ends here.]

¶ The right hand may be raised for the blessing, but crossing would appear to be an additional and unauthorised ceremony, though used by some.

M7²—¶ Then¹ the Minister or Clerks "going to the Lord's table," "shall say or sing this Ps. following. *Beati omnes.* Psal. 128. *Blessed are all they.* . . . ¶ Or² this Psalm.³ *Deus misereatur.* Psal. 67. *God be merciful unto us.* . . .

[1 'shall they go into the quire, and' 2 "else" 3 "following."]

¶ *Min.* or *Clerks* The rubric seems to be loosely drawn, and it is doubtful if the Clerks, who may sing the Ps. are meant to join the procession, and by custom the choir sing in their stalls. The Min. may beckon or invite the new-married pair to follow him, and the Verger should prevent others from moving forward.

M8¹—¶ The Psalm ended, and the man and the woman kneeling before the"¹ 'Lords Table,' "the Priest standing at the"¹ 'Table,' "and turning his face towards them, shall say, *Lord, have. . . Ans. Christ, have. . . Min. Lord, have. . . Our Father which art in heaven. . .*"² *from evil. Amen.* "Min. O Lord, save thy servant. . . Ans. Who put. . ."

[1 'altar' 2 "etc."]

¶ *standing . . . and turning*] He faces the Table till after *Gloria Patri*, and then turns to say the prs., saying softly, Kneel, and signing with his hand to the people to kneel (if there be no choir to take the lead), or else interpolating, Let us pray. Books open at this page should be placed at the kneeling step on the mat or cushions, and the married pair may be bidden to be ready to respond. If another Priest be present he may replace the officiant, who will kneel at one side.

M8²—"1 Minister. O God of Abraham. . . And as thou didst send thy"² 'blessing upon Abraham and Sarah,' "to their great comfort. . ."

[1 "The Minister," 'Let us Pray'. 2 'angel Raphael to Thobie and Sara, the daughter of Raguel']

M8³—"¶ This Prayer" 'next' "following shall be omitted, where the woman is past child"¹ bearing. "O Merciful Lord. . . see their 2 children" christianly and virtuously brought up, "to thy praise and honour . . ."

[1 "birth" 2 "children's children unto the 3rd and 4th generation"]

M8⁴—"O God, who by thy mighty power. . . that this woman may be loving and amiable,"¹ "faithful and obedient" "to her husband, and in all quietness. . ."

[1 "to her husband as Rachael, wise" as Rebecca, faithful and obedient as Sara, and in. . ."]

M8⁵—¶ "Then shall the Priest"¹ 'say,' "Almighty God. . . sanctify and² bless you. . ."

[1 'bless the man and the woman, saying' 2 '+']

¶ *sanctify*] The hand may be raised here.

M9¹—¶ After which,¹ "if there be no Sermon" "declaring the" duties "of man and wife," "the Minister² shall read"² as "followeth. "All ye"³ that are "married. . ."^{5, 6}

[1 "Then shall" 'be said after the Gospel a sermon' ('begin the Communion, and after the Gospel shall be said a sermon') "wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared according to holy scripture. Or" 2 *Ir.* may 3 "this that" 4 "which be" 5 (Text of Scripture selections conformed to AV in 1662). 6 *Ir.* adds, *Let us Pray, O Almighty Lord* (= H4²).

¶ The preacher, who may be another Min., will stand at the Table; and the sermon, which should be short and plain, and may consist of a very few clear and weighty sentences, should show the relation of MARRIAGE to the PB IDEAL of the CHRISTIAN RELIGION. It may be preceded or followed by a hymn; and the service, if HC does not follow, may be closed by such a commendatory Benediction as N5⁴.

M9²—¶ It is convenient that "the new married persons"² should "receive the holy Communion" at the time of their marriage, or at the first opportunity after their marriage.

[1 *Ir.* inserts, ¶ If there be no communion, the Min. shall say, *The Grace.* . . . 2 " (the same day of their marriage) must"]

¶ The parties may be reminded of this and other obligations on putting up the Banns.

M10—"The Thanksgiving of Women" after Childbirth, commonly called THE CHURCHING¹ "OF WOMEN."

[1 'The Order of the Purification']

M11¹—¶ "The woman" at the usual time after her delivery, "shall come into the Ch." decently apparelled, "and there shall kneel down in some convenient place,"² as hath been accustomed, or as the Ordinary shall direct: "And" then "the Priest³ shall say" unto her,

[1 *Am.* inserts, ¶ This service, or the concluding pr. alone, as it stands among the Occasional Prs. and Thanksgivings (see above F20), may be used at the discretion of the Min. 2 "nigh unto the" 'quire door' ('place where the table standeth'). 3 *Am.* Min. 4 "standing by her shall say these words, or such like, as the case shall require."]

¶ *The woman*] By a seemly old custom, she should be accompanied by one or more "honest Wives."

¶ *decently apparelled*] The wearing of a white veil was enforced before 1662, when these words were inserted; but, as the usage has not persisted, and the phrase is not precise, the veil can hardly be insisted upon as law, and its expediency in practice may be doubted.

¶ *[some convenient place]* A front pew, the chancel step, or the kneeling step at the Communion rails are accustomed in different chs., and the Ordinary seldom or never intervenes.

¶ *The Priest*] will wear surplice and scarf or hood, and stand facing the woman throughout, as it is a service of benediction.

M12—"Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance,¹ and² hath preserved you. . . , you shall. . . unto God, and"³ say,

[1 'and your child baptism'. 2 *Am.* and *Ir.* to preserve. 3 "pray"]

M13—¶ “Then shall¹ the Priest say”² the cxvi “Psalm”³ *Dilexi, quoniam*. Psal. cxvj. *I am well pleased. . . . I found trouble and heaviness, and I called. . . .* [v. I-13a, 16b.]

[1 M. be said by both of them the following Hymn (Ps. 116 1-2, 4-5, 11-13a, 16b), the woman still kneeling. *Dilexi quoniam*. 2 “this” (so *Ir.*) 3 ‘*Levavi oculos*’ “Ps. 121. *I have lifted up mine eyes.*”

M13²—¶ Or Psalm cxxvii. *Nisi Dominus*. Psal. 127. *Except the Lord build the house.*

¶ Or Ps. 127] Not unless the Min. knows the child is alive and well.

M14—¶ Then the Priest shall say. *Let us pray. “Lord, have mercy. . . . etc. Our Father which art in heaven,”*¹ *Hallowed be. . . . against us. “And lead us not into temptation: But deliver us from evil.”* *For thine. . . . for ever and ever. Amen.* 2 Min. *O Lord, save this woman. . . .* Ans. *Who putteth. . . .*

[1 “etc.” 2 “Priest.”]

¶ An open book should make it easy to follow and respond.

M15—¹ Minister. “*Let us pray. O Almighty God,*” *we give thee humble thanks for that thou hast vouchsafed to deliver* 2 “*this woman thy servant. . . .*”

[1 “Priest.” 2 “which hast delivered”]

M16—¶ “The woman that”¹ “cometh to give her thanks,” “must offer² accustomed offerings³; and if there be a Communion, it is convenient that she receive the h. C.”⁴

[1 ‘is purified’ 2 ‘her chrism, and other’ 3 *Am.* which shall be applied by the Min. and the Ch. wardens to the relief of distressed women in child-bed; 4 *Am. inserts here* (1) s (see below); (2) A Form of Pr. for the Visitation of Prisoners (mainly founded on M¹⁸ above, and M-9 and P below); (3) A Form of Pr. and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his wonderful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority. ¶ The service shall be as usual except where it is hereby otherwise appointed. ¶ Among the sentences at the beginning of MP shall be the following. Prov. 3 9-10, 3 19-20, Deut. 33 27, 33 28, 33 29. ¶ Instead of *O Come, let us sing, etc.*, the following shall be said or sung. [Ps. 147 1-3, 7-9, 12-14]. ¶ Then shall be said or sung one of the Selections, or some other portion of the Pss., at the discretion of the Min. ¶ The first Less. shall be Deut. 8, and the Second Less. shall be 1 Thess. 5 12-24. ¶ After the general Thanksgiving shall be said this which followeth. *Most gracious God, by whose knowledge is. . . .*—The Coll. to be used instead of that for the Day. *O most merciful Father, who hast blessed the labours of the husbandman. . . .* The Ep. St. Jas. 1 16. The Gospel, St. Matt. 5 43; (4) Forms of Pr. to be used in Families. Morning Pr. ¶ The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling.—Evening Pr. ¶ The Family being together, a little before bedtime, let the Master. . . . (as above). ¶ On Sundays, and on other days when it may be convenient, it will be proper to begin with a chap. or part of a chap., from the NT.]

¶ *accustomed offerings*] Not alms (though very often devoted to the poor), but “a portion of the pastor’s living appointed and limited unto him by the Ch.” (Whitgift, *Works* 2 559, q. PH).

¶ *if there be a Communion*] It should be made known, by occasional announcement, on printed notices, and in visitation, that the best time for a churching is, after notice, before any Sunday or Holy-Day HC, when the mother should herself communicate.

N—“The Order for the VISITATION OF THE SICK.”¹

[1 ‘and the Communion of the same.’]

N1¹—¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming² “into the sick persons house, shall say, *Peace be to this house, and to all that dwell in it.*

[1 *Ir. inserts,* ¶ Noting in this order prescribed shall restrain the Min. or Curate from edifying and comforting the sick, as he shall think meet and convenient, by instruction or prayer, but, if the sick person shall require it, he shall use this office. 2 “The Priest entering.”]

¶ *notice shall be given*] The Min. will not wait for notice, but the obligation rests with the friends. No special dress is specified for this ministration; but surplice and scarf may be properly worn when it is used as a whole, e.g., in preparation for HC.

¶ *shall say*] Canon 67 requires the Min. to use this “Order,” if he be no Preacher; or, if he be a Preacher, then as he shall think most useful and convenient. But the thoroughness and range of the provision for ensuring the repentance, faith, obedience, and charity of the sick are a part of pastoral obligation.

N1²—¶ “When he cometh into the sick mans presence he shall say,” ‘kneeling down.’¹ “*Remember not, Lord. . . .*” Ans. *Spare us, good Lord.*

[1 ‘this ps., Domine exaudi. Ps. 143. *Hear my prayer. . . .* ¶ With this anthem.’]

¶ The introduction *Remember not. . . .* and its response (with the Lesser Lit., Lord’s Pr., and Versicles) being accessible in the PB, is suitable for frequent use, even when the prs., readings, and exhs. are varied. The invalid or friends should make the responses.

N1⁴—¶ Then the Minister shall say, *Let us pray. “Lord, have. . . . Christ, have. . . . Lord, have. . . . Our Father which art in heaven. . . .”*¹ *trespass against us. “And lead us not into temptation: 2 But deliver us from evil. Amen.* 3 Min. *O Lord, save thy servant; Ans. Which putteth his trust in thee. . . .*”

[1 “etc.” 2 “Ans.” 3 “The”]

N2¹—Min.¹ O Lord, look down from heaven

[1 ‘Let us pray.’]

N2²—“*Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness.*” *Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: 1 “or else give him grace so to take thy” 2 ‘visitation,’ “that after this painful life ended he may dwell with thee in life everlasting,” through Jesus Christ our Lord. “Amen.”*

[1 "Visit him, O Lord, as thou didst visit Peter's wife's mother and the captain's servant. And as thou preservest Thobie and Sara by the angel from danger: So" "visit and" "restore unto this sick person his former health (if it be thy will)" 2 'correction'

N3—¶ "Then shall the Minister exhort the sick person after this form, or other like. *Dearly beloved, know this. . .*"

N3²—¶ "If the person visited be very sick, then the Curate may end his exhortation in this place," or else proceed. "*Take therefore in good" part. . .*"

[1 (Quotations from AV, and language modernised in 1662).]

N3³—¶ "Here the Minister shall rehearse the Articles of the Faith, saying thus, *Dost thou believe in God the Father Almighty,*" 1 *maker of heaven and earth? . . .* (as in 14³)... ¶ The sick person shall answer, *All this I stedfastly believe.*

[1 "And so forth, as it is in Baptism."]

N4—¶ "Then shall the Minister examine whether he" repent him truly of his sins, and "be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended" any "other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed" of "his goods, let him then" be admonished to "make his will," 1 "and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors." "But men" 2 should often be put in remembrance to take "order for" the settling of "their temporal" estates, whilst they are "in health."

[1 (Clause transposed from last place after health). 2 "must be oft admonished that they set an order for their temporal goods, when they be in health."]

N4²—¶ "1 These words before rehearsed, may be said" 2 "before the Minister begin his prayer, as he shall see cause.

[1 *Am.* This exh. 2 'This may be done' (and so *Ir.*) 3 'prayers']

N4³—¶ "The Min." 1 should not "omit earnestly to move" 2 such sick persons as are of ability, 3 "to be" liberal to the poor."

[1 "may not forget nor" *Am. and Ir.* shall not 2 "the sick person" 3 "to liberality toward."]

¶ A practical counsel too often neglected.

N4⁴—¶ "Here 2 shall the sick person" be moved to "make a special confession" of his sins, "if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him" (if he humbly and heartily desire it) "after this" 3 "sort." "*Our Lord Jesus Christ, who hath left power. . .*" 4

[1 *Am. om.* N4⁴. 2 *Ir.* if the sick person feel his conscience troubled with any weighty matters, he shall be moved to open his grief, after which (if he shall humbly and heartily desire it) the Min.

shall say thus 3 'form' 4 'and the same form of absolution shall be used in all private confessions'.]

¶ *a special confession*) The PB gives no encouragement to any one to make what is called a "general" confession to the Minister.

¶ *after this sort*) A discretion as to the use of the *form* (n. 3) seems intended by the change to *sort* (cp. REPENTANCE). The Min. has discretion also, and no longer any obligation (ct. n. 4), to use this form on other occasions when penitents desire to "receive the benefit of absolution."

N4⁵—¶ "And then the Priest shall say the Collect following. *Let us pray. O Most merciful God. . . impute not unto him his former sins; but*" *strengthen him with thy blessed Spirit, and when thou art pleased to take him hence,*" *take him unto thy favour. . .*" ¶ "Then shall the Min. say this Ps. 1 *In te, Domine speravi. Psal. 71. In thee, O Lord, have I put my trust. . .*

[1 *Am.* Ps. 130, De profundis.]

N5²—¶ "Adding this. 1 *O Saviour of the world,*" *who "by thy. . . hath redeemed us,"* 2 "save us" and "help us we beseech thee, O" 3 *Lord.*

[1 'Anthem'. 2 "save us, which by thy. . ." (Order of words altered in 1662) 3 "God."]

N5³—¶ "Then shall the Minister say, *The Almighty Lord. . .*" 1

1 ¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus, As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen. *Usque quo, Domine?* Psalm xiii¹.

¶ On UNCTION, see that art.; and for methods, cp. *PH*, pp. 474 ff.

N5⁴—¶ 1 And after that shall say, *Unto Gods gracious mercy and protection. . .*

[1 *Am.* Here the Min. may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion.]

N6¹—1 A Prayer for a sick Child. *O Almighty God. . .*

[1 *Am. inserts*, Prayers which may be said with the foregoing Service or any part thereof, at the discretion of the Min.]

N6^a—A Prayer for a sick person, when there appeareth small hope of recovery. *O Father of mercies, and God of all comfort. . . .*

N6^b—¶ A commendatory Prayer for a sick person at the point of departure. *O Almighty God, with whom do live. . . .*

N6^c—A Prayer for persons troubled in mind or in conscience. *O Blessed Lord, the Father of mercies. . . .*¹

[*I Ir. adds, A Pr. for a sick person when his sickness has been mercifully assuaged, Almighty God, who bringest down. . . .* [A variant of *Am.* (3) below]. *Am. adds* (1) A Pr. which may be said by the Min. in behalf of all present at the Visitation, *O God, whose days are without end. . . .* (2) A Pr. which may be said in case of sudden surprize and immediate danger. *O most gracious Father, we fly unto thee. . . .* (3) A Thanksgiving for the beginning of a recovery. *Great and mighty God, who bringest down. . . .*]

N7—"The COMMUNION OF THE SICK. ¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and 46. Communion sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the ¹ Curates shall diligently from time to time (but especially in the ² time " of pestilence, or other infectious sickness) " exhort their Parishioners to the often receiving ³ of the holy Communion of the body and blood of our Saviour Christ," when it shall be publickly administered " in the Church " ; that so doing, they may in case of sudden visitation, have the less cause to be disquieted ⁴ " for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give " ⁵ timely notice " to the Curate, signifying also how many " ⁶ there are " to communicate with him " (which ⁷ shall be ⁸ three, or two at the least) ⁹ " and ¹⁰ having a convenient place in the sick mans house, ¹¹ with all things necessary " ¹² so prepared, that ' the Curate may reverently minister, ' " he shall there celebrate the holy Communion, " ¹³ beginning with the Collect, Epistle and Gospel here following.¹⁴

[*I Am.* Ministers 2 " plague " 3 " (in the Church) " 4 " which if they do, they shall have no cause, in their sudden visitation, to be unquieted " 5 " knowledge overnight, or else early in the morning " 6 " be appointed " 7 *Ir.* if possible. 8 *Am.* and *Ir. om.* three or 9 " And if the same day there be a celebration of the HC in the church, then shall the Priest reserve (at the open Communion) so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any) ; and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distribute the HC, the appointed *general confession* must be made in the name of the communicants, the curate adding the *absolution with the comfortable sentences of scripture* following in the

open Communion ; and after the communion ended, the Collect. Almighty and everliving God, we most heartily thank thee, etc. ¶ But if the day be not appointed for the open communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. ¹⁰ *Am.* all things necessary being prepared, the Min. shall then celebrate. . . . *Ir.* a convenient place. . . . together with all things necessary having been so prepared, 11 " where ' he ' (' the Curate ') " may reverently " ' celebrate ' (' minister ') 12 " for the same, " and not being otherwise letted with the public service or any other just impediment ' 13 ' after such form and sort as hereafter is appointed ' 14 *Ir.* or with the Coll., Ep., and Gospel for the day, at his discretion (cp. N9^b n. 3.)]

¶ [infectious sickness] For hints on procedure, cp. *PH*, pp. 479 ff. ¹⁵

¶ [timely notice] The obligation rests with the people, while the Min.'s duty is to urge publicly the often receiving of the HC . . . in the church.

¶ [a convenient place] This may be an adjoining room. [all things necessary] The people may provide table and white cloth, and the priest bring book, vessels, and other linen, bread and wine, surplice and scarf. He may conveniently stand facing the sick person, so as better to be seen and heard.

¶ [On the option of RESERVATION, now no longer offered by the PB, see that article.]

N8—"The Collect, ' *Almighty everliving God, maker of mankind. . . .* " The Epistle. Heb. 12."⁵ " *My son, despise not thou. . . .* " The Gospel. S. John 5 24. " *Verily, verily I say unto you. . . .* "¹

[1 'The Celebration of the Holy Communion for the Sick. *O praise the Lord, all ye nations, laud him, all ye people : for his merciful kindness is confirmed towards us, and the truth of the Lord endureth for ever. Glory be to the Father, and to the Son, &c. Lord, have. . . . Christ, have. . . . Lord, have. . . . Without any more repetition. The Priest. The Lord be . . . Ans. And with. . . . Let us pray.*']

¶ [The Epistle] This and the Gospel, being so brief, are best said without other announcement or ending than a momentary pause.

N9—¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [*Ye that do truly, &c.*]¹

[1 'The Preface. *The Lord be. . . . Ans. And with. . . .* ¶ *Lift up your hearts, &c.* Unto the end of the Canon.']

[*I Ir. inserts.* If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Pr. of Consecration, Form of delivery of the Sacrament, Lord's Pr., and Blessing. *Am. inserts,* In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: the Confession and the Absolution: *Lift up your hearts, etc., through the Sanctus ; The Pr. of Consecration, ending with these words, partakers of his most blessed body and blood ; the Communion ; The Lord's Pr. ; The Blessing.*]

¶ [The abridged uses of *Ir.* and *Am.* suggest what may be done in cases of necessity.]

N9²—"¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.^{1, 2}

[1 'And the sick person shall always desire some, either of his own house, or else of his neighbours,

to receive the holy Communion with him; for that shall be to him a singular great comfort, and of their part a great token of charity'. 2 ¶ 'And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house: then shall the curate (there) reserve so much of the sacrament of the body and blood, as shall serve the other sick persons, and such as be appointed to communicate with them, (if there be any); and shall immediately carry it, and minister it unto them.']

N⁹—¶ "¶ But if a man, either by reason of extremity of sickness, or for '1 want "of warning in due time to the 2 Curate," 'or for lack of company to receive with him,' "or by any other just impediment, do not receive the Sacrament of Christs body and blood, 3 the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink 4 the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth."

[1 "lack" 2 Am. minister 3 "then" 4 "spiritually"]

N⁹—¶ "¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall '1 cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion."

[1 'use this order at the visitation.—The Anthem. Remember not, Lord, &c. Lord, have mercy. . . . etc. ¶ Our Father which art in heaven, &c. And lead us not into temptation. Answer. But deliver us from evil. Amen. Let us pray. O Lord, look down from heaven, &c. With the first part of the exh. and all other things unto the Ps., In thee, O Lord, have I put my trust, &c. And if the sick desire to be anointed, then shall the priest use the appointed pr. without any Ps.']

N⁹—¶ "¶ In the 1 time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may 2 only communicate with him,' 3

[1 Am. and Ir. times of contagious sickness or disease Ir. adds, or when from some other urgent cause none. . . . 2 Am. alone (Ir. alone after him). 3 Am. ¶ This office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Ch. substituting the Coll., Ep. and Gospel for the Day for those appointed above.]

O—¶ "The order for the Burial of the dead."

¶ A pall (which should not be all black, and need not be black at all), and a bier (with handles, frame for the pall, and—in the country—a wheeled carriage), or decent trestles, should belong to the ch. Flowers are a modern substitute for the pall. The Min. wears surplice, scarf, and hood, with square cap. People should be encouraged to bring their dead to the parish ch. for the first part of the service, even if the interment must be in a cemetery.

O1—¶ Here is to be noted, that the Office ensuing is not to be used for any 1 that die unbaptised, or excommunicate, or 2 have laid violent hands upon themselves.

47. Burial Service.

[1 Am. unbaptised adults, or any who die excommunicate, or who have laid. . . . 2 Ir. in whose case a verdict shall have been found of felo de se. But if any be brought for burial who have died unbaptised, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Min. to have been at the time of their death prepared for or desirous of Baptism, the Min. shall in such cases read one of the following Pss. and Lessons, or such portion of them as he shall see fit, and the four sentences at the Grave, concluding with the Lord's Pr. and the Benediction at the close of the office.]

O1²—¶ "The 1 Priest 2 and Clerks" "meeting the corpse at" the entrance of the Churchyard, and going before it, "either into the Church, or towards the grave," "shall say," "or sing." St. "John 11" 25, 26. "I am the resurrection. . . . Job 19" 25, 26, 27. "I know that my Redeemer. . . . 1 Tim. 6," 1 "Job 1" 21. "We brought nothing into this world. . . ."

[1 Am. Min. meeting 2 "meeting the corpse at the Ch. stile, shall say, or else the Priest and Clerks shall sing, and so go"]

¶ This direction should be closely followed in ordinary cases. The sentences, if not sung, may be said clearly and slowly, with pauses, the first outside, the second at the door or passing up the ch., the third at the chancel step, and a hymn or one of the Pss. may be read or sung, if the distance be considerable.

O2—¶ After they are come into the Church, shall be read one or both of 1 these Pss. following. Dixi, custodiam. Psal. 39. I Said, I will take heed to my ways. . . . Domine, refugium. Psal. xc. Lord, thou hast been our refuge. . . . 2

[1 Am. the following selections, taken from the 30th [vv. 5-9, 12-15] and 90th [vv. 1-10, 12] Pss. 2 (For Pss. in 1549 service, see O6 n. 1 end).]

¶ If, by custom, the mourners kneel on reaching their seats, the Min. may conveniently say (unless there be a choir), Let us stand and recite together the . . . th Ps., and pause till they are ready to respond. A few books may be set open in the front pews.

O3—¶ Then shall follow the Lesson taken out of the 15th Chap. of the 1 former Ep. of Saint Paul to the Corinthians. 1 Cor. 15 20. Now is Christ risen from the dead. . . . 3

[1 Am. first 2 (For place of lesson in 1549 see O6 n. 1, end.) Ir. Or, 1 Thess. 4 11. But I would not have you to be ignorant. . . . 3 Am. Here may be sung a Hymn or an Anthem, and, at the discretion of the Min., the Creed, and such fitting Prs. as are elsewhere provided in this Book, may be added.]

¶ The Lesson, being in the Order, needs no announcement or conclusion. A hymn may follow, before or while leaving the ch., and in stress of weather, or where all present are not going to a distant cemetery, the Thanksgiving or Coll. or both are often said in the ch. (cp. O9, n. 4). Also HC, if celebrated, will follow here, with the special Coll., as well as that for the day.

O4—¶ "When they come" 1 'to' "the grave, while the corpse is made ready to be laid into the earth, 2 the Priest shall say, or the Priest and Clerks shall sing, Man that is born of a woman. . . ."

[1 'at' 2 *Am.* shall be sung or said]

¶ Where it is customary to wait to say or sing the anthem till the body has been laid in the grave, it may look like hurrying to follow the rubric.

O5—¶ "Then" "while the earth shall be cast upon the body by some standing by," the Priest¹ shall say. '*Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his*'² "*body to the ground; earth to earth. . .*'

[1 'casting earth upon the corpse' 2 'I commend thy soul to God the Father Almighty, and thy']

¶ [while the earth . . .] It is suggested (*PH*, p. 493 that this is meant to go on slowly during the committal, and that the Clerk or a mourner may strew it in form of a cross.

O6—¶ "Then shall be said or sung, *I heard a voice from heaven. . .*"¹

[1 (Two prs., each including petition for the departed, the first partly parallel to the Collect (09), the second to the thanksgiving (08), came here in 1549 only. 'Let us pray. We commend unto thy hands of mercy, most merciful Father, the soul of this our brother departed, N. And his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come which thou hast committed to thy well beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father: Receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesu Christ our only Saviour, Mediator, and Advocate. Amen. This prayer shall also be added. Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest; Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfert altogether, thorough the glorious resurrection of thy Son Jesus Christ our Lord'. (After them came a rubric:) 'These Pss. with other suffrages following, are to be said in the ch., either before or after the burial of the corpse. (Pss. 116, 146, and 139). Then shall follow this lesson taken out of the 15th chap. to the Corinthians, the 1st Ep.']

O7—¶ "Then the Priest shall say, *Lord, have mercy. . . etc. Our Father which art in heaven. . .*"² *trespass against us. "And lead us not into temptation: "*³ *But deliver us from evil. Amen."*⁴

[1 'The lesson ended, then' 2 "etc." 3 "Ans." 4 'Priest. Enter not (O Lord) into judgment with thy servant. Ans. For in thy sight no living creature shall be justified. Priest. From the gates of hell. Ans. Deliver their souls, O Lord. Priest. I believe to see the goodness of the Lord. Ans. In the land of the living. Priest. O Lord, graciously hear my prayer. Ans. And let my cry come unto thee.']

O8—' Priest. ² *Almighty God, with whom do live. . .*

[1 'The' 2 'Let us pray. O Lord, with whom do live the spirits of them that be dead: and in whom the souls of them that be elected, after they be

delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen'. (For variations, see *DEAD, PRAYER FOR.*)]

O9—1 "The Collect. *O Merciful God. . . and that at the general resurrection in the last day "*² "*we may be found acceptable in thy sight . . .*"³ *The grace. . .*"^{3, 4}

[1 'The Celebration of the Dead.—Quemadmodum. Ps. 42.' *Am. om.* The Collect. 2 'both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ: which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen. *The Ep.* 1 Thess. 4 [v. 13 to end.] ¶ *The Gospel.* John 6 [v. 37 to 40.]" 3 (*Am. inserts* 3 Additional Prs.) 4 *Am.* ¶ Inasmuch as it may be expedient to say under shelter of the Ch. the whole or a part of the Service appointed to be said at the grave, the same is hereby allowed for weighty cause.

¶ A hymn, or suitable Ps., may be said or sung in returning or at the grave side.

¶ Memorial services, where the funeral is elsewhere, may follow one of the Forms used after the death of Q. Victoria or K. Edw. VII (cp. *PH*, pp. 496 ff).

The Churching of Women. See above under *MIO*.

P—1 'A COMMINATION,' or Denouncing of Gods anger and judgements 'against sinners, with certain prayers to be used'² on "the first day of Lent,"³ and at other times, as the Ordinary shall appoint.

48.
Commination
Service.

[*Am. om.* p. here, but inserts the latter part, as *A Penitential Office for Ash-Wednesday*, before the *Collects, Epistles, and Gospels*. 2 'divers times in the year.' 3 'commonly called Ash-Wednesday']

P1—¶ "¶ After" '1 'MP' "the Litany" "ended" "according to the accustomed manner," "the Priest shall" in the reading Pew or "Pulpit. . . say," "Brethren, in the primitive Church. . ."

[1 'Matins ended', "the people being called together by the ringing of a bell, and assembled in the Ch., the English Lit. shall be said after the accustomed manner: which ended, the Priest shall go into the Pulpit and say thus:"]

¶ [after MP . . .] It is clear that the intention is that, after MP (possibly said earlier), the Lit., Commination, and HC, should follow in order. In that case the exhs. in the Commin. will serve for sermon.

¶ Changes of place lend variety: Reading-desk, Litany-desk, Pulpit, Litany-desk (with Clerks kneeling round for

Miserere, PH), Holy Table. But the exhs. and sentences of God's cursing are often omitted without authority, and HC celebrated earlier.

P2—"Cursed is the man that maketh any carved or molten image,¹ to worship it. ¶ And the People shall answer and say, Amen. Min. Cursed is he. . . . Ans. Amen. . . ."²

[1 "an abomination to the Lord, the work of the craftsman, and putteth it in a secret place" ² (Verbal revision in 1662).]

P3—"Min. Now seeing that all they are accursed. . . ."²

[1 "The" ² (Verbal revision only in 1662).]

P4—"¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling" (in the place "where they are accustomed to say the Litany" shall say this Psalm, "*Miserere mei, Deus.*" "*Miserere mei, Deus.* Psal. 51. *Have mercy upon me, O God.* . . ."

P5—"Lord, have mercy. . . . etc. Our Father which art in heaven," Hallowed be. . . . "And lead us not into temptation: ¹ But deliver us from evil. Amen. Min. O Lord, save. . . . Ans. That put their trust in thee. . . ."

[1 "Ans."]

¶ The Min. may, it has been suggested, stand at the Lit.-desk for the Versicles (cp. D3 1,² and nn.), and to the final Commendation, facing east.

P6—"Min. Let us pray. O Lord, we beseech thee. . . ."

P7—"O Most mighty God, and merciful Father. . . ."

P8—"¶ Then shall" ¹ "the people say this that followeth, after the Minister." "Turn thou us, O good Lord. . . . And after the multitude of thy mercies look upon us," Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

[1 'this anthem be said or sung']

P9—"¶ Then the Minister alone shall say, The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.^{1, 2}

¶ Cp. the fuller version in benedictory form, N5 4. Either may be helpfully used after addresses or additional services, cp. B2 9 n. 4.

[1 (Here followed in 1549 Pref.³, see B3 above). ² Certain Notes for the more plain explication and decent ministrations of things contained in this book.

(1) (On use of surplice and hood, see D3 n.). (2) ¶ And whosoever the Bp. shall celebrate the HC in the ch., or execute any other public ministrations, he shall have upon him, beside his rochette, a Surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain'. (3) ¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame'. (4) ¶ Also upon Christmas day, Easter day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of holy scripture hereafter to be certainly limited and appointed, in the stead of the Litany'. (5) ¶ If there be a sermon, or for other great cause, the Curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, the Homily and the Exhortation to the Communion'. FINIS.]

Q—"The Psalms of David.—The First Psalm. Beatus vir, qui non

abiit. Blessed is the man that hath not

walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful. ² But his delight is in the law of the Lord: and in his law will he exercise himself day and night. . . .

[1 For directions for the use of the Psalter, see B4, D2².]

s—Forms of Prayer to be used at SEA.

s1¹—"¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.

s1²—"¶ These two following Prayers are to be also used in His Majesties Navy every day. O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea. . . .

s1³—"The Collect. Prevent us, O Lord. . . .

s1⁴—"Prayers to be used in Storms at Sea. O Most powerful and glorious Lord God, at whose command the winds blow. . . .

s1⁵—"Or this. O most glorious and gracious Lord God. . . .

s1⁶—"The Prayer to be said before a Fight at Sea against any Enemy. O Most powerful and glorious Lord God, the Lord of hosts, that rulest. . . .

s2¹—"Short Prayers for single persons, that cannot meet to join in Prayer with others by reason of the Fight, or Storm.

¶ [Short Prs.] These (in s2²⁻⁴), as being in the PB, and easily applicable to dangers from enemies to God and goodness and from storms of trouble, may be widely commended to be learnt by heart for use as ejaculations, whenever needed.

s2²—"General Prayers. Lord, be merciful to us sinners, and save us for thy mercies sake.—Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.—Thou art the great God to be feared above all: O save us, that we may praise thee.

s2³—"Special Prayers with respect to the Enemy. Thou, O Lord, art just and powerful; O defend our cause against the face of the enemy

s2⁴—"Short Prayers in respect of a Storm. Thou, O Lord, that stilled the raging of the sea, hear, hear us, and save us, that we perish not. O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us, we beseech thee.—Lord, have mercy. . . . etc. O Lord, hear us.—O Christ, hear us.—God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

s2⁵—"Our Father. . . . for ever and ever. Amen.

s3¹—"¶ When there shall be imminent danger as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his

Conscience shall accuse him: Saying as followeth,—The Confession. [as H2³].

¶ This plain direction may also be of use for wider application.

s3²—¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution. [as H2⁴]

S4¹—Thanksgiving after a Storm. Jubilate Deo. Psal. 66. *O be joyful in God, all ye lands.* . . .

S4²—Confitemini Domino. Psal. 107. *O give thanks unto the Lord.* . . .

S4³—Collects of Thanksgiving. *O Most blessed and glorious Lord God.* . . .

S4⁴—Or this. *O Most mighty and gracious good God.* . . .

S4⁵—A Hymn of Praise and Thanksgiving after a dangerous Tempest.¹

[1 (A cento made up from Pss. 95 1, 107 1, 48 1, 107 2, 145 8, 103 8, 103 10-11, 116 4, 107 18, 124 3-4, 98 8, 107 25-26, 66 18, 145 19, 107 20, 147 15, 107 15, 68 19-20, 92 4, 72 18-19, 106 46.)]

¶ These centos may well serve as suggestive reminders of the elasticity in the use of Scripture secured by the two principles of selection and combination.

S4⁶—2 Cor. 13. *The grace.* . . .

S5¹—After Victory or Deliverance from an Enemy.—A Psalm or Hymn of praise and thanksgiving after Victory.¹

[1 (A cento made up from Ps. 124 1-4, 1 Sam. 19 5, Pss. 44 3-4, 140 73, Is. 66 5, Ex. 15 6-7, 2 Sam. 22 40, Pss. 115 1, 126 3-4, 124 7, 113 2.)]

S5²—¶ After this Hymn may be sung the *Te Deum.*

S5³—¶ Then this Collect. *O Almighty God, the sovereign commander of all the world.* . . .

S5⁴—2 Cor. XIII. *The grace.* . . .

S6—At the Burial of their Dead at Sea.—

¶ The Office in the Common Prayer-book may be used; Only in stead of these words [We therefore commit his body to the ground, Earth to Earth, &c.] say, *We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through.* . . . *who at his coming shall change.* . . .

T¹—1 "The Form and manner of making," ordaining, "and consecrating" 2 "of" 3 "Bishops, priests and deacons," according to the Order of the 4 Church of

5. Ordinal:
1. Deacons.

5 England.

[1 (See ORDINAL for precise dating and relation to PB of the several Ordinals). 2 *Am. om.* 3 'Archbishops' 4 *Am.* Protestant Episcopal Ch. in the United States of America, as established by the Bishops, the Clergy, and Laity of said Ch., in General Convention, in the month of Sept., A.D. 1792. 5 *Ir.* Ireland.]

T²—"The Preface.—It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man¹ might presume to execute any of them, except he were first called, tried, examined, and known to have

such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto" by lawful Authority. "And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; 2 No man "shall" be accounted or taken to be a lawful "Bp., Priest, or Deacon" in the Church of England, or suffered to "execute any of" the said Functions, "except he be called, tried, examined and admitted" thereunto, "according to the Form hereafter following," or hath had formerly Episcopal Consecration, or Ordination.

[1 "by his own private authority" 2 "it is requisite that no man (not being at this present Bp., Priest, or Deacon) shall execute any of them]

T³—"And none shall be admitted a Deacon,¹ except he be Twenty three years of age," unless he have a Faculty. "And every man which is to be admitted a Priest, shall be full Four and twenty years old. And every man which is to be" Ordained or "Consecrated² Bp., shall be fully Thirty years of age."

[1 *Am.* Priest, or Bp., except he be of the age which the Canon in that case provided may require. 2 "a"]

T⁴—"And the Bp. knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and tryal, finding him¹ learned in the Latine Tongue, and¹ sufficiently instructed in holy Scripture,² may" "at the times appointed³ in the Canon,¹ or else on urgent occasion," "upon"³ some other⁴ "Sunday or Holyday, in the face of the Church, admit him a Deacon, in such manner and form as¹ hereafter¹ followeth."

[1 *Am. om.* 2 *Am.* and otherwise learned as the Canons require 3 "a" 4 *Am.* day]

T¹—"The Form and Manner of" 1 Making "of DEACONS."

[1 "Ordering"]

T¹—1¶ "When the day appointed by the Bp. is come," after MP is ended, "there shall be a" Sermon or "Exhortation, declaring the Duty and Office of such as come to be admitted"² Deacons; "how necessary"³ that Order is "in the Ch. of Christ; and also, how the people ought to esteem them in their"⁴ Office.

[1 "First" 2 "Ministers" 3 "Such orders are" 4 "vocation"]

¶ When an Ordination is held at a parish ch., it will be for the incumbent to see that "all things are duly prepared in the ch., and set in order" (T³). He will need to learn in detail from the bp.'s chaplain the accustomed order and ceremonial, and to think out carefully its adaptation to his ch. The order of Procession should be settled, and may be printed on a special service paper.

¶ After MP] It is convenient for MP to be said at an earlier hour to avoid an unduly long service.

¶ There shall be a Sermon] This should be marked by solemnity, calmness, unity, and brevity, to have due effect. It will be preceded by a hymn, and may well be prefaced by a short and fit version of the BIDDING PRAYER.

T¹—¶ 1 First "the Arch-Deacon or² his Deputy shall present³ unto the Bishop" (sitting in his Chair, near to the holy Table)

such as desire to be ordained Deacons; 4 (each "of them" being decently habited) 'saying' "these words, *Reverend Father in God, I present unto you these persons present to be admitted Deacons. The Bp. Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and*" the "edifying of his Church. ¶ The Arch-Deacon shall answer, *I have enquired of them, and also examined them, and think them so to be.*

[1 "After the Exh. ended" 2 *Am.* A priest shall *Ir.* or, in his absence, one appointed in his stead (cp. r2²). 3 "such as come to be admitted, to" 4 "every one of them that are presented having upon him a plain alb: and the Archdeacon or his deputy shall say"]

¶ *The Bp. sitting in his Chair* The CHAIR may usually best be placed at the chancel entrance.

¶ *decently habited*, i.e., in cassock, surplice, and hood. By custom, a Deacon after his ordination is instructed to wear his "stole" (i.e., tippet or scarf, an "ornament" properly academic—for graduates, not eccles.) obliquely, the ends being hooked together.

Tr³—¶ "1 Then the Bp. shall say unto the people, *Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.* ¶ And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime."

[1 "And"]

Tr⁴—¶ "Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the Congregation)" "shall," "with the" 1 Clergy, "and people present, 2 sing or say the Litany," with the Prayers, "as followeth.—3 The Litany and Suffrages." [As F, but om. Pr. of St. Chrys. (1662) and Grace, and in 1662 insert special suffrage following]. *That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or Priests] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy church, and the glory of thy holy name; We beseech thee to hear us, good Lord.*

[1 "Clerks" 2 "say or sing" *Am.* say the Lit. [ends]. 3 (*Am.* prints Lit. separately aft. r3).]

¶ *sing or say the Lit.* The Bp. will himself say the special suffrage, if not the whole Lit. A short Ps. or Hymn may be sung after the Litany.

Tr⁵—¶ "Then shall be 2 sung or said" the Service for "the Communion," with the Collect, Epistle, and Gospel, 3 "as followeth," 4 "The Collect. *Almighty God, who by thy divine providence hast appointed divers Orders . . .*" "The Epistle. *Likewise must the Deacons be grave. . .*" ¶ "Or else this out of the Sixth⁵ of the Acts" of the Apostles. Acts 6 2. "Then the twelve called the multitude. . ."

[1 'Then shall be said also this that followeth' (i.e., the Coll.) 2 *Am.* om. sung or 3 "of the day, saving the Ep. shall be read out of Timothy" 4

(This rubric till 1662 followed the Collect.) 5 *Am.* chapter]

¶ *sung or said* It is expected that HC will be choral.

Tr⁶—¶ "And before the Gospel, the Bishop sitting in" 1 his "Chair shall 2 cause the Oath of the Kings Supremacy, and against the³ power and authority of" 3 all foreign Potentates 4 "to be ministred unto every of them that are to be Ordered. —The Oath of the Kings" 5 Sovereignty.

6 I A. B. do utterly testify and declare in my conscience, That the Kings Highness is the only Supream Governour of this Realm, and of all other His Highnesses Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, preeminence or authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the Kings Highness, His Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities granted or belonging to the Kings Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

[1 "a" 2 *Ir.* (and current Eng. PBs) om. oath and go on to Tr⁷ examine. (*Am.* om. also all this rubric.) 3 "usurped" 4 "the bp. of Rome" 5 "Supremacy" (1550, as above) 6 "I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree, that the bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction, or power within this realm, or any other the king's dominions, but shall resist the same at all times, to the uttermost of my power. And I from henceforth will accept, repute, and take the King's Majesty to be the only supreme head in earth, of the church of England: And to my cunning wit, and uttermost of my power, without guile, fraud, or other undue mean, I will observe, keep, maintain and defend, the whole effects, and contents of all and singular acts and statutes made, and to be made within this realm, in derogation, extirpation, and extinguishment of the Bishop of Rome, and his authority, and all other acts and statutes, made or to be made, in reformation and corroboration of the King's power, of the supreme head in earth, of the church of England: and this I will do against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise do nor attempt, nor to my power suffer to be done or attempted, directly, or indirectly, any thing or things, privily or apertly, to the let, hinderance, damage or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any other be made, or hath been made, by me, to any person or persons, in maintenance, defence, or favour of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate, so help me GOD," 7 all saints and the holy Evangelist' (through Jesus Christ').

¶ The OATH is now administered in altered form after the service.

Tr⁷—¶ "Then shall the Bp. examine every one of them that are to be Ordered, in the presence of the people, after this manner following. *Do you trust that you are inwardly moved by the*

holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people? Ans. *I trust so.*"

T1⁸—"The Bishop. *Do you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Ch.?*" Ans. *I think so.*"

[*I Am.* according to the Canons of this Ch. to the Ministry of the same 2 *Ir. om.*]

T1⁹—"The Bp. *Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?*" Ans. *I do believe them.*"

T1¹⁰—"The Bp. *Will you diligently read the same unto the people assembled in the Ch. where you shall be appointed to serve?*" Ans. *I will.*"

T1¹¹—"The Bp. *It appertaineth to the Office of a Deacon, in the Ch. where he shall be appointed to serve, to assist the Priest in Divine service, and specially when he ministrerth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptise infants, and to preach, if he be admitted thereto, by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved, with the alms of the Parishioners or others. Will you do this gladly and willingly?*" Ans. *I will so do by the help of God.*"

[*"congregation"* 2 'commanded' 3 "by the parish or other convenient alms"]

T1¹²—"The Bp. *Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?*" Ans. *I will so do, the Lord being my helper.*"

T1¹³—"The Bp. *Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?*" Ans. *I will endeavour my self, the Lord being my helper.*"

[*"thus"*]

T1¹⁴—"Then the Bp., laying his hands severally upon the head of every one of them," humbly kneeling before him, "shall say, *Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

T1¹⁵—"Then shall the Bp. deliver to every one of them the New Testament, saying, *Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be*" 1 *thereto licensed by the Bishop himself.*

[*"thereunto ordinarily commanded"*]

[[*his hands*] The wording here (cf. L4) requires the candidates to be ordained singly.

[[*to read the Gospel*] This commission overrides the apparent restriction of the Gospel to the Priest in H4.

[[*to preach the same*] In the Deacon's sermons he is to preach, not Hebrew history, or Greek philosophy, or Christian morality, or PB minutiae; but the Gospel.

T1¹⁶—"Then one of them appointed by the Bishop shall read The Gospel." 2 S. Luke 12 35 *Let your loins be girded about. . .*

[*1* 'putting on a tunic' 2 "of that day."]

[[The Bp., duly attended by his Chaplains, returns to the Holy Table, followed by the Gospeller, who, thereafter, returns to his place for the Creed.

T1¹⁷—"Then shall the Bp. proceed" in 1 "the Communion, and all that are Ordered, shall tarry and receive the HC the same day with the Bp."

[*1* "to"]

T1¹⁸—"The Communion ended, after the last Collect, and immediately before the Benediction shall be said" 2 these Collects "following. *Almighty God, giver of all good things. . .*" *Prevent us, O Lord. . .* The peace of God. . .

[*1 Ir. om.* 2 "this Coll."]

T1¹⁹—"And here it must be" 1 declared "unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year 2 (except for reasonable causes it 3 shall otherwise seem good unto the Bishop) "to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood," at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

[*"shewed"* 2 "at the least" (and so *Ir.*) 3 "be otherwise seen to his Ordinary"]

T2—"The Form" and Manner "of Ordering of Priests."

[*1 Am. om. of*]

[[*Cp. notes* under (i) Deacons. When the two services are united, as is usual, a combined Order is commonly provided for use on the occasion (cp. T2²³).

T2—"When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, 52. Ordinal: declaring the Duty and Office of ii. Priests. such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

T2²—"First 1 "the Arch-Deacon," or in his absence, one appointed in his stead, "shall present unto the Bishop" sitting in his Chair near to the holy Table, "all them that shall receive the Order of Priesthood that day" 2 (each of them being decently habited) and say, *Reverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.*" 3 [as T2² to think them so to be.]

[*1* (Till 1662 this came after Gospel and *Veni Creator*, beginning) "And then" *Am. A Priest*

shall 2 'every of them having upon him a plain alb' 3 "cum interrogatione et responsione ut in ordine Diaconatus."]

T2²—¶ 1 "Then the Bp. shall say unto the people. *Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood : For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry*" let him come forth 2 "in the Name of God," 3 and shew what the crime or impediment is. ¶ And if any great crime or impediment be objected, 4 the Bishop. . . . (as T1³). Ordering that person, until such time as the party accused shall be found clear of that crime.

[1 "And" 2 "now" 3 "declare the same" 4 "etc. ut supra in Ordine Diaconatus usque ad finem Litaniæ cum hac Collecta."]

T2³—¶ Then the Bishop. . . . (as T1⁴ to) prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

T2⁵—¶ 1 'Then shall' 2 be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth. ¶ The Collect. 3 "Almighty God, giver of all good things. . . ." ¶ 4 "The Epistle." Unto every one of us is given grace. . . . ¶ "After this shall be read for the Gospel" 5 part "of the" Ninth "Chapter of" S. "Matthew, as followeth." S. Matth. 9.36. *When Jesus saw. . . .* ¶ "Or else this that followeth" out "of the Tenth Chap. of" Saint "John." S. John 10.1. *Verily verily I say unto you. . . .* 6

[1 (Till 1662 the Form began differently :) "When the exh. is ended, then shall" 'be sung for the Introit to the Communion this Ps.' [Ps. 40 or 132 or 135]. 2 'follow the Communion.' 3 (The Coll. always came here as now). 4 'Then shall be read for the Ep. this' ('And for the Ep. shall be read') "out of the 20th chap. of the Acts of the Apostles" 'as followeth.' "From Mileto Paul sent. . . . to give than to receive. Or else this 3rd chap. of the 1st Ep. to Timothy. This is a true saying. . . . received up in glory." 5 "a piece of the last chap. of Matt. as followeth, Jesus came and spake. . . . end of the world." 6 "or else this of the 20th chap. of John. The same day at night. . . . they are retained. When the Gospel is ended, then shall be said or sung, Come Holy Ghost, eternal God. . . ."]

T2⁸—¶ "Then the Bp." sitting in his Chair 1 "shall minister unto every" one "of them the Oath concerning the Kings Supremacy, as it is" before "set" 2 forth in the Form for the Ordering "of Deacons." ¶ "And that done, he shall say unto them 3 as hereafter followeth. *You have heard, brethren. . . .*" (verbally revised 1662)

[1 *Ir. om.* to shall say in next rubric. (*Am.* similarly) 2 "out in the Order" 3 "which are appointed to receive the said office"]

T2⁷—"Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and¹ the Order of this Church of ²England, to the" Order and "Ministry of Priesthood? Ans. I think it."

[1 *Am.* according to the Canons of this Ch., 2 *Ir.* Ireland.]

T2⁸—"The Bp. Are you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scripture? Ans. I am so persuaded, and have so determined by Gods grace."

T2⁹—"The Bp. Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church¹ and Realm² hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same? Ans. I will so do by thy help of the Lord."

[1 *Am.* and *Ir. om.*]

T2¹⁰—"The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given? Ans. I will, the Lord being my helper."

T2¹¹—"The Bp. Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh? Ans. I will endeavour my self so to do, the Lord being my helper."

T2¹²—"The Bishop. Will you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsom examples and patterns to the flock of Christ? Answer. I will apply myself thereto, the Lord being my helper."

T2¹³—"The Bp. Will you maintain and set forwards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge? Ans. I will so do, the Lord being my helper."

T2¹⁴—Bp. "Will you reverently obey your¹ Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements? Ans. I will so do, the Lord being my helper."

[1 *Am.* Bishop.]

T2¹⁵—¶ "Then shall the Bishop" standing up,

"say, *Almighty God, who hath given you this will to do all these things, Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you,* ¹ *through Jesus Christ our Lord. Amen.*"

[¹ 'until the time he shall come at the latter day to judge the quick and the dead.']

T2¹⁶—¶ "After this the Congregation shall be desired, secretly in their prayers to make their humble supplications to God for" ¹ all these "things: For the which prayers there shall be" ² silence kept for a space.

[¹ "the foresaid" ² "a certain space kept in silence."]

T2¹⁷—¶ ¹ After which "shall be sung or said" by the Bishop (the persons to be Ordained Priests, all kneeling) *Veni, Creator Spiritus*; the Bishop beginning, and the Priests and others that are present, answering by Verses, as followeth. *Come, holy Ghost, our souls inspire, And lighten with celestial fire. . . .* ¶ Or this. "*Come, holy Ghost, eternal God. . . .*"

[¹ (Cp. T2⁵n.6 end.)

¶ [the persons to be ordained Priests all kneeling] It will best accord with the rubric, if Bp., Priests, and people remain standing (cp. M⁶ 1 and n. ¶), the difference of posture being an impressive piece of interpretative ceremonial: the intercessors stand, the suppliants kneel.

T2¹⁸—¶ "That done, the Bishop shall pray in this wise, and say," ¹ "*Let us pray. Almighty God and heavenly Father. . . .*" ²

[¹ *The Lord be. . . .* Ans. *And with. . . .* ² (Verbally revised 1662).]

T2¹⁹—¶ "When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth" ¹ the Order of Priesthood; "the receivers humbly kneeling upon their knees, and the Bishop saying, *Receive the holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[¹ "orders"]

¶ [with the Priests present] It should be arranged that as many as conveniently can should share in this privilege of the presbyterate.

T2²⁰—¶ Then "the Bishop shall deliver to every one of them" kneeling, "the Bible" ¹ into his "hand," saying, "*Take thou authority to preach the Word of God, and to minister the holy Sacraments in*" ² the "Congregation," "where thou shalt be" ³ lawfully "appointed" thereunto.

[¹ 'in the one hand' ('in his hand') 'and the chalice, or cup with the bread in the other hand, and say' ² "this" ³ 'so']

T2²¹—¶ "When this is done, the" ¹ Nicene "Creed" shall be sung or said, "and" the Bishop "shall" after that "go" on in the Service of "the Communion," "which all they

that receive Orders, shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion."

[¹ "the Congregation shall sing the Creed, and also they shall go to the Communion."]

T2²²—¶ ¹ The Communion being done, after the last Collect, and ¹ immediately before the Benediction, shall be said" ² these Collects. "*Most merciful Father, we beseech thee. . . . that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive*" ³ *what they shall deliver out of thy most holy Word, or agreeable to the same, as the means "of our salvation. . . ."* *Prevent us, O Lord. . . . The peace of God. . . .*

[¹ *Ir. om.* ² "this Collect:" ³ "the same as thy most holy word and the mean"]

T2²³—¶ "And if" ¹ on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: "And it shall suffice that the Litany be once said" ¹ for both. The Collects shall both be used; first that for Deacons, and that for Priests. The Epistle shall be *Eph. 4 7-13*, as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be Examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of *S. Matth. 9 36-38* as before in this Office; or else *S. Luke 12 35-38*, as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

[¹ "the orders of Deacon and Priesthood be given both upon one day, then shall" 'the Ps. for the Introit and other' ('all') "things at the HC be used as they are appointed at the ordering of Priests. Saving that for the Ep., the whole 3rd chap. of the 1st to Timothy shall be used, as it is set out before in the order of Priests, and immediately after the Ep. the Deacons shall be ordered."]

T3—"The Form of" Ordaining or "Consecrating" ¹ of an Arch-Bishop, or ² 58. Ordinal: Bishop; " ² Which is always to be performed upon some Sunday or Holy-day. ², ³

[¹ *Am.* a ² *Am. om.* ³ 'The Ps. for the Introit' "at the communion" 'as at the ordering of Priests'.]

T3¹—¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the ¹ Arch-Bishop (or some other Bp. appointed ²) shall begin the Communion-Service; in which this shall be The Collect. *Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many. . . .* ¶ And another Bishop shall read "The Epistle. *1 Tim. 3 1. This a true saying, If a man desire the Office of a Bishop. . . .*" Or this, for the Ep., *Acts 20 17. From Miletus Paul sent. . . .* ¶ Then another Bishop shall read "The Gospel." *S. "John 21" "Jesus saith to Simon Peter. . . .*

¶ 'Or else' ³ this. S. John 22 ? . *The same day at. . .* ¶ Or this. S. Mat. 28 18. *Jesus came and spake unto them, saying All power. . .*

[1 Am. Presiding Bp. (and so *passim*). 2 Am. by the Bps. present ³ "out of the 10th chap. of John, as before in the order of Priests."]

T³—¶ "After the Gospel, and" ¹ the Nicene Creed, and the Sermon are ended, "the Elected Bp." ² (vested with his Rotchet) "shall be presented by two Bps. ³ unto the Arch-Bishop of" ⁴ "that" "Province (or to some other Bishop appointed by)" ⁵ lawful "Commission") the Arch-Bishop sitting in his Chair near the holy Table, and "the Bishops that present him, saying, *Most Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.*"

[1 "Credo ended, first" ² 'having upon him a surplice and a cope' ³ '(being also in surplices and copes, and having their pastoral staves in their hands)' Am. of this Ch. unto the Presiding Bp., or to the Bp. appointed, sitting. . . 4 'the' 5 'his']

T³—¶ ¹ "Then" 'shall the ¹ Abp. demand' "the ³ Kings Mandate" ⁴ for the Consecration' 'and cause it to' "be read. And the Oath touching the acknowledgement of the King's Supremacy, shall be ministred to the persons Elected, as it is set" ⁵ down before in the Form for the Ordering "of Deacons." ⁶ And then shall ⁷ also be ministred unto them the Oath of due Obedience to the Abp., as followeth.—The ⁸ Oath of due Obedience to the Abp. *In the Name of God. Amen. I. N. chosen Bp. of the Ch. and See of N. do profess and promise all due reverence and obedience to the Abp.,⁹ and to the Metropolitan Ch. of N. and to their successors; So help me God,* ¹⁰ 'through Jesus Christ.' ¶ This Oath shall not be made at the Consecration of an Abp.'

[1 'And' 2 Am. Presiding Bp. demand testimonials of the person presented for consecration, and shall cause them to be read [ends.] 3 Ir. certificate of the Bench of Bps. of the election and fitness of the person to be consecrated, and cause it to be read [ends.] 4 'to the Abp. . . shall' 5 "out in the order" 6 Am. ¶ He shall then require of him the following Promise of conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Ch. In the name of God, Amen. I., N., chosen Bp. of the Protestant Episcopal Ch. in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Ch. in the United States of America. So help me God, through Jesus Christ. 7 Ir. such person make the Declaration of Obedience. . . 8 Ir. Declaration 9 Ir. of N. and his successors; 10 'and his holy Gospel']

T³—¶ "Then the Abp. shall move the Congregation present to pray, saying thus to them, *Brethren, it is written. . .* ¹ *Let us. . . first fall to prayer before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.*"

"¶ And then shall be said the Lit., as before, in the" ² Form of Ordering "Deacons": Save only that "after this place, *That it may please thee to illuminate all Bishops, &c.*" ³ the proper

Suffrage ⁴ there following, shall be omitted, and this inserted in stead of it; "*That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name.* Ans. We beseech thee. . ."

[1 Am. reads as 2nd clause, *It is written also that the Holy Apostles prayed before they ordained Matthias to be of the number of the Twelve.* 2 "Order of Deacons. And after" ³ "he shall say" 4 Am. shall be,]

T³—¶ ¹ Then shall be said this pr. following. "*Almighty God, giver of all good things, who by thy holy Spirit hast appointed. . .*" ²

[1 "Concluding the Lit. in the end with this pr. : " 2 (Verbal revision in 1662).]

T³—¶ "Then the Abp. sitting in" ¹ his "Chair, shall say to him that is to be Consecrated, *Brother, forasmuch as" the "holy Scripture, and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to* ² *government" in the Church of "Christ,* ³ *which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Ch. of God.*" ⁴

[1 "a" ² "to the government of the congregation of Christ" ³ (slight verbal alterations are not noted in what follows). 4 (Cp. throughout the questions similarly numbered under T2 above).]

T³—"*Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this* ¹ *Realm? Ans. I am so perswaded.*"

[1 Am. and Ir. Church]

T³—"*The Abp. Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same? Ans. I am so perswaded and determined by God's grace.*" ¹

[1 As T² except out of the same holy S. . . to teach or maintain. . . proved by the same. . . and have so determined.]

T³—"*The Abp. Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers? Ans. I will so do, by the help of God.*" [Cp. T².]

T³—"*The Abp. Be you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the same? Ans. I am ready, the Lord being my helper.*"

[1 Am. and Ir. Are]

T₃¹¹—"The Abp. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you? Ans. I will so do, the Lord being my helper." [Cp. T₂¹².]

T₃¹²—"The Abp. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and¹ such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as you have by Gods word, and as to you shall be committed by the Ordinance of this² Realm? Ans. I will so do by the help of God." [Cp. T₂¹³.]

[1 Am. diligently exercise such discipline as by the authority of Gods Word, and by the order of this Ch., is committed to you? 2 Ir. Church.]

T₃¹³—The Archbishop. Will you be faithful in ordaining, sending, or laying hands upon others? Ans. I will so be by the help of God.

T₃¹⁴—"The Archbishop. Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help? Ans. I will so shew myself, by Gods help."

T₃¹⁵—¶ Then "the Abp." standing up, shall say, "Almighty God, our heavenly Father. . . ."

T₃¹⁶—¶ "Then" shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down [*Veni, Creator Spiritus*] "shall be sung or said"¹ over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth. *Come, holy Ghost, our souls inspire, And lighten with celestial fire. . . .* ¶ Or this. "*Come, holy Ghost,*" *eternal God, &c.*, as before in the Form of ordering Priests. . . .

[1 "*Come Holy Ghost, &c.*, as it is set out in the Order of Priests."]

T₃¹⁷—¶ "That ended, the Abp. shall say,"¹ "*Lord, hear our pr.* Ans. *And let our cry. . . .*" "*Let us pray. Almighty God, and most merciful Father. . . .*"²

[1 "*The Lord be. . . .* Ans. *And with. . . .* 2 (Verbally revised 1662).]

T₃¹⁸—¶ "Then the Archbishop and Bishops present shall lay their hands upon the head of the Elect"¹ "ed" "Bp." kneeling before them upon his knees, "the Abp. saying,"¹ "*Receive "the holy Ghost," for the Office and work of a Bp. in the Ch. of God, now committed unto "thee by" the "Imposition of" our "hands" In the Name of the Father, and of the Son, and of the holy Ghost. Amen. "And remember that the grace of God which is "given" "thee by" this "Imposition of" our "hands: For God hath not given us the spirit of fear, but of power, and love, and soberness."*

[1 "Take" 2 "in"]

T₃¹⁹—¶ "Then the Abp. shall"¹ "deliver him" "the Bible," "saying, *Give heed unto reading. . . .*"^{2, 3}

[1 'lay the Bible on his neck' 2 (Verbally revised 1552 and 1662) 3 In 1549 the delivery of the pastoral staff occurred at the words *Be to the flock of Christ.*]

T₃²⁰—¶ "Then the Abp. shall proceed"¹ in "the Communion"-Service; "with whom the new Consecrated Bishop" ("with other") "shall also communicate."

¶ "And"² for "the last Collect, immediately before the Benediction, shall be said"³ these Prayers. "*Most merciful Father. . . . Prevent us, O Lord. . . . The peace of God. . . . Fimis.*"⁴

[1 "to" 2 "after"] 3 "this Prayer" 4 (Appended Note, 1662). The Forms of Pr. for the V of November, the XXX of January and for the XXIX of May are to be printed at the end of this Book.]

Note that the legal effect within the Eng. Ch. of the Rubrics in the above Synopsis is discussed fully under RITUAL LAW, §§ 1-4, cp. also RUBRICS, TRADITIONS OF THE CHURCH, USAGE. Particular aspects are treated below.

V. "RITUAL" PROPER: LITURGICAL FORMS.

The first main division of the subject of R. is, we have seen, (§ 1) Ritual proper, or the words of the liturgical forms used in the PB.

54. Introductory.

The words are of primary importance, as their meaning and purpose must regulate and control the various accompaniments and modes of rendering them. Little need be added as to principles and policy to what has already been said in §§ 2 ff. It may, however, be pointed out that in a vernacular liturgy the obligation is peculiarly binding, that all shall be generally edifying and intelligible. The moments or phases of religious thought and feeling which require orderly expression are: (a) Penitence, (b) Praise and contemplation, (c) Appropriating faith, (d) Prayer and self-surrender. And the question at once arises, whether this expression ought not to be left dependent upon the prompting of the Spirit at the moment.

The PB (B3) claims that "Christ's Gospel . . . is a religion to serve God, not in bondage

55. Freedom in Worship.

of the figure or shadow, but in the freedom of the spirit." Why, then, it may be asked, should the Christian's heritage of freedom be so fenced in by rubric and custom as it is in the liturgical worship of the Ch. of Eng.? It is generally easy to make objections to any appointment of public policy. What suits one at least *seems* not to suit another. There are, of course, points of detail on which real improvement is generally admitted to be both possible and desirable. Something is said about this side of the question under REVISION. But, as regards the main lines of policy which have been followed in the construction of the PB, a clear challenge to suggest better may be issued to anyone who objects to them on fundamental grounds.

The Church's plan is, broadly, that the material of our services shall, in the main at least, be appointed by authority, and that, along with certain fixed elements consisting of prs.,

canticles, creeds and responses, making up an ordered framework, there shall be variable collects, prs., Scripture selections, and proper prefaces. The sermon is left to the discretion of the minister, together with the choice of hymns and anthems and any pulpit prayers. What then are the alternatives?

56. The Church's Plan.

There is first what we may call the plan of universal freedom. By this arrangement, or want of arrangement, everything is left to the individual impulse of the members of the congregation, who sing or pray or exhort or read Scripture as the spirit moves them.

Not Individual Impulse.

Anyone who wants to see what intolerable confusion may arise from this method has only to read 1 Cor. 14, or to look up the records of the 1905 Welsh revival. That there are times and seasons when the gifts of private Christians for prayer and exhortation may under due control be profitably utilised, we may well admit. But, that on the stated occasions of public worship Christians should be at the mercy of the unorganised and unprepared effusions of the more emotional members of the community, seems forbidden by the apostolic maxim, "Let all things be done decently and in order." Moreover, even if the demon of disorder be exorcised by the influence of the more staid members of the community, the alternative is apt to be the still less inspiring spirit of dullness.

This brings us at once to the second alternative, which may be described as ministerial freedom. The

Not Ministerial Autocracy.

people may or may not choose their minister, but, while he is there, the sheep must follow the shepherd's guidance. They may or may not like the stock phrases and recurrent topics of his prayers, but they can have no other. He may ring the changes in his lessons from the Bible upon a few familiar passages, mostly of the same type. They have no remedy except the drastic one of changing their minister, with the probability that they will suffer equally under the new one. Or, if the congregation through its officers is able to insist on having what it is thought will be popular, can it be seriously supposed that any local congregation, mainly composed of persons without liturgical training, and without access through history to the stored experience of the past, can make adequate provision for so high an activity of the human spirit as Divine worship?

Accordingly, in that highly organised group of churches which own the Presbyterian discipline, a prescribed order is laid down in the shape of an outline to which the service is to conform. And the stability and solidity of this group in Scotland and America are evidence of the value of this further restraint upon the caprice of individuals or single communities. At the same time, the growing movement in Scotland in favour of the old liturgical forms, and the large and admitted use made of the PB among English Nonconformists, are reminders that the plan of ministerial autocracy is not found satisfactory in days when, through increased travelling and more frequent change of residence, there is a wider acquaintance with the practice of the Anglican churches.

Now the plans we have discussed have been plans intended to secure the largest amount of freedom. The Nonconformist bodies pride themselves on being

57. Failure of Alternatives.

the "Free" churches. But it is a profoundly philosophical truth, that without

necessity there can be no freedom. (Cp MAN, § 20.) So the plan of indulging the individual impulses of the worshippers does not get rid of necessity. Their necessity takes the threefold form of (1) uncertainty (nobody can tell what is coming next), (2) disorder (the successive elements of pr. or praise are usually without harmonious connection), and (3) indecency (for the clashing of individual wills and voices mars the dignity of worship). The silent majority under such a method is as much under the necessity of worshipping through other people's words as Eng. Churchmen are. But they have not the same guarantee that those words shall be well ordered, fitly phrased, and worthy in every way of the time and place and end. Similarly, where the congregation have in all respects to worship as the minister pleases, his seeming freedom is their necessity. On the wings of his words or not at all his people must make their flight heavenwards. And if, as is likely to be the case, the man slips into ruts of his own making, and becomes the victim of a mean sort of necessity, shut in upon a track settled by his own narrowness, then the people, too, find in his limitations a necessary situation from which their worship must start doubly restrained.

Turning to the stately but intelligible forms of the PB, in which the fixed framework gives

58. The Ordered Freedom of the PB.

smoothness and order to the whole, in which the varying psalms and lessons and collects are ever intervening to give point and freshness to prayer and praise, it need not, we see, be irksome to find present the element of necessity. It is not blind necessity, but the sober product of the prayerful labours of wise and holy men, deeply learned in the devotional treasures of the past, and newly stirred to lay hold upon the simplicity of the religion of Jesus Christ, as it is set forth in the NT. (See further, FORMS OF PRAYER for the historical side.)

The various elements noted as needing expression are all duly provided for in the PB. (a) Penitence

is tested, guided and rewarded in the Preparation at MEP (D1, E1), and, for HC (H1), in the Conf., Absol., and Comfortable Words (H2), in the profession of discipleship at Confirm., in the Commun., and the Vis. of the Sick. (b) Praise has its channels in Pss., Lessons, Canticles, Versicles, *Sancus*, *Gloria in excelsis*, etc. (c) Opportunity is given for the outflow of appropriating faith in the recital of the Creeds, at the reception of the Sacraments and the laying on of hands, and through the benedictions and thanksgivings of Matr., Churching, and Burial. (d) For Prayer and self-surrender, the Lit., Colls., Occasional Prs., Commun., Pr. for the Ch. Militant, and Post-communion prs. in HC, etc., make rich provision.¹

¹ Though the material under this head is varied and abundant, yet it cannot be said that its variety and abundance are made available so freely as the stores utilised under the other heads. There are cycles of daily Pss. and daily Lessons, but no cycle of Prs. except the Colls. (see COMMON PRAYER, § 5). A little compilation, called *Church Prayer* (issued in a cheap form by Nisbet), has been sanctioned by a number of Bps. for use at additional services or (on week-days) in place of the prs. which may be omitted after the 3rd Collect. In it "the entire body of Colls. and Prs. in the PB, so far as they lend them-

(e) And finally the Pss., anthems, and hymns, by their varied character, lend themselves first to one, and then to another, of the ends of worship.

For a detailed account of the changes made on the introduction of the First PB and at the subsequent revisions, see HISTORY of the PB. These may here be very briefly summarised. In 1549 there was translation and thoroughgoing reconstruction. In 1552 additions were made to MEP and elsewhere, excisions took place in HC and Bapt., and the whole was revised. In 1554 the Eng. PB became illegal. In 1559 the Second PB was re-established with three specified alterations, several additional prs. and two rubrics being inserted in the printed books without statutory authority. In 1604 similar additions were made, including the last part of the Catechism. In 1662 a thorough revision took place. In 1872 the SHORTENED SERVICES ACT allowed abridgments and additions under prescribed conditions. Besides this, a PB was issued for Scotland in 1637, a drastic revision which was never received anywhere, though its Communion Office (revised) has been since adopted as an alternative by the Scottish Ch. In 1789 and 1892 revisions were carried through by the American Ch., and in 1877 the disestablished Ch. of Ireland completed an independent revision. Full details of the variations of all these (except the 1637 book) are given above in the Synopsis, §§ 20-53.

It may be of interest to introduce here some historical illustrations of the process of liturgical change. They relate mainly to the period just before and after the First PB, the former showing how it was prepared for, and the latter indicating the system of sanctioning additional rites and ceremonies for cath. and collegiate chs., or illustrating the action taken under the Acts of Unif. by contemporary authorities.

61. Historical Illustrations.

(a) 1535. A short form of Bidding Pr. was contained in the King's Letter to Cranmer about preachers (Wilkins, *Conc.* 3 807).

(b) 1538. R. Injns. ordered, "That the knelling of aves after service . . . henceforth be . . . omitted." Also "where in time past men have used . . . in their processions to sing *Ora pro nobis* to so many saints, that they had no time to sing the good suffrages following, as *Parce nobis Domine*, and *Libera nos Domine*, it must be taught . . . that better it were to omit *Ora pro nobis*, and sing the other suffrages" (VAI 2 42).

(c) Bp. Shaxton in 1538 ordered "that the 28th chap. of Deut. be openly read in the Ch. every quarter instead of the General Sentence" (VAI 2 55, where it is noted that the latter was a solemn curse, already limited in 1535, and become untimely from its denunciation of robbers of churches, as Strype remarks). Shaxton's order prepared the way for the Commination.

selves to general use, has been divided into ten groups according to subject. To each day in a ten days' cycle ten Colls. are assigned, one taken from each group," five appointed for MP and five for EP. A particular intention (which may be readily varied by the officiant) is attached to each by a short title and a pair of *Vn.* and *Rr.* Indexes enable *Church Prayer* to be used as a storehouse of prs. for various occasions. Additional prs. for the parish, Missions, the Cath., etc., are included.

He also ordered the Ep. and Gospel or one of them to be read in English "in the pulpit or other convenient place as the people may have," and every Sunday and holy-day a NT chapter after the lessons at Mattins, and an OT chap. after *Magnificat*.

(d) 1547. Royal arts. (VAI 2 109, cp. R. Injns., p. 126) inquire "whether they have the procession book in English, and . . . use none other Lit. but that . . . in the same book; . . . and whether they have had the same Lit. as oft as they were commanded." Also "whether they have put out of their Ch. books this word *papa* [ordered in 1535 to be erased], and the name and service of Thomas Becket, and prayers having rubrics containing pardons or indulgences, and all other superstitious legends and prayers."

(e) R. Injns. order that "when any sermon or Homily shall be had, the Prime and hours shall be omitted," and prescribe a form of Bidding Pr. in which the older practice of praying for the *present* felicity of the departed is altered into a prayer "that they with us, and we with them at the day of judgment may rest both body and soul, with Abraham . . . in the kingdom of heaven." The R. Injns. for Cant. Cath., 1547, order "that in consideration of the sermon or else the Homilies to be made on the holy-days, no Lady Mass on these days to be sung in the quire," and also "all sequences to be omitted and hereafter no more to be sung in the quire neither working day nor holy-day" (VAI 2 142).

(f) The R. Injns. of Winchester Cath., 1547, order "that the sermon henceforth shall be preached between Mattins and Mass, and that all manner of eccles. persons and other ministers of this Ch. shall be present at the said sermon. And on such days as the sermon is preached, Our Lady Mass and Prime and the Hours to be omitted," this last direction combining two noted above. "The *singing* of any Hours, Prime, Dirges, or Commendations" was to be omitted, "but every man to say the same as he hath time or is disposed." Cp. similar provisions at Lincoln in 1548 (VAI 2 160). Two forms of anthem, with following pair of versicles and collect, are provided, displacing all others.

(g) At St. George's, Windsor, the Visitors of 1547 (VAI 2 163) ordered "that the choristers shall daily say Mattins in English before the beginning of service in the morning; and likewise Evensong in English before the choir begin Evensong." (Frere notes that Wriothesley, *Chron.* 2 2, relates that in May, 1548, Mattins and Evensong were said in English in St. Paul's and other London churches. It is not clear whether this means that a rendering in Eng. was already in print. Possibly the prayers were translated specially, and the pss. and lessons read from the Eng. Bible, or the Primer may have been used.) The "petit-canon and clerks" were also now to be "exonerated and discharged from saying our Lady Mattins and Evensong, and from saying ferial dirges, and June (?) masses in the choir," these last being prob. royal commemorations.

(h) The R. Injns. in 1547 (VAI 2 123) had enforced generally Bp. Shaxton's rule in 1538 for Scripture lectures in English. The rule is extended in 1548 for Lincoln Cath. (VAI 2 167) by ordering "every day 2 chaps. read in Eng., one of the NT and one of the OT, one afore the place of *Te Deum* at Mattins, and the other after *Magnificat* at Evensong." To leave time for this Bible reading the R. Injns. provided that "when 9 lessons should be read in the ch., 3 of them shall be . . . left out with the Responds, and at Evensong the Responds with all the Memories" (*i.e.*, "the antiphons, versicles and collects commemorating Our Lady, the Holy Cross, etc., said daily at the end of the office," VAI 2 123). Also at Lincoln

"they shall from henceforth sing or say no anthems of Our Lady or other Saints, but only of our Lord, and then not in Latin, but choosing out the best and most sounding to Christian religion they shall turn the same into English . . . and after them read the collect for the preservation of the King's Majesty and the magistrates, which is contained and set forth in the English suffrage" (*i.e.*, the Lit.).

(i) The R. Injns. in 1547 (*VAI* 2 124) ordered "immediately before High Mass"¹ "the Lit. which is set forth in English with all the suffrages following . . . adding nothing thereunto but as the King's Grace shall hereafter appoint." Further, the Lord's Prayer, Creed, and Decalogue were to be read in English every holy-day.

(j) At Lincoln in 1548 was ordered (*VAI* 2 168): "And the subdeacon to show bef. the Ep. the name of the writer and the chap., and likewise before the Gospel when the deacon hath said in this wise, *The Gospel following is after the Evangelist St. Matthew, etc.*, naming the chap., the choir shall answer *Glory be to God for it.* And after the Gospel the deacon shall say *Thanks be to God, and God save the King.*" (Frere notes that the Sarum use contains no response, but supposes that this is not an innovation here.)

For the 1548 Order of Communion, see HISTORY OF PB, and notes to H17, H18, H2, H35, H55.

(k) In 1550 an order for Founder's Day was made for St. George's, Windsor, including versicles and special collect of memorial.

(l) Ridley's arts. (May, 1550, see *VAI* 2 234) imply a celebration as the normal thing on Weds. and Fridays, by inquiring whether on these days "is said or sung the Eng. Procession in the ch., and whether the minister (if there be none to communicate with him) doth say such prs. aft. the Lit., as are appointed for the Communion until the Offertory." His 6th Injn. (*VAI* 2 244) was "that the min. in the time of the Communion immediately after the offertory, shall monish the communicants, saying these words or such like, *Now is the time, if it please you, to remember the poor men's chest with your charitable aims.*" This was a particular way of carrying out R. Injn. No. 29, of 1547, and a form to simplify obedience to an Act of Parl. of 1547 (1 Ed. 6, c. 3, s. 16). It may also be taken (along with informal instructions often given by the clergy at weddings, funerals, christenings, etc., or on emergencies during the ordinary services) as subsidiary to and required by the PB.

(m) The R. Injns. for Salisbury Cath., 1559 (*VAI* 3 33, cp. Exeter, p. 41), provided for an early short service daily, Gen. Conf. and Absol., Lit. to end of Collect, NT Lesson, Anthem and suffrages from "O Lord arise." This illustrates the practice of elasticity in cath. chs., in regard to the Act of Unif. Also on Mon., Wed., and Fri., at 9 a.m. they were to have the *Veni Creator* in plainsong, followed by a lecture in divinity, or chap. of Erasmus' paraphrases (and Tues., Thurs., and Sat., simply reading of the paraphrase). Then the choir were to "sing the Lord's Pr. in English," and the lecturer closed with a collect.

(n) In Dec., 1559, certain Londoners with some of the citizens invaded the choir of Exeter Cath. at the early morning service and interpolated metrical pss. The Chapter reproved them, and they appealed to the Visitors who bid them encourage "these . . . godly doings" of the innovators. And, finally, the Eccles. Commissioners set aside the plea of the Chapter based on the strict nature of the Act, and so established a precedent for hymns and metrical pss.

¹ Frere notes (*VAI* 2 109 n.) that this was "an important change, for the Lit. had long ceased to be used as the normal preparation for Mass."

(o) Bp. Parkhurst in 1561 (*VAI* 3 105) asked whether the clerks "used to sing any number of pss. dirge-like at the burial of the dead, or do any other thing otherwise than it is appointed by the common order of the service-book."

(p) Abp. Parker, writing to Cecil on July 23, 1563, relates how he has revised an old prayer for use in his cath. and in the parish chs. at Cant. on Mon., Wed., and Fri., continuing, "Sir, this I have done, not enjoining the like to the rest of my diocese, nor to the rest of my province, for want of sufficient warrant from the prince or council. . . . And although ye may say, we by our vocation should have special regard of such matter, yet because we be *holden within certain limits by statutes*, we may stand in doubt how it will be taken if we should give order therein." On Aug. 1 the Queen wrote to authorise him in these terms, "Understanding that you have thought and considered upon some good order to be prescribed therein, for the which ye require our authority . . . we do . . . command all manner our ministers . . . to . . . obey such . . . orders as you, being primate of all England, and metropolitan of this province of Cant., upon godly advice and consideration, shall uniformly devise, publish, and prescribe." Cecil at the same time sent a form prepared by Grindal and revised by himself, which Parker further revised so as to conform it more closely to the PB. A reference to the Form in *Elix. Liturgies* (P.S.), p. 478, will illustrate a sentence in Parker's reply, "I wish the collects had been shorter, and I fear the service to be too long for our cold devotions."

The law of R. proper is expressed in detail in the rubrics, tables and other directive contents of the PB (§§ 15-53); but

62. Law of R. Proper.

these are imposed and enforced by the Act of Unif., 1662, and previous Acts expressly confirmed by it, except so far as these conditions are varied by the PB (Tables of Lessons) Act, 1871 (which permits the Ordinary to permit other Pss. and Lessons on all occasions, if desirable for edification's sake, at his discretion), the SHORTENED SERVICES ACT, and the BURIAL LAWS AMENDMENT ACT, 1880, s. 13 (which allows a min. to use a service taken from Bible and PB on request or where the PB form may not be used). In the art. on R. LAW (§§ 2-4) the general law is summarised. The rule that "omission is prohibition" is clearest in application to R. proper.

Only a single exception under this head is named by Sir W. Phillimore in a long list of points alleged by him in applying the *reductio ad absurdum* argument to the ruling of the courts as to the strict interpretation of the Acts of Unif. (*R. Com. on Eccles. Disc.* 1 224-227), and that is the use of the short ascriptions of praise before and after the Gospel [cp. § 61 (f) above; also § 36, H14, n. 9., for usages of First PB, and Am. and Ir. PBs.]. As to this it appears that the statement in Pref.² (§ 18, B2³), that "for this cause be cut off Anthems, Responds, Invitatories, and such like things," is decisive; these were only "cut off" by omission. Similarly the ministerial omissions noted by the same witness,¹ so far from being

¹ Omission (4) of Lit. on Sun., Weds., and Fri.; (6) of Ante-Com. on Suns. and holy-days; (7) of holy-day Coll. on Sun.; (8) of notice of holy-days and fasting days; (9) and (10) of Exh. 1, 3 in HC; (11) of Ante-Com. at HC; (12) of QV.; (13) of State prs. in MP; (14) part of Words of Adm. at HC and (15) to each recipient; another "accretion" adduced (besides the words noted above) is the Coll. bef. the sermon. But this usage may be claimed as a free reading of canon 55,

legitimate just because, they sometimes or even constantly occur, seem plain breaches of the Acts. Some are properly accepted as technical violations sanctioned by custom, others show carelessness or negligence or arbitrariness. But all are explicable as instances of non-enforcement (RITUAL LAW, § 3).¹

The Acts of Unif., however, only cover the specified occasions and forms of service named

in them or explicitly covered by **63. Additional Services.** them, requiring the prescribed forms without variation and forbidding the substitution of others. The Act of 1559 contained in s. 26 a provision for "further ceremonies and rites," under which in Q. Eliz.'s reign not a few authorised occasional additions to the services were made (see *Lit. Services of Q. Eliz., P.S.*). But it has sometimes been held that the powers of this section expired with the reign. Whether that be so or not, as a matter of legal technicality, it has been an unbroken custom for the sovereign in council, on "the advice of the metropolitan of the realm," to sanction special prs. in time of war, plague, or calamity, and corresponding thanksgivings.² The CORONATION SERVICE is a State Form, and is not rendered in a parish or ordinary cath. ch., neither is it a substitute for any PB form, though the Lit. and HC are included in it. Similarly, the services for the CONSECRATION of a ch. or churchyard, and for INSTITUTION and INDUCTION, which are ordered by the bp. for each diocese, are non-competitive services, and the right of ordering them is sanctioned by ancient custom. But beyond these limits it is clear, as the unanimous *Report of the R. Com. on Eccles. Disc.* states (p. 10), that "the Acts of Unif. bind bps. as well as other clergymen, and that the law does not recognise any right in a bp. to overrule the provisions as to services, rites, and ceremonies contained in those Acts," one of which, it may be added, was formally subscribed by the Convs., and all of which have "been received by this Ch." by long acquiescence.

"Pr. in this form, or to this effect, as briefly as conveniently they may." And in any case the sermon is not a "ministration" but an authorised interpolation or supplement (*Re Robinson, Wright v. Tugwell, 1897, in L.R., 1897, Chanc. Div. 1 85*).

¹ So in the Lambeth opinion, 1899, on Inense and Lights, the Abps. said: "It is quite true that there may be variations which are so brief, so long in use, so unimportant, that a bp. would be justified in refusing to allow a clergyman to be prosecuted because of his use of them. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion Office. There is no authority for shortening the exh. which the min. is to read when giving notice of the HC. The practices are probably in strictness all illegal; but no bp. would be wise in allowing a prosecution for such unimportant variations from the strict letter of the law. This cannot, however, be said of the introduction of any ceremony which is conspicuous, not sanctioned by long-continued custom in our Ch., and of such a nature as to change the general character and aspect of the service."

² This case is accretion (7) in Sir W. Phillimore's list. The others he names are (8) additional services outside the provisions of the Shortened Services Act, and (9) memorial services after a death, if not wholly taken from Bible and PB. Both are probably technically illegal, but it is nobody's interest to prosecute, and bps. are naturally inclined to take an elastic view of their powers under the 1872 Act.

Two cases remain to be noticed. 1° The legitimacy of hymns, for which a precedent has

been recorded under § 61 (n), was affirmed by Lord Stowell in 1792, and re-affirmed in the Lincoln Judgment. The proper view seems to be, not that custom was allowed to set aside the statute, but that custom, long continued and under authoritative sanction, showed that the use of hymns which do not interrupt the service—a condition seldom recollected—does not contravene the Acts, they being extra-liturgical elements, and therefore remaining under the *ius liturgicum* of the bp. 2° The Act of 1549 contained the following proviso, which is still in force, "that it shall be lawful for all men, as well in chs., chapels, oratories, or other places, to use openly any ps. or pr. taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof mentioned in the same book." Under this proviso Abp. Benson ruled that though the priest may not himself "let the service" by reciting or singing *Agnus Dei*, this anthem may be sung by the choir during the Communion. The corresponding anthem *Benedictus Qui* after *Sancus* is excluded by the same rule.

Those bps. then who take upon themselves to sanction special colls., epistles, and gospels for

abrogated holy-days, are taking the law into their own hands.¹ It may be questioned whether the need was of the kind or urgency to demand such action. The sanction of special colls. for Foreign Missions, Harvest Thanksgiving, etc., can plead in justification a legitimate and widespread need.

It sometimes happens, especially in the country, that through illness, accident, or mishap, the incumbent (or his deputy) is not in his place

to conduct service. If, or as soon as, the wardens, sidesmen, or other responsible parishioners present are persuaded that no officiating minister will arrive or can be procured, it is most advisable not to dismiss the congregation forthwith. Resort should rather be had to some lay person or persons, best qualified by education and otherwise, who may lead the people in such parts of MP or EP as do not require an ordained minister. Such an emergency service might be made up as follows:—Two or three Sentences, General Confession, Lord's Prayer, Versicles, *Gloria, Venite*, Psalms, 1st Lesson, Canticle, 2nd Lesson, Canticle, Creed, Lesser Litany, Lord's Pr., Hymn, Litany (to Lord's Pr.), Hymn, Grace.—B2, RI.

VI. CEREMONIAL.

The distinction between rites and ceremonies has not always been kept clear in common

¹ Dearmer (*PH*, 1909, p. 515) states that "the Bps. at the last Lambeth Conf. passed the following resolution—"We think it our duty to affirm the right of every Bp., within the jurisdiction assigned to him by the Ch., to set forth and (for 'or'] sanction additional services." But the conference was the last but one (1897), the words are not from a resolution but from the Encyclical, and the limiting clause is omitted, "But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority." The Act of 1559 was, of course, adopted by the "Sacred Synod" which is "the Ch. of Eng. by representation" and therefore presumably has "lawful authority" amply behind it. When a man, for a cause he thinks adequate, breaks the law, let him not pretend that he is keeping it!

parlance. The term "rite" has constantly been used in ordinary literature to include the outward acts as well as the wording of a form of service. Similarly, the word "ceremony" has been applied on the one hand to the whole order of service, and on the other hand to an ornament used in it, the surplice being referred to as a "ceremony." It seems best, however, to regard these varying usages not as indicating an essential ambiguity about the terms, but rather as being loose, but natural, extensions of the meaning of words, which have in eccles. and liturgical writings their proper and technical significations. And this may be more confidently claimed in respect of "ceremony" than of "rite," for the latter, as we shall see, *requires* some ceremonial, whereas many ceremonies can be independently performed, though—as Frere points out (*Rel. Cer.*, p. 143 f.)—added ceremonial often brings with it fresh liturgical material. R. has, therefore, been used in a wider sense as an appointed order of worship, and in a narrower as concerned with the words contained in that order. Ceremonial is more specifically limited to cover the *mode* in which a rite is rendered, and the *use* of all external accompaniments and adjuncts of the liturgical forms of worship. R. proper appoints *what* is to be said: ceremonial decides *how* the appointed words are to be rendered. One settles the matter and the other the manner. The difference is, however, one of convenience, for the idea of both is the same, to *express* the several impulses of the worshipful spirit in fellowship with a congregation of Christian people (see above, § 1).

One other point needs to be cleared up. Some ceremonies require special ornaments for their performance. These are most conveniently considered under that head (App. R3, and vii below); but the *use* of an ornament is also a ceremony. Others need no accessories, or only materials like water, bread, and wine, which are consumed in the process. All these come directly under ceremonial.

That Ceremonial is *necessary* in liturgical worship follows from the above definition.

Decency and order require some customary method of conducting a prescribed order of praise and prayer. And where, as in the case of sacraments and kindred ordinances, some solemn ceremony is of the essence of the rite, the necessity of regulating the details is even more obvious. But a moment's thought, or consideration of experience, will show that *any* kind of public worship requires some authoritative settling of the externals. For the freest and most unconventional religious bodies settle down into a routine of postures, gestures, positions, and modes of rendering words, which is nothing else but a ceremonial use. It is the same with ritual as with etiquette. See MAN, §§ 12, 14, 25 (Table II), noting the section numbered 8° in each. Words want their setting. We have not only our words of greeting and

farewell to express what we recognise as due to our neighbour, but the bow and the handshake, and so forth, as ceremonial adjuncts and complements of the words.

Accordingly the Ch. of Eng. has always retained, as expressing her unaltered mind, Cranmer's Pref.³ *Of Ceremonies* (§ 19 above), which deserves attentive study as a classical vindication of religious ceremonial. We shall have to return to it later, but may adduce here a passage of kindred spirit from a Caroline divine.

"The circumstances and ceremonies of public service is, indeed, a kind of discipline and pedagogy, whereby men subject to sense are guided in the exercise of godliness: it is, as it were, the apparel of religion," which might be dispensed with "did men consist of minds alone without bodies, but as long as our bodily senses are manageable to our soul's advantage, the heat within will starve without that apparel without. And therefore . . . I hold it requisite that the observance of rites and ceremonies in the public service of God should increase and become more solemn after the world was come into the Ch., than under the persecuting times of it. Persecution was like (an enclosing fence), in preserving order and reverence in the public offices of the Ch., with the respect of those guides that ruled it. But since the net of the Gospel hath been cast in the ocean, and caught good and bad, it is more requisite that all should pass, as under rule and observance, so in the most reverent form, that the coldness and indifference of the worse part appear not to debase the good disposition of others" (Thorndike, *Works* 1 30r f.).

The peculiar function of ceremonial is twofold. (1) *It regulates alternative ways of rendering prescribed rites.* The service must be said *or* sung, with *or* without choir, organ, instruments. Mins. and people must stand, sit, *or* kneel; enter and depart singly *or* in procession; remain here *or* move there; face this way *or* that *or* the other; do something (that has to be done) at one *or* another point of the service. (2) *It governs any added significant usages, gestures, actions, and movements, such as the sign of the Cross in Bapt., the laying on of hands, the bowing at the Holy Name.*

Thorndike judiciously expresses the caution that is needed in regard to ceremonial, and lays stress on that *practical* aspect of it as a department of Ch. ORDER, which has been emphasised in this art. and elsewhere.

He says, "For the nature and kind of that which is to be done, respect is to be had to the end proposed. If the particular observed be not, according to reason, a circumstance apt to procure, to maintain in ourselves, to express and convey to others, that intention and reverence which the service of God requireth, for what cause shall we say it is observed? Shall it be thought acceptable to God alone of itself, without reference to the due end and purpose? . . . Besides, others that are not offensive for their kind, for their number may prove no less. For where the *circumstances and ceremonies* of public service are multiplied beyond measure, there the mind, distracted into a number of outward observations, cannot allow that attention to the substance which it spendeth upon the circumstance" (*Works* 1 307).

For an illuminating survey of the growth of

37. Rites and Ceremonies.

68. Need for Ceremonial.

69. Twofold Grouping.

70. Need for Caution.

Christian ceremonial, reference may be made to Frere, *Principles of Religious Cer.*, pp. 49-102. Here we can only illustrate the significance of the remodelling of English uses, which is represented by the PBs, by a quotation from the same writer (*Lit. Ref.*, p. 13):

"The early mediæval ritual was as full of ornament as a rich Gothic building; in the later mediæval rites, and in much of the foreign liturgical practice, there is a debased survival of this ornament; it has been degraded till it has become meaningless, and it continues only by the force of unthinking tradition. One great characteristic of the English rite is its return to massive and even bare simplicity."

The ceremonial regulations, which led up to and followed upon the First PB, may be broadly grouped under periods.

I. *Explanation* was resorted to, with a gradual introduction of restrictions. The *Rationale of Ceremonial*, c. 1540-1543 (ed. 1910 for the

71. Period of Explanation. Alcuin Club), represents the culmination of this tendency. So, while in 1535 (*ib.*, p. xix) "R. Ward was charged with having called on the clergy to explain sacraments and ceremonies as well as citations [*i.e.*, demands for money] which they always explained in English," about 1539 a correspondent wrote to a foreign Protestant that "here ceremonies are still tolerated, but explanations are added." A little later (c. 1544), John Bale complained that "they are now become laudable ceremonies, whereas before time they were but ceremonies alone." Restriction is evidenced by Latimer's Injn. of 1537 (*VAI* 2 17), "That preaching be not set aside for any manner of observance in the Ch., as processions and other ceremonies." An attractive specimen of what was done in the way of explanation may be found in an Injn. given by R. Visitors at Doncaster (c. 1547).

"Item, you shall every Sun., at the time of your going about the ch. with holy water, into 3 or 4 places, where most audience and assembly of people is, for the declaration of the ceremonies, say distinctly and plainly, that your parishioners may well hear and perceive the same, these words, 'Remember Christ's bloodshedding, by the which most holy sprinkling of all your sins you have free pardon.' And in like manner before dealing of the holy bread, these words, 'Of Christ's body this is a token, which on the cross for our sins was broken; wherefore of His death if you will be partakers, of vice and sin you must be forsakers.' And the clerk in like manner shall bring down the pax, and standing without the ch. door, shall say boldly to the people these words: 'This is a token of joyful peace, which is betwixt God and men's conscience; Christ alone is the peacemaker, which strictly commands peace between brother and brother.' And so long as ye use these ceremonies, so long ye use these significations" (Cardwell, *D.A.* 1 56).

The last words indicate the transition to a new era of regulation. But before dealing with this it may be well to present for comparison a summary enumeration of three groups of ceremonies still retained under Henry 8.

(i) *Baptismal Ceremonial*: approved and explained c. 1540-1543 (*Rationale of Ceremonial*, ed. 1910). 1° + on forehead. 2° + on breast. 3° Salt in mouth. 4° + on again on forehead. 5° Spittle on nostrils and ears. 6° + on right hand. 7° Welcome by taking right hand. 8° Unction on breast. 9° Unction between shoulders behind. 10° Immersion or affusion. 11° Unction with chrism. 12° Putting on of the Chrisom. 13° Setting a candle light in the right hand.

(ii) *Eucharistic Ceremonial*: noted in detail in Sar. Missal (CANON OF THE LITURGY, § 2), or in

Becon's description (§ 73 ff. below); gen. approved and partially explained c. 1540-1543. 14° + + on forehead and breast. 15° Kiss of peace (Sar. 14). 16° Kissing of altar. 17° + on or over altar. 18° Incense placed in censer and blessed. 19° Use of (? Gospel) candle. 20° People stand. 21° People bow at the Holy Name. 22° People + after Gospel. 23° Kissing of book. 24° Censing of altar after Creed. 25° Making of chalice. 26° Placing of elements on altar. 27° Elevation of the same. 28° Kissing of paten. 29° Censing of paten and chalice. 30° Washing of hands. 31° Censing of altar. 32° Kissing of altar. 33° + over altar. 34° Kissing of missal after Sanctus. 35° Kissing of altar. 36° + + + over elements. 37° + + + + over elements. 38° + at *benedixit*. 39° Touching of host. 40° Elevation of host. 41° Ringing of sacring bell. 42° + at second *benedixit*. 43° Breathing over chalice. 44° Taking up of chalice. 45° Elevation of chalice. 46° Covering of chalice. 47° + + + + over host and chalice. 48° Kissing of altar. 49° + + + over bread, and chalice, and face. 50° Smiting of breast. 51° + + + over chalice. 52° + + + + with host ('second sacring'). 53° Kissing of paten (after Paternoster). 54° + + on forehead and breast. 55° Fraction of host in three parts. 56° + + + with third fragment within chalice. 57° Commixtio. 58° Kissing of pax. 59° + on receiving the Body. 60° + on receiving the Blood. 61° First and second ablutions. 62° Washing of hands. 63° Completion of ablutions. 64° + on face. 65° + on forehead. 66° At least one light upon the altar.¹

(iii) *Additional Ceremonies*: approved and explained c. 1540-1543. 67° Bearing candles on Candlemas Day. 68° Giving of ashes upon Ash-Wednesday. 69° Covering of the cross and images in Lent. 70° Bearing of palms on Palm Sunday. 71° Tenebrae lights put out in order after lessons. 72° Hallowing of oil and chrism on Maundy Thursday. 73° Washing of altars on the same day. 74° Creeping to the Cross on Good Friday. 75° Setting up Christ's sepulchre. 76° Paschal candle. 77° Hallowing of the Font on Easter Even. 78° General Processions. 79° Holy water. 80° Holy bread.

Sections i and iii are not difficult to follow, but Section ii, on Euch. ceremonial, requires the relevant details to be given meaning and connection by a consecutive description. This is here supplied from the polemical treatises of Cranmer's chaplain, Thomas Becon. Dr. Wickham Legg has testified to the general accuracy of the report, which, though aimed at Marian usage, serves our purpose, for Mary restored the religion of the last year of Henry 8. It has, of course, been necessary to relieve the reprint from a heavy load of unsavoury controversial padding, such as to deter all but resolute readers of the original.

1554. Becon, *Displaying of the Popish Mass* (*PS.* 3 262 f., 257 ff.): "First ye come solemnly forth in your gay . . . garments.

73. Ceremonial of the Mass. . . . Ye come unto the altar with your mass-book, corporas, chalice, and bread, with such other trinkets. Now standing before the altar, after ye have crossed yourselves upon your forehead and breast . . . ye say the *Confiteor*, and . . . after ye have made your confession to God and to our Lady, and to all the holy company of heaven, and have given yourself absolution. . . . ye approach

¹ The enumeration is confined to usages mentioned in one or other of the sources named, and is by no means exhaustive.

to the altar, and making a cross upon it, ye kiss it. . . . When ye have stand awhile at the lower end [i.e., south] of the altar, saying the *Introite*, or office of the mass, as they call it, the *Kyries*, the *Gloria in excelsis*,¹ the collects, the epistle, the gradual, the alleluia, the tract, or the sequence, and all in Latin . . . ye remove . . . from one end of the altar to the other, and . . . take up the mass-book in your hands. . . . And . . . ye have a candle lighted. . . . Besides this . . . ye pray to God . . . on this manner: *Jube me, Domine, benedicere* . . . and answer in this manner: *Dominus sit in corde meo et in ore meo, ad annuntiandum populo sanctum evangelium Dei*. . . . And the . . . simple souls solemnly stand up and give good ear . . . but all in vain: for they learn nothing. Only when ye rehearse the name of Jesus, they learn to make solemn courtesy, and so, a piece of the gospel being once read, they stroke themselves on the head, and kiss the nail of their right thumb [i.e., cross themselves], and sit down again. . . . And ye yourselves . . . kiss the book, and turn you [the gospel having been read facing north] to the people, and say *Dominus vobiscum*. . . .² "The gospel ended (p. 264) with another kiss upon the book, ye say the creed. . . . After the creed, upon solemn feasts, ye use to cense the altar.

"These things done with all solemnity, ye turn you again unto the ch. . . . and so bidding them God speed, ye turn again to the altar, and . . . then do ye say your offertory. . . . After the offertory is said, ye take the chalice up in your hands, with the little round cake lying upon the grate or cover of the chalice, and lifting up your eyes, ye pray in this manner, *Take, O holy Trinity, this oblation, which I . . . offer for the salvation of the living, and for the rest . . . of all the faithful that are dead*. Ah, who ever heard of such a sacrifice or oblation? A wafer-cake, which is yet mere bread, and no sacrament, and a chalice with a spoonful of wine mingled with two or three drops of water to be offered for the salvation of the living and . . . dead! . . . After that your prayer, ye set your chalice down again, saying these words: *Acceptum sit omnipotenti Deo hoc sacrificium novum*. . . . When ye have thus . . . offered, ye (go) to altar's end, and wash your hands. . . . Ye return to the altar holding your hands before you and mannerly bowing yourselves . . . ye make a cross upon the altar and kiss it . . .

¹ P. 263, "After these things ye go unto the midst of the altar, and looking up to the pix . . . and making solemn courtesy. . . ye say the *Gloria in excelsis*. . . Ye turn you to the people, if any be there, and bid them God speed in Latin, with *Dominus vobiscum*. Turning again to the altar ye say certain collects."

² "And this is also to be noted, that, when Christ came in his own usual apparel unto the table, he did not kneel, as the papists do, nor yet stand, as the Jews did in the old law, but he sat down at the table. . . Christ sat, but ye some time stand right up, some time lean upon your elbows, sometime crouch downward, sometime kneel; but sit do ye never. . . and although gestures in this behalf seem after some men's judgment to be indifferent, yet the nearer we come to Christ's order, the better it is."

and then . . . ye turn yourselves, looking down to the people, and saying, *Orate pro me, fratres et sorores*, when many times there is nobody in the church but the boy that helpeth you to say mass; and so, making solemn courtesy, ye return unto your accustomed patterings. What ye say, no man can tell. For now come in your subtle secrets (i.e., *Secreta*). . . . Ye brast out into open words and exhort the people to lift up their hearts to God, and to consider the mysteries that are now in hand, and to be thankful to God for the benefits of their redemption. Ah, would God ye so speak the words that the people might be edified by them [i.e., in English]! . . . Immediately followeth the preface, . . . (and) the Sanctus, which, lifting up your hands, ye speak with a loud voice; and that ended ye kiss the mass-book.

"Now cometh in your holy mass-canon, whereof be divers authors . . . and here begin

75. The Canon. ye wonderfully to cross and to pray for the universal Ch. . . ."

"Now (p. 269) let us behold your consecration. Taking the little cake in your hands, ye say these words, *The day before he suffered*. . . . When ye rehearse this word, *benedixit* . . . ye cross and bless the bread. . . . Again, those words which Christ spake openly to his disciples . . . ye partly leave out, and partly whisper . . . to yourselves. . . . After ye have once spoken these five words, *Hoc est enim corpus meum*, over the bread, and have . . . breathed . . . upon it, ye kneel down to it and worship it . . . and afterward ye hold it above your . . . heads. . . . The people believe that bread which the priest heaveth above his head to be Christ, perfect God and perfect man. Therefore kneel they down to it, knock their breasts, lift up their hands, worship and honour it. When the bell once rings (if they cannot conveniently see), they forsake their seats, and run from altar to altar, from sacring to sacring . . . gazing at that thing which the . . . priest holdeth up in his hands. And if the priest be weak in the arms, and heave not up high enough, the rude people of the country in divers parts of England will cry out to the priest: "Hold up, Sir John, hold up; heave it a little higher." And one will say to other: "Stoop down, thou fellow afore, for I cannot be merry except I see my Lord God once in a day." After . . . ye fall in hand to consecrate the wine with these words, *In like manner*. . . . Ye breathe . . . and shake your head over the chalice; and then ye kneel down, lift up your hands, and honour it. . . . After that ye stand up . . . and taking the chalice in your hands, ye hold it up with heave and hoave above your . . . heads, that the people also may worship it. This done, ye set the chalice down again upon the altar, and ye cover it with your corporass-cloth. . . . Then once again kneel ye down, and up again . . . and kiss the altar, and spread your arms abroad. . . . After all these things . . . ye fall again to your solemn prayers, and among

all others . . . for the souls departed. . . What shall I speak of [the moving of the host] about the chalice, which followeth the praying for the dead? That is so holy a thing that it is called the second sacring, and may by no means be left undone. . . . After that . . . ye say your *Pater-noster*; that done, ye take up the patine off the chalice, and kiss it, and afterward ye cross yourselves withal both upon your breasts and upon your crowns, and lay it down again. . . . Ye strike up your sleeves, ye uncover the chalice, ye lay down the corporass-cloth . . . ye (p. 267) break your host . . . in three parts, holding over the chalice while ye break it. . . . Two pieces ye keep still in your hands . . . and the third ye let fall down into the chalice. . . .

Then do ye say the *Agnus*. . . . Shortly after the *Agnus* ye kiss the pax. . . . And while the boy or parish-clerk carrieth the pax about, ye yourselves alone eat up all and drink up all. . . . When the boy or parish-clerk cometh again with the pax, ye hold forth your chalice for a little more . . . and when ye have drunken up that . . . yet once again to have a little more. . . . Ye go to the altar's end [*i.e.*, to the *lavabo*], and there once again ye wash your hands. . . . After this ye return to the altar [and complete the ablutions]; and taking up your book in your hand, ye come again to the altar's end [*i.e.*, south], where ye began your . . . mass. . . . After a few collects . . . ye turn to the people and say, *Dominus vobiscum*, bidding them adieu; and with *Ite missa est*, ye bid them go home, and tell them mass is done. . . . Then fall ye once again to kneeling down at the altar . . . and, because ye are our Lady's knights, ye salute her most humbly with some devout orison. That done, ye rise up again, and, saying the beginning of St. John's Gospel, ye bless you and cross you. . . . After all these things ye . . . shut your book, ye fold up your corporass-cloth, ye wind up your chalice, ye put off your . . . vestment, your stole, your fannel, your girdle, your alb, and your amice; ye put out the candle, and solemnly making courtesy . . . ye [depart] out of the church. . . . I pass over . . . your inclinations and prostrations . . . your elevations and extensions, your incurvations and genuflexions, etc."

II. In the Edwardian period, explanation was exchanged for *Reduction*. Partly this was effected by administrative orders under the powers of the R. Supremacy, directly forbidding ceremonies. Most of those in section iii of § 72 above were in this way abolished.

The R. Injns. of 1547 restricted the ceremonial use of lights to "two lights upon the high altar before the Sacrament," and tolerated certain ceremonies "as yet not abrogated," the abuse of which was at the same time forbidden in detail, *i.e.*, holy water, bread, bells, and candle. The Homily "Of good works" by Cranmer, authorised by the 32nd Injn., had already warned against "papistical superstitions

and abuses, as . . . of hallowed beads, bells, bread water, palms, candles, fire, and such other." Abrogation of an explicit sort quickly followed. In Jan., 1548, Candlemas candles, ashes, and palms were abolished by an Order in Council, enforced by Cranmer in a letter to the bps., and in Feb., 1548, the prohibition was extended to creeping to the Cross, and the use of holy bread and water (Wilkins, *Conc.* 4 22, 2r; and see, for an account of these ceremonies, *VAI* 2 185 n.).

But the principal instrument of reduction was the PB of 1549. In particular, the elaborate ceremonial described above as at-

78. Effect of First PB. tendant upon the administration of Bapt. and HC remained to be dealt with in it. Still, in the *OHC* of 1548 (above § 36, H17 n. 1), it was ordered that HC should be celebrated "without the varying of any other rite or ceremony in the Mass (until other order shall be provided)," except so far as should be necessary to ensure communion in both kinds, and with the single added restriction that any second or third consecration of the chalice should be "without any levation or lifting up" (§ 37, H29, n. 12). When "other order" was shortly afterwards "provided" in the First PB, the long note about ceremonies, which now is numbered 4 (§ 19, above), came at the end as No. 14. It assumes as an obvious fact, only needing justification as policy, that "some of the accustomed ceremonies be put away, and some retained and kept still" (B3³). The sentences following imply further that a drastic reduction had been made in the burdensome *number* of ceremonies, and refer to "the abolishment of certain ceremonies."

Yet, when we examine the rubrics and directions, we find that explicit prohibitions in regard to ceremonial are conspicuous by their absence: *e.g.*, there are none in Bapt. and only two in HC, "without any elevation or showing the Sacrament to the people" (H29, n. 6), and "the bread . . . without all manner of print" (H15⁶, n. 1). On the other hand, it is claimed that, "by this order, the curates shall need none other books for their public service, but this book and the Bible," and steps were forthwith taken to get rid of all the old service-books (cp. *HISTORY* of PB, § 7). The conclusion drawn by Cardwell, Dixon, and the majority of writers is accepted in *OCM*, where it is thus expressed, "The general method of abolishing a ceremony or ornament previously used appears to have been by the omission of any reference to them in the prs. and rubrics of that book."¹

To this conclusion Frere (*Rel. Cer.*, pp. 209 ff.) offers an alternative, based on the admitted fact that "when the priest was so

79. Relaxation or Prohibition? minded, the new English service to the outward eye looked almost identical with the old Latin service. *So far as the rubrics were concerned, this was*

¹ Cp. the words of the 1549 Act, which define its scope as limited to "altering those things which be altered and retaining those things which are retained in the said book," and set forth the "gains that would ensue upon the one and uniform rite and order in such common pr. and rites and external ceremonies."

perfectly justified." But (1) there is no evidence that any Ordinary gave overt sanction to this usage, and (2) the same writer himself points out (as quoted in ORNAMENTS RUBRIC, § 2 n.) that "a rubric . . . never is complete"; and it is quite arbitrary to take the 1549 rubrics apart from the Act on which they rested for authority (and this commanded the use of the services in such manner and form as is mentioned in the said book, and none other or otherwise, cp. RITUAL LAW, § 2), or apart from the administrative action which enforced the implicit prohibition (cp. *ib.*, § 6). The latter can hardly be accounted for as action by the bps., which, though "defensible," "tended to restrict the liberty which the PB allowed."

We have here reached the crucial point in regard to the ceremonial of the PB. For the construction of later PBs involves no new principle. It may be well, therefore, to quote further from OCM, pp. 60 f., where the Five Bps. who elsewhere agree in the main with Dr. Frere, support their differing conclusion in this way.

80. Five Bps.' Conclusion.

"For a large number of [the usages or ceremonies] previously in use no direction is given, and the obvious intention of the compilers . . . is that these should not be continued. This appears clearly in the Bapt. Office, and in the Benediction of the Font. In these services some of the ancient ceremonies were expressly ordered, e.g., the use of the Chrisom and of anointing; of others, as the giving of salt (in the order of making Catechumens), the placing of the lighted taper in the hand of the baptised or of the sponsors, the placing of wax and oil in the water, there is no mention whatever. It can scarcely be seriously urged that the use of these together with the words accompanying the ceremonial act was intended to be permitted, though not obligatory, for any such contention would land us in the difficulty that there would be a certain number of permissible ceremonies and ornaments, for the use of which the priest was left without any directions whatever. Traditional knowledge might fairly be regarded as sufficient to show him the method of performing some acts which he was told in general terms to do, but for the performance of such ceremonial acts as those referred to above something more would be needed. They could hardly be continued without some written authority." It is added that the title *Of Ceremonies, why some be abolished and some retained*, is borne out by the section, which "throughout speaks only of two classes, . . . leaving no room for a third class, those permitted, but not enjoined."

Comparing the First PB with the Summary, we find that five out of thirteen Bapt. ceremonies are retained, i.e., 1°, 2°, 10°, 12°, 11°.

81. Details of Reduction. The Euch. ceremonial is in like measure simplified. Two crossings only are enjoined in place of the Sarum twenty-five.¹ Two directions to kneel replace five or six notes about bowing or kneeling. The kissings of book,

¹ It is usually stated that the note about allowable gestures (§ 24, D^b) left the officiant at liberty to cross himself as before. But Ridley's express injn. in the same year, "that the min. in the time of HC do use only the ceremonies and gestures appointed in the BCP, and none other, so that there do not appear in them any counterfeiting of the popish mass," would favour the limitation of that note to the gestures of the laity in the congregation. And Abp. Benson in the Lincoln Judgment ruled that this rubric "spoke of the acts of private persons" (Roscoe's ed., p. 171).

altar, fellow-min., or pax (ten in all), are omitted. The three elevations are gone. The washing of hands is appointed at neither of the accustomed places. The making of the chalice and setting of the elements on the altar (25°, 26°) remain; the priest now "must take the bread into his hands," instead of merely touching it (39°); the sacring bell (41°) had been forbidden by the R. Injns. of 1547; the taking of the cup is as before (44°). To sum up, after subtracting the few directions as to POSITION AND POSTURE, the parallels to which in the older use were not reckoned in the enumeration, there remain four out of fifty-three distinct ceremonial acts (each group of crossings counting as one). See further, RITUAL LAW, § 6, for evidence from the diocese of London and elsewhere as to the bearing of the First PB on ceremonial.¹

Further reduction took place in 1552. Three out of the five Bapt. ceremonies retained in 1549 (signing on the breast, unction, and putting on of the Chrisom) were dropped, as was the signing at Confirmation. The making of the chalice and the placing of the elements on the Lord's Table at the offertory, the two crossings, and the manual acts, were omitted (the last, perhaps, because it was so difficult otherwise to prevent elevation; but the customary use probably never wholly ceased). Administration at the Communion was to be "in their hands" (H2°), and no longer "in their mouths" (H5⁸, n. 4). And the note giving discretion as to gestures (D^b) was left out.

It is admitted (E. Geldart in *Case for Incense*, p. 134) that "the silence as to lights, incense, and gestures (crossing, etc.), does not imply approval, but rather the fact of all such things (or nearly all) having ceased between 1550 and 1552." But the writer does not adopt the natural inference that the disuse of these ceremonial practices was the direct and intended result of the silence of the First PB.

III. After the return to the Henrician usages under Q. Mary, the 1552 book was reintroduced,

88. Decay and Revival.

without any change in regard to ceremonial. (The contention that the proviso about the Ornaments of the Ch. can be construed as covering ceremonial which would not otherwise be legal is considered further below.) The return of the exiles from Switzerland and Germany created a strong party, out of which the PURITANS presently grew up, who opposed even the modest residuum of ceremonies and ornaments that had been left from the rich profusion of the mediæval Uses. For some years there was no general attempt to secure a bare conformity with the explicit directions of the PB. Then, in 1566, the issue of the Advts. (see

¹ Frere (*Rel. Cer.*, p. 211) notes certain directions of Ridley and Hooper, as contravening rubrics. But Ridley's prohibition of the Min. "saying the Agnus before the Communion" does not contravene the rubric that "in the Communion time, the clerks shall sing" the same words, as the distinction drawn in the Lincoln Judgment shows; and his direction to give out a notice about the novel arrangement of the poor men's box is an obviously proper episcopal injn. in regard to one of those notices which for the most part remained subject to *extrarubrical* regulation till 1662, and are still variable at the discretion of the Ordinary. Even Hooper's injn., "that the Min. in the use of the Communion and prs. thereof turn his face towards the people," may be taken as subject to the implied qualification, "when the contrary is not clearly specified."

RITUAL LAW, § 22) marked a decisive change. The policy of enforcement of the PB was resolutely pursued under Whitgift, and finally, in 1604, Bancroft secured the adoption of the CANONS, though they never received Parliamentary authorisation. Canon 14 required that "all mins. . . shall observe the Orders, Rites, and Ceremonies prescribed in the BCP. . . without either diminishing in respect of preaching, or in any other respect, or adding anything in the matter or form thereof."

Only one ceremonial addition from unbroken custom finds place in the Canons, *i.e.*, the direction in canon 18 to bow "when in time of Divine Service the name of the Lord Jesus shall be mentioned . . . as it hath been accustomed." It is doubtful whether the custom here sanctioned extended beyond the Creeds and the Gospel, when the people were standing up and so could conveniently bow; and conformity to the custom is only general at the Creeds. But its inclusion marks the beginning of a period of ceremonial revival under James I and Charles I, of which a sympathetic account is given in Frere's *Rel. Cer.*, pp. 219-229. With hardly an exception the novelties introduced fall within the wide limits of variation left by the rubrics, though as novelties they excited not a little disturbance.

As exceptions we may consider (a) the washing of hands at the offertory, (b) the manual acts, and (c) the solemn offering of alms and bringing in of the elements from the credence at the offertory. "Those three seem to me to be the strongest cases of additional ceremonies which were allowed under episcopal sanction," said Dr. Frere before the R. Com. on Eccles. Disc. (Q. 2116). Of these, (a) may perhaps be justified as a legitimate usage in the interests of decency, if unobtrusively performed; (b) would appear to be a technical illegality, reasonable now that so long time had elapsed since any abuse had been connected with them; and (c) could be explained as seemingly ways of doing what had to be done somehow and at some time, while no method or time was prescribed. The direction to stand at the Nicene Creed was an obvious analogical extension of the rule for the Apostles' Creed. The practice of turning to the East for the Creeds, and of making reverences to the altar, may have been let pass on the principle, *De minimis non curat lex*.

IV. At the revision of 1661 the general position as to ceremonial was firmly maintained as against the Puritans, and a number of points of approved custom were now made obligatory. Standing is ordered for Gospel and Creed; the alms are to be solemnly presented; the elements, though not ordered to be offered, are to be placed on the Table at the offertory; the manual acts are enjoined, a new FRACTION at consecration replacing the Sarum use after consecration; provision is made for a second consecration,¹ for the covering of the

¹ The notorious case of Robert Johnson, in 1574, hardly deserves the attention it has received. With a crass literalism he pleaded the lack of rubrical direction as excuse for having administered unconsecrated wine. The Court held that the PB order to consecrate and administer must be held to apply as often as necessity might require.

consecrated elements, and for the reverent consumption of what might remain.

Again followed a long time of decay in care for ceremonial, the revival being due to the Tractarian movement. For a clear account of the developments during the three periods beginning 1840, 1866, and 1892, reference may be made to the *Report* of the Eccles. Disc. Com. (pp. 55-64), where the very full evidence of Abp. Davidson is summarised in a Historical Survey.

Several distinct streams of tendency can be distinguished as interacting within the Eng. Ch. during the last century, and as still active.

(1) There is the purely conservative tendency, wedded to the particular usage that happens to be familiar. This powerful force we have always with us. And it is sometimes overmuch disparaged. Even an inferior type of ceremonial may be consecrated by the ingenious acceptance of generations of good men.

(2) The second tendency, bent on the scrupulous observance of rubrics, while it may be honourable in aim, may be divisive and demoralising in effect, if allowed unrestricted exercise. Custom is second law, and is regarded as having an almost sacred authority in matters of religion. Hence, the transition from traditional conformity to unrubrical custom to a willing and, therefore, edifying adoption of lawful ceremonial long disused, can only be achieved by a parish, or even by a congregation, under very wise, loving, and patient leadership. The Tractarians limited their aim to the observance of positive PB directions.

(3) A later school has taken for its watchword a sentence in canon 30. "So far was it from the purpose of the Ch. of Eng. to forsake and reject the Chs. of Italy, France, Spain, Germany, or any such like Chs., in all things which they held and practised, that, as the Apology of the Ch. of Eng. confesseth, it doth with reverence retain those ceremonies, which doth neither endamage the Ch. of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Chs. which were their first founders." But, in their devotion to Catholic unity, they interpret this as giving them the right to claim any ceremonies, which *in their opinion* do not come under the exclusions in the last clauses, as still lawful in the Ch. of Eng.,¹ and as, indeed, morally obligatory, so that (according to some counsellors) they must be persisted in even against the express inju. of the bp. of the diocese. Some of these are most affected by the desire for unity with the mediæval Ch. of Eng., and others feel more strongly the obligation of unity with the continental Chs in communion with Rome.

(4) There is an antiquarian tendency, which lingers lovingly over the old just because it is old, and can so identify itself with the life of the past that the strangeness of that past on the side of manners and customs is forgotten.

(5) There is an æsthetic tendency, which rebels against the dulness and ugliness of common life, and seeks to enrich worship with all profusion of ceremonial and decorative beauty and splendour.

(6) There is a congregational tendency, which impels a body of worshippers either to remain contentedly below the average level of decent ceremonial, or to press on to a stage of elaboration almost out of recognition by the ordinary Ch. layman as based on the PB.

¹ Cp. *Hier. Ang.*, l xiii (q. from 1840 preface).

(7) There is a Puritan tendency, strong amongst many Churchmen, which feels all elaboration of the outward as a kind of treason to the inward, and is profoundly suspicious of any condescension to the material, out of a watchful jealousy for the spiritual. Legalism and formalism are, for these, the inevitable goal of ceremonial elaboration.

Any ceremonial system, providing for a Ch. within whose bosom so many cross-currents of tendency are moving, must be a compromise, but it need not be on the one hand so rigid, nor on the other so brittle, as our PB order has become under the warping and weathering lapse of years.

One view which we have been examining is that all possible fulness of ancient (or contemporary Catholic) ceremonial, which is not explicitly or implicitly contradicted or forbidden by the PB itself, is of moral and canonical obligation. But, then, what ceremonies did the PB abolish? and where is our rule? The answer virtually is that the uniformity aimed at was one of rite but not of ceremony. Only the suggestion has no valid evidence behind it. The other view, as adopted in *OCM*, may be summarised thus. Nothing is of binding obligation under penalty but what is mentioned in the PB or necessarily required by it, and nothing is allowed which is not at least permissible by reasonable implication or analogy. Any decent and convenient way of obeying rubrical directions is legitimate, but *ceteris paribus* the old is best.

A few points remain to be cleared up.

i. The interpretation of the alternative *say* or *sing* is not obvious, and is complicated by the intermittent occurrence of the terms *read*, *repeat*,

87. 'Said or Sung.' and *use*. The last two words, however, are general; and *read*, being applied to parts which may be *said* or *sung* (e.g., D²), is also indeterminate. Goode (*On Eng. Ch. Ceremonial*, 1851, pp. 20 ff.), arguing from Burnet's account of the Vis. in 1549 (2 189), and from the 49th Injn. of 1559, concludes that the natural voice was required for the prs., except in chs. where there were endowed choirs. But the present rubrics give no hint of any restriction upon the discretionary alternative, and event the reference to the Anthem has not been by custom interpreted as restrictive. At least the caution may be ventured that the *right* to monotone or intone is not also a sacred *duty* (cp. D¹, n. || 'shall read').

Jebb (in Stephens' *BCP with Notes*, 1849, pp. 541 ff.) discusses the matter fully and clearly, with the following results. *Say* may mean generally any kind of recitation, with the natural voice, in a monotone, or with musical inflexion; it may also be contrasted with certain modes of singing as in the phrase *sung* or *said*. *Sing* also may mean (1) recitation in a musical tone, (2) chanting, or (3) anthem-wise singing; and only (2) and (3) are alternative to *say*. *Say* is used of exhs., confessions, prs., versicles, sentences, ps., but by itself does not exclude singing, since the Nicene Creed, which may always be *sung*, is in one rubric included among what is to be *said* (H⁵). "The phrases *sung* or *said* or *said* or *sung* specify those parts of the service only, in which, when *said*, the min. has a distinctive part, whether (1) leading or preceding the people in each clause, or (2) reciting alternate verses with them, or (3) reciting the passage alone; but which, when *sung*, are sung by the min. and people, or choir altogether, without any distinctive part being assigned to him.

. . . They never apply to those parts of the service which are always to be repeated by the min. alone in the V, and by the people in the R." Examining the various cases, they group themselves, as just explained, thus: (1) The Nicene Cr., *Sanctus*, and *Gloria in excelsis*, when sung, are performed like Anthems, while this option has never been exercised for the Apostles' Creed. (2) The Pss., Easter Anthem, QV., and Canticles are pointed for choral recitation, and, when they are *sung*, the min. sings with others. So the Lit. belongs to this class; for, as commonly rendered by one min. with sung Rs, it is properly termed *said*, and is only *sung* when two chanters, who need not be in orders, sing the Vs up to the Lord's Pr. exclusive (cp. F¹, n. ||), and parts afterwards. (3) The Sents., anthems, and "I heard a voice" in Bur. are either read by the min. alone or performed like anthems ("the Priest shall say, or the Priest and Clerks shall sing," 04). *Veni Creator*, when read, should be said by Bp. and people alternately, and, when sung, should be begun by the Bp., and taken up antiphonally like the Pss.; but it is often sung to an anthem setting.

ii. Certain parts of the service are clearly appointed to be *said* by both clergy and people. These are the Confessions, Apostles' and Nicene Creeds (unless the latter be *sung*), and the closing pr in the Commn. Probably the original intention was for the min. to say each clause separately, followed by the people (as in the Cath. use of the Confession at MEP), the clauses being indicated by initial capitals. By custom the min. now usually only begins the first clause or part of it by himself, the rest being said all together. But (a) the min. should lead throughout in a clear voice, which the choir should not drown, and (b) the clauses should be well marked, and the words said at such a rate that all can recite them simultaneously as with one voice and one heart. It would appear that the Lord's Pr., the words of which might be assumed to be known, was *intended* to be said by all together; also that the customary recitation of the 1st Lord's Pr. at HC by the Priest alone, and the occasional recitation of it at Confirm. by the Bp. alone, are both contraventions of the explicit rubric D².

Certain other parts are also by custom said jointly, i.e., *Sanctus*, *Gloria in excelsis*, and first Thanksgiving at Bapt. (I³, n. ||); and (in some chs.) the General Thanksgiving. In each case the absence of the initial capitals marking the subdivided clauses, and the presence of the italic *Amen*, are good evidence that they were meant to be *said* by the min. alone. For the first two, cp. § 87 (3).

iii. The rubrics of the present PB are for the most part drawn up to suit the majority of chs., in which there is usually only one min., the Curate of the parish. There are, however, certain indications that both lay and clerical assistants may take part in the services besides the principal officiant. The reading of the Lessons (D², n. ||, *he that readeth*), and Ep. (H¹, n. ||), the *singing* of the Lit. (F¹, n. ||) and other sung parts of the service (§ 87 above), and the making of the Confession in the name of the people (H², n. ||) are all instances where lay persons may lead in the service, besides the responsive and accompanying part assigned to the people. Similarly, the right of the deacon to read the Gospel is expressly included in the formula of ordination (T¹, n. ||) and otherwise to assist the Priest in Divine Service (T¹). On principal feast-days canon 24 requires at HC the assistance of "Gospeller and Epistler" "in all cath. and collegiate chs.," and such assistance is by analogy lawful in other chs. In the absence of

88. Assistant Ministers.

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88. Final Dilemma.

any Consuetudinary to direct the nature and mode of the assistance to be rendered by such, numerous unauthorised ritual directories have appeared, providing supplements to the rubrics from ancient and modern sources. These have not, however, confined themselves to regulating what can fairly be called "assistance," but have usually specified a number of additional ceremonial acts, movements, and gestures; and, further, their tone has often been that of injunction rather than of counsel. An authorised companion to the rubrics, indicating approved ways of rendering Common Pr., the Sacrs., and other rites and ceremonies of the Ch., according to the use of the Ch. of Eng., would be welcomed by many, if the italicised words were loyally and reasonably followed.

From the references to the CLERK or Clerks, and the customary ceremonial of vergers, the conclusion has been widely drawn that, besides the choir, organist, bellringers, vergers, and assistant-vergers, it is lawful to employ boys, lads, and young men to assist in different parts of the ceremonial. Subject to the regulation of the Bp., and to the canons of good taste, convenience, and edification, such employment in suitable cases would appear consonant with the PB, provided that the ceremonial acts entrusted to them were in themselves lawful. Dr. Frere, *Rel. Cer.*, c. 3, argues in favour of a considerable extension of such ministerial co-operation.—R2, 2.

VII. RITUAL ORNAMENTS AND ADJUNCTS.

The third department of R. is concerned with Ornaments. This expression, in its narrower and technical sense, is confined to

90. Scape. arts. used in the services (see ORNAMENTS RUBRIC, § 6, 2°); but the distinction is an artificial one, and so this section will also refer to other external adjuncts of worship. Some of these are necessary for the due rendering of the Common Pr. (*e.g.*, Books), or for the administration of the Sacraments and other Rites and Ceremonies of the Ch. (*e.g.*, LORD'S TABLE, CHALICE, FONT); some are convenient (*e.g.*, PULPIT, PEWS, CUPBOARDS); some are indicative of office, status, or function (*e.g.*, warden's wand, verger's gown and mace, graduate's hood); some are honorific or merely "decent" and seemly (*e.g.*, PASTORAL STAFF, stained GLASS).

All of them have their relation to art. They are concerned with the *expression* of Religion.

Even the humblest of them is a part of a precious whole, and should therefore not be ugly or tawdry or incongruous, but rather help to reinforce the general impression of ordered dignity and beauty which the House of God, and its solemnities, should convey to the soul.

It is hard either to learn or to teach the value of Art, in our divided life, confused and distracted by the mass of products of an activity purely utilitarian. Division of labour is a practical necessity: but a divorce between the spiritual faculties which are all necessary for the perfect life of man is a disastrous blunder. In primitive and classical stages of civilisation art and life were inseparable, as, indeed, strictly speaking, they always are. Every vulgar and conventional talker is an artist in words, a poet or maker of a sort. The jerry-builder is an architect after a fashion, *i.e.*, an artist in houses. And so with the rest. But, just so far as the end of the talker or builder is, *merely* practical, the art is so bad that it seems like

a perversion to apply the term to their unattractive and conventional productions. See further, ARTS AND CRAFTS for the essential and historical relation of religion to beauty.

The PB, first of all, assumes the provision of an ordered series of buildings for worship, cath., collegiate and parish chs., and parochial and private chapels. A **92. Church Buildings.** ch. is a shelter for worshippers, large enough to accommodate the members likely to use it, and therefore very large in the case of central or cath. chs., and built substantially because serving no temporary purpose, but a permanent need. A barn or a drill-shed may be used for worship, but our great heritage of eccles. buildings has arisen from the belief, sometimes instinctive, and sometimes reasoned out, that the house of God should not be a mere convenience, a clever practical contrivance, but a monument of independent value, a visible testimony to the supremacy of the unseen and therefore an artistic whole, a complex work embodying unity and harmony of design—in a word, the revelation to others of a vision of beauty discerned by the trained and illumined eye of the true architect.

Practical and historical aspects of our Eng. chs. are treated under CHURCH (BUILDING OF) and ARCHITECTURE. Here we have to note how the general rules of R. policy laid down in §§ 6 ff. can be illustrated under this head. Ch. buildings do not seem to have been the subject of hard and fast eccles. regulations, but the consent and approval of the Bishop is implied in his exclusive right of consecration, and any subsequent alterations or additions are covered by the requirement of a FACULTY. Naturally, however, tradition favoured the adoption of similar structural forms to meet similar needs. It would take us too far to attempt to trace the connection between various beautiful features of our chs., and the conditions of structural stability or the demands of bodies of worshippers, to which they were originally due. But it is germane to our subject to show how, in spite of the absence of central regulation, the tendency towards a distinctive national use can be detected here, as well as in liturgical and ceremonial development.

In particular, it is of interest to note how many features, which later were marks of Eng. Gothic,

can be illustrated by the remains of Celto-Saxon work, of which Repton crypt and Bradford-on-Avon ch. are good examples. 1°. They are comparatively long in proportion to breadth. The later Eng. chs. are, of course, the longest in the world. 2°. The square E. end has persisted, and the apse has never established itself as an Eng. characteristic, being indeed unknown in western districts. (The square E. ends of the northern French cath. of Laon and several neighbouring chs. are due to an early connection with the see of Lincoln.) 3°. The aggregation of separate compartments, most noticeable at Bradford-on-Avon (where this feature led to its long being unrecognised as a ch.), is repeated in the enclosed quires, and separate presbyteries or Lady chapels, in our cath. chs. 4°. The large side porches, due perhaps to our inclement western weather, making W. doorways unsuitable

as usual means of access, are also repeated again and again in parish and cath. chs. The projecting transepts are another instance of the same exemplary feature. 5°. The single tower of defence, either at the W., or serving as the body of the ch., has given rise to the frequent W. tower in parish chs. (hardly ever seen in France), and to the central tower, making, with the side chambers of the main transept, the cruciform central towered type, which became the customary grouping for the greater chs. of the country. The central lantern tower was probably a Northern invention, and was intended to throw light down upon the high altar, an aim which was forgotten when, by the removal of the altar to the E. end, it was left to light an empty space.¹

This brief account of the tendency to a national architectural use may be concluded by a comparison between Eng. and French Gothic and French Gothic, specially as represented in the great cath. chs.

| ENGLISH. | FRENCH. |
|---|--|
| Long and narrow. | Short and broad. |
| Three aisles usual. | Five aisles common. |
| W. front broad. | W. front narrow. ² |
| Two or three transepts, projecting enormously. | Only one transept, not projecting. |
| Square E. end. | Semi-circular <i>chevet</i> . |
| Long quire, shut off from nave (under monastic influence); no side chapels. | Short quire, broad and open; many side chapels, dear to the laity. |
| Central tower, supported by four enormous piers. | A <i>flèche</i> (or nothing) at the crossing, but great W. towers. |
| Cut up by screens and divisions. | Open. |

(See further, Prof. J. S. Holborn on Architecture in *Enc. of Religion and Ethics*.)

One feature of Gothic art is better illustrated, from historical causes, in France than in England, *i.e.*, the intention of the Gothic builder to employ all the arts. At Rheims, for example, five forms of art are splendidly represented, architecture at its noblest, sculpture (two thousand faces, and groups unrivalled unless at Chartres), tapestry, glass, and goldsmith's work (plate and reliquaries), while for wood carving Amiens is supreme. That a like union of the arts is both desirable and possible in the present is abundantly established, in spite of much failure, by not a few encouraging examples. Of these, the new Liverpool Cath. Lady Chapel is perhaps the finest and most conspicuous achievement in this generation, glass, metal, embroidery, wood, and stone being compacted with rare skill into a harmonious whole of compelling dignity and beauty.—R6.

The ch. as a whole, being dedicated to the whole of religious worship and not to any particular part of it, was accepted as essential; but

95. "Chancels one portion, the CHANCEL, was in shall remain." danger for a while. Under the First PB it was reserved at a certain point of HC (H1³, n. 10) for min., clerks, and communicants, and Ridley had the gates locked at St.

¹ The custom at York Minster of erecting a temporary raised platform, with holy table, sedilia, sacarium, and choir seats, under the tower, for such functions as the Consecration of a Bp., is worthy of mention in this connection.

² At Notre-Dame, Paris, the W. front is narrower than the nave.

Paul's, and veils drawn to seclude those within. But a considerable party, headed by Bucer and Hooper, advocated the abolition of chancels, the latter (*Works* 1492), in a Court sermon on Mar. 5, 1550, expressing his wish "that the magistrates should . . . shut up the partition (= portion partitioned off) called the chancel, that separateth the congregation of Christ one from the other." Greedy nobles and squires, on the look out for cheap building materials, backed up the plea, that they might get lead from the roof and stone from the walls. Cramer and the revisers of 1552 resisted this pressure, which has, however, left its mark on the PB. Disputes having arisen as to the place of Divine service, they inserted this direction (p²): "*The MEP shall be used in such place of the Ch., Chapel, or Chancel, and the Min. shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and the Chancels shall remain, as they have done [i.e., remained] in times past.*" At the same time the above-noted direction of 1549 was necessarily omitted, because a new rubric (H⁴) now provided that "The Table . . . shall stand in the body of the ch., or in the Chancel, where MEP are appointed to be said." The reason doubtless was that many chancels were too small for the purpose. There is good evidence of this in the direction in the draft *Interpretations* of 1561, "That the Table be removed out of the quire into the body of the ch., bef. the chancel door; where either the quire seemeth to be too little, or at great feasts of receivings." The rubric was modified without statutory authority in 1559 (cp. ORNAMENTS RUBRIC, § 7: 6°, and § 8, end of 1st par.), so as not to vary abruptly the use of "the accustomed place" for MEP. The chancel continued to be used for communicants, and R. Orders 1°-7° in 1561 (see RITUAL LAW, § 16) provided for the repair and equipment of chancels. So Bp. Wren understood the rubric as "meaning . . . that the chancels should not be demolished or defaced, but should be preserved for the use of the parish."¹ At the 1661 revision the scribe of the Annexed Book put a full stop after the previous clause, and followed the printer's error in a 1636 copy used for the revision by omitting the comma in the middle, so that it now reads "And the chancels shall remain as they have done in times past." The Puritans had, however, made no comment on this clause, nor has any suggestion for its amendment been recorded. The meaning therefore remains the same, and in spite of the growing custom of using altar rails it was still usual for the communicants to kneel at benches in the chancel and for the Min. to pass among them at the administration. The meaning of the clause cannot in any case be (as has sometimes been suggested) that the ornaments and fittings of chancels shall be as they were in times past, for the wording is "*remain as they have done,*" and that interpretation is at variance with history.

Ornaments that are merely decorations, and not used in the services, do not come under the rubric, or the Acts of Uniformity, but are left to be dealt with as Decorations and Fittings, at discretion by the Ordinaries on application for a FACULTY; and it has been ruled that the undoubted fact of the

¹ Abp. Parker objected, in 1563, to a Form of special service that it "would infer all the whole service in the body of the ch., which being once in this particular order devised, we do abolish all chancels" (*Corr.*, p. 186). On the next page, in a letter about his desire to recover some of Cranmer's lost library, he declared, "I would as much rejoice whether I am in the country to win them [the books], as I would to restore an old chancel to reparation."

destruction of images in the reigns of Edw. 6 and Eliz. does not necessitate their condemnation now, each case being judged on its merits and accepted or rejected according as it would not or would be likely to promote superstition. But a crucifix, or single figure of Christ on the cross, as distinct from a sculptured group, has been refused sanction, and, if proposed to be placed on the rood screen, would probably continue to be condemned.—R4.

Furniture and fittings of chs. come under the same rule, though minor replacements and additions, which do not involve alteration of the fabric, or interference with any use of the ch., do not require a faculty. These are sufficiently treated in the separate arts.—R5.

It is otherwise with those 'ornaments' which are used in the services. Like the former, these

need to be carefully considered from the points of view of taste and cost. And it is one objection to a general levelling up in the direction of more numerous and expensive ornaments that it imposes a burden upon poor congregations which they cannot well bear, and tempts richer bodies of worshippers to spend disproportionately on externals, as compared with such causes as Home and Foreign Missions, or the maintenance of the ministry. But two other considerations arise in relation to Ornaments proper, (1) their relation to the rite, and (2) their associations.

(1) A moment's thought will show that Ornaments, and ceremonial acts generally, are more needed as adjuncts to a rite rendered in a language not generally understood. Incense and banners, and crosses, and so forth, may, by *viva voce* explanation, be made edifying and intelligible elements for people present at a Latin service. At a vernacular service, when the words express the ideas intended to be conveyed, there is at least less necessity for the introduction of adventitious ornaments; and this has to be borne in mind when comparing the usage under the PB with what preceded it, or when discussing proposals for change in practice or in law.

At the same time, ornaments, by their steady silent appeal to the eye, have an influence upon worshippers which should neither be forgotten nor neglected. One of the most gifted and honoured of the pioneers of the ceremonial revival of the last cent., J. M. Neale (*Hierologus*, pp. ix-xiii), well expresses the aims of the movement. A sentence or two may be quoted.

"It is granted," he remarks, "that in themselves those 'ornaments of the Ch., and the Ministers thereof,' which it is now wished to re-introduce—copes, tapers, jewelled plate, rood-screens, deep chancels, sedilia, and the like—can conduce nothing to holiness, and, in so far as they do not, cannot please God. But in their effects, they may, with his blessing, do both. The poor, to whom the Gospel is preached, are much influenced by these outward and visible signs." He goes on to ask how they can believe in any "Real Presence of their Saviour . . . when month after month they behold the miserable deal table (loaded, except on Sunday, with hassocks), the ragged linen cloth, the battered pewter vessels, and the black bottle? . . . We do not say that a golden chalice

and paten will of themselves lead any one to realise the awfulness of 'verily and indeed taking and receiving' the Body and Blood of his Saviour; but it will at least teach him that those who have provided them consider that Bread and that Wine as worthy of all reverence."

(2) An *unmeaning* ornament is clearly out of place in such a system of worship as the PB has from the first contemplated. But many ornaments, once merely convenient or honorific, have gathered about them associations which cannot be disregarded in an estimate of their expediency. The interesting description in *OCM*, pp. 33-39, of the symbolism of Liturgical Costume has little bearing on current controversies. The various crosses, combined to form the Union Jack, have each their history and early meaning, but Briton and Teuton know the famous flag now as a national symbol; and this later association of ideas is the dominant factor. So the famous "Six points" (Incense, Vestments, the Mixed Chalice, the Eastward Position, Lights, and Wafer bread) have been valued or reprobated precisely for their doctrinal associations. Those who so value them are, in regard to Euch. doctrine, on the side of Bonner and Gardiner, rather than with Cranmer and Ridley, though they neither adopt the mediæval definition of transubstantiation, nor claim to impose their doctrine as a term of communion on their fellow-Churchmen.

Perhaps the difference between the extremes is not so great as was thought in the 16th cent., but it is radical enough, and can only be lessened by patient, sympathetic and comprehensive study and thought. Meanwhile, two

things are needed for a clear and practical grasp of the situation. (1) There must be an understanding that the matters of ceremonial in dispute are "altogether indifferent," to use the phrase of Peter Martyr.¹ No one of the six points, nor all of them, have a *necessary* connection with any distinctive doctrine of the Euch. (2) The Ch. of Eng. claims the right to regulate independently all such indifferent matters. And if, as a living body, acting through her constituted authorities, she were to impose upon all her clergy a clear injn. to adopt at HC either the use of 1549, alb with vestment or cope, or that of 1552, a surplice only, or were to re-promulgate the rule of the canons of 1604, she would be within her rights, even if it be admitted that in the present state of discipline such an order is at the moment impracticable. (3) Accepting these two points, the essential indifference of these externals, and the right of the living Ch. to take order about them by

¹ On Nov. 4, 1550, he answered Hooper's inquiry about the use of vestments thus. "This use I consider to be altogether indifferent, though I am not ignorant that those things which are indifferent can sometimes be used, but ought sometimes to be removed. . . . I do not think a diversity of vestments ought to be maintained in holy services, nevertheless I would by no means say it was ungodly. . . . If I were so persuaded I would never have communicated here [Oxford] with the Ch. of Eng., in which a diversity of this kind has been maintained to this day" (Gorham, *Ref. Cleanings*, p. 138).

97.
Ornaments
Proper
(i.e., used).

98. Function
and
Associations.

99. Subject
to Ch.
Authority.

whatever procedure is most convenient, we may with a calm mind investigate the legal and historical data which bear on the question. What order, in regard to each disputed point, has the Ch., overtly or covertly, imposed or accepted?

The stages of explanation and reduction, decay and revival, maintenance and extension, which were indicated above (§§ 71, 77, 83, 84) in relation to ceremonial generally, hold good in the main for ornaments in the ceremonial aspect of them which we are now considering.

A few illustrations may be given of the periods of explanation and reduction, down to 1550. The 2nd of the 1538 R. Injns. declared that

100. Images and Lights. "Images serve for no other purpose but as to be books of unlearned men" (a note constantly repeated in Bps.' Injns., etc.), and so "feigned images . . . abused with pilgrimages or offerings of anything made thereunto, ye shall . . . forthwith take down . . . and shall suffer from henceforth no candles, tapers or images of wax to be set before any picture, but only the light [= a row of lights] that commonly goeth across the ch. by the rood-loft, the light before the sacr. of the altar, and the light about the [Easter] sepulchre, which for the adorning of the ch. and divine service ye shall suffer to remain."

1538. Bp. Shaxton called in all relics, with documents alleged to prove their genuineness, that the false might be sifted out.

1547. R. Arts. (VAI 2 105) ask "whether there do remain not taken down any misused images . . . shrines, covering of shrines, or any other monument of idolatry, superstition and hypocrisy"; also (*ib.*, p. 107) "whether they have taught the people the true use of images." The R. Injns. (*ib.*, p. 116) order again the destruction of abused images, and require that "from henceforth no torches or candles, tapers or images of wax to be set before any image or picture, but only two lights upon the high altar, bef. the Sacrament,¹ which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still." They also specify "pictures, paintings and all other monuments of superstition," and mention "glass windows" expressly. On account of the cost of replacing these last they were generally left. The destruction was mainly under the Commonwealth. "A comely and honest pulpit" is ordered for the first time, as well as an alms chest.

1547. The R. Injns. for Winchester Cath. (cp. York do., VAI 2 153) forbid anyone to "use from that time any manner cope of cloth" (cp. VAI 2 149, where it is noted that "the cloth cope, or *capa nigra*, was ordinarily worn over the surplice by the ecclesiastics at choir offices, except

on occasions where, for special reasons, it was discarded, and they appeared in their surplices. This marks the disappearance of these from the choirs of the churches. The injn. does not touch the silk copes.") At St. George's, Windsor, the visitors were more explicit. They say (VAI 2 161), "whereas upon earnest request made unto us in other cath. churches within our progress, we have put down the wearing of black copes and scapulars and amyses of cloth, because it is thought to be a kind of monkey, we require you . . . that all . . . ministers of this ch. do surcease from using or wearing any black cope or scapular of cloth above their surplices." The "15 clerks laymen" were to "wear surplices in the choir." At Lincoln in 1548 the visitors were rather less strict, requiring only "that no minister . . . under the degree of a prebendary wear any habit or black hood above his surplice in the choir. Nor no prebendary but only his surplice and grey almuce."

In 1550 the graduate preachers of St. George's, Windsor, were ordered to get hoods "to wear in the choir and to preach

with in this college." The clerks also were to wear gowns, to "come down beneath the calf of the leg, as your old statutes meant." This meant the compulsory use of the cassock by the lay singers who replaced the old clergy. Surplices had been required in 1547 (VAI 2 216). Ridley asks (VAI 2 235) "whether organs do play always any part of the pr. or service," and Frere notes that the Venetian ambassadors' reports, with other vouchers, prove the continuance of organs, though many reformers disliked them, and some were removed. Ridley also includes "tabernacles" (*i.e.*, Frere explains, not the modern sort, but coverings for the hanging pyx) among unlawful ornaments.

On Feb. 11, 1548 (Cardwell, *Doc. Ann.* 1 47), an Order in Council required that "all images remaining in any ch. or chapel" should be removed, the distinction between abused and innocent images being thus abolished. So Cranmer in the same year (VAI 2 177) inquires about "all images," etc.¹

The legal principle involved in Ch. ornaments is the same as in ceremonial. It has been twice stated (§ 80 above, and RITUAL LAW, § 4) in words quoted from the Report of the Five Bps.; and a third quotation will aptly summarise their judgment for our present context. "Those who compiled the PB [of 1549] did not contemplate the interpolation of additional ceremonies with appropriate 'ornaments' beyond those for which provision is actually made in the book; and thus any 'ornament' or article made use of must be honestly subsidiary to the service, and not used to introduce a new ceremony" (OCM, p. 61). A useful enumeration of ornaments is given (pp. 56 ff.) under the following classification:—(1) (a) mentioned or (b) implied in 1549 PB, (c) named in 1662 PB, (d) required by canons of 1604; (2) not mentioned or implied. Under the last heading the Pax, Censer, Bason, and Sacring bell are pronounced illegal, and the Processional Cross placed on a level with warden's wands and verger's maces or verges, a critical summary of evidence being given in each case.

A somewhat different procedure will be followed here. And, first, two lists of Henrician ornaments will be furnished. Both ostensibly relate to the reign of Mary, but, as the "religion of the last year" of Henry was then in force, they are relevant, and we owe it to the intervening period of change that either a Protestant controversialist or a Romanensian bp. should have occasion to enumerate ornaments so minutely. (The account of the Euch. vestments quoted from Becon under

¹ So Abp. Parker, at the close of a long and learned letter dealing with images, reminded Q. Eliz. in the autumn of 1559 that Edw. 6 and the Reformers of his time "by public law removed all images" (*Corr.*, p. 94, the reference being to the subsequent Act 3 and 4 Edw. 6, c. 10). The need for removal was illustrated in 1559 (cp. Sir Jas. Ware's *Hunting of the Romish Fox*, Dublin, 1683) from a singular case of imposture, by which an image of Christ was made to sweat blood in Christ Ch. Cath., Dublin. "The Abp. of Dublin wrote this relation, and to this effect to his brother Abp. of Cant., M. Parker, who was at this time very joyful at the receipt thereof, by reason that the clergy were at this present debating whether the images should stand in the chs. or no, the Queen herself being then indifferent whether to have images or to destroy them. This letter being showed unto her Maj. wrought on her to consent for throwing of images out of the chs., together with those texts of Scripture as the Abp. of Cant. and other divines gave her for the demolishing of them."

¹ Cp. Cranmer's inquiry, no. 11, in 1548 (VAI 2 178).

ORNAMENTS RUBRIC, § 4, is drawn upon for these items.) These two lists are next supplemented by two further lists, of books confiscated by Parker in 1567, and of other ornaments condemned by Grindal in 1571.

(a) 1554. Becon, *Comparison* (*Works*, P.S. 3 36a), describes how the Marian priest "hath 1 an altar sumptuously built, yea, and that is 2 covered with most fine and white linen cloths, so likewise 3 richly garnished, decked, and trimmed with divers gorgeous pictures and costly images. He hath also 4, 5 cruets for water and for wine, 6 towels, 7 coffers, 8 pixes, 9 phylacteries, 10 banners, 11 candlesticks, 12 wax candles, 13 organs, 14 ringing bells, 15 sacry bells, 16 chalice of silver and of gold, 17 patens, 18 censer, 19 ship, 20 frankincense, 21 altar-cloths, 22 curtains, 23 paxes, 24 basins, 25 ewers, 26 crosses, 27 chrismatory, 28 reliques, 29 jewels, ouches, precious stones, 30 mitres, 31 cross-staves, and many other such like ornaments."

(b) 1554. Bonner's arts.¹ "49° 1 Holy-water stock or pot having in it holy water; 51° 2 a pax . . . and the said pax in the ch. to be kissed by the priest and to be carried to the parishioners at Mass-time; 53° 3 a high altar of stone, consecrated and dedicated especially to say or sing Mass upon; 54° 4 a legend, 5 an antiphoner, 6 a grail, 7 a psalter, 8 an ordinal to say or solemnise divine office, 9 a missal, 10 a manual, 11 a processional [cp. BOOKS, LITURGICAL], 12 a chalice, 13, 14, two cruets, a principal vestment [ORNAMENTS RUBRIC, § 3] with 15 chasuble, 16, 17 vestment for the deacon and sub-deacon [*i.e.*, dalmatic and tunicle], 18 a cope with the apurtenantes, it is to wit, 19 an amice, 20 alb, 21 girdle, 22 stole, and 23 fannon [*i.e.*, maniple], the high altar with 24 apparel in the front and other parts thereof, 25 three towels, 26 three surplices, 27 a rochet, 28 a cross for procession, 29 with candlesticks, 30 a cross for the dead, 31 an incenser, 32 a ship or vessel for frankincense, 33 a little sanctus bell, 34 a pix with an honest and decent cover, and 35 a veil for the Lent, 36 banners for the Rogation week, 37 bells and ropes, 38 bier for the dead, 39 a vessel to carry holy water about, 40 a candlestick for the paschal taper, 41 a font to christen children, 42 with covering and lock and key, and generally all other things which after the custom of the country or place, the parishioners are bound to find, maintain, and keep; 57° 43 a crucifix, 44 a rood-loft; 59° 45, 46 a chrismatory for holy oil and chrism [? two receptacles included]; 60° 47 seats and pews for the parishioners to sit in." (*VAI*).

(c) Abp. Grindal, in 1571, ordered that "all 1 Vestments, 2 Albes, 3 Tunicles, 4 Stoles, 5 Phanons, 6 Pixes, 7 Paxes, 8 Hand-bells, 9 Sacring-bells, 10 Sencers, 11 Crismatories, 12 Crosses, 13 Candlesticks, 14 Holy-water stocks or Tables, 15 Images, and all other reliques and

monuments of superstition and idolatry, be utterly defaced broken and destroyed." Observe that he said nothing about copes, as, since the Advts. of 1566, they could not be, as indeed they had not always before been, reckoned as "monuments of superstition."

(d) On Mar. 26, 1567, Abp. Parker ordered the Warden and Fellows of All Souls' to send up to him a number of old service-books, being "monuments of superstition, which by public orders and laws of this realm ought to be abolished as derogatory to the state of religion publicly received." The "Schedule" included "16 three mass-books, old and new, 17 two portuisses, 18 eight grailes, 19 seven antiphoners, of parchment and bound; 20 ten processional, old and new, 21 two hymnals, 22 an old manual of prayer; 23 an inventory book; 24 two psalters in (?) and one covered with a skin; 25 a great pricksong book of parchment; five others of paper, bound in parchment; 26 the founder's mass-book, in parchment, bound in board; in Mr. Mills's hand, 27 an antiphoner and a 28 legend; 29 a portuise in his hand, in two vols., 30 a manual, 31 a mass-book, and 32 a processional."

The process of reduction, the beginnings of which we have illustrated already, was continued in the First PB, together with the

104. Rule for Ornaments.

addition of new ornaments appropriate to the reconstructed rites. Both the Act of Eliz., and the PB of 1662, of which that Act formed the first item, referred back (with certain qualifications) to the First PB as a standard of ornaments. But on examination we find that it is quite inadequate by itself; for (1) it is by no means exhaustive, some ornaments that are not named being almost necessary, and others properly subsidiary to the services and desirable on the score of decency or convenience; and (2) a large proportion of the ornaments mentioned in it have been rendered illegal by later legislation. Out of 18 ornaments of the ch., 8 or 9 are now illegal, and (on the view adopted in this art.) 5 out of 9 of the ornaments of the min. The canons of 1604, the evidence of custom, and, above all, the PB of 1662 have to be called in to supplement the initial rule. All that the study of the First PB can do is (1) negatively, to indicate what older ornaments were discarded, and may not be re-introduced unless explicitly revived by "this Ch. and Realm," and (2) positively to start us with a list of arts. which are legal unless lawfully superseded or disused. The results of such an investigation can be most concisely and clearly exhibited in tabular form, and the accompanying table must for the most part be left to tell its own story.

In the cols. mention is shown by a ref. no. or mark, exclusion by zero (0), mere non-mention by a dash. In the 1662 col. + means admitted to be subsidiary (± if only under certain conditions). Round brackets indicate a disputed point. In the central col. italic type marks the text of the 1662 PB, the inverted commas are as explained under § 15 above, and the numerals aft. titles refer to Table I. at end of RITUAL LAW.

¹ For completeness sake, two items relating to ceremonies may be added. "50°. Holy bread to be distributed, as ordered by Procl. 1553 (Dec.). 52°. Priest to be kissed at the solemnisation of matrimony."

TABLE ILLUSTRATING THE LAW AND HISTORY OF ORNAMENTS.

| Becon. | Bonner. | Grindal, Parker. | Ornaments. | 1549 PB. | 1604 Canons. | 1662 PB. | Becon. | Bonner. | Grindal, Parker. | Ornaments. | 1549 PB. | 1604 Canons. | 1662 PB. |
|--------|---------|------------------|------------------------------|------------------------|--------------|--------------------|--------|---------|------------------|------------------------------------|------------------------|--------------|--------------------|
| 1 | 3 | — | a. ALTAR TABLE. | BLE. | | | — | — | — | d17 gown (and bands) | (D ³ n. 3) | 74 | + |
| 0 | 0 | — | a1 'Altar' of stone 56 | H ⁴ n. 4 | 0 | 0 | — | — | — | d18 Cassock and band | | 74 | + |
| 3 | — | — | a2 "Table" of wood 59 | H ⁴ n. 4 | 82 | H ⁴ | — | — | — | d19 'Chrism' dzo Confirmation veil | I6 ³ n. 2 | — | 0 |
| — | — | — | a3 Reredos 58 | — | — | ± | — | — | — | d21 Churching veil | — | — | + |
| — | 4 | 28 | b. BOOKS—B2. | 0 | 0 | 0 | — | — | — | e. EUCHARISTIC VESSELS. | | | |
| — | 19, 27 | 18 | b1 Legend | 0 | 0 | 0 | — | — | — | e1 'Chalice' (small) | HI ⁷ n. 4 | — | 0 |
| — | 6 | 24 | b2 Antiphoner | 0 | 0 | 0 | 16 | 12 | — | e2 "Cup" or large 'chalice' | HI ⁷ n. 4 | — | H2 ⁸ de |
| — | 7 | 18 | b3 Grail | 0 | 0 | 0 | — | — | — | e3 Wine flagon | + | — | H2 ⁸ e |
| — | 8 | 24 | b4 Psalter | 0 | 0 | 0 | — | — | — | e4 Water cruet | (HI ⁷ n. 4) | — | (+) |
| — | 9 | 16, 26, 31 | b5 Ordinale | 0 | 0 | 0 | — | — | — | e5 'Paten' | HI ⁷ n. 4 | — | H2 ⁸ a |
| — | 10 | 30 | b6 Missal | 0 | 0 | 0 | — | — | — | e6 Spoon | — | — | (+) |
| — | 11 | 32 | b7 Manual | 0 | 0 | 0 | 5 | 13 | — | f. FONT, FABRIC, FURNITURE. | | | |
| — | 17, 29 | 21 | b8 Processional | 0 | 0 | 0 | — | — | — | f1 "Font" | I3 ⁸ n. 1 | 71 | I1 ³ |
| — | 21 | 22 | b9 Breviary | 0 | 0 | 0 | — | — | — | f2 (locked) font cover | — | — | + |
| — | 22 | 23 | b10 Hymnal | 0 | 0 | 0 | 4 | 14 | — | f3 Rood loft (as screen) | — | — | + |
| — | 23 | 25 | b11 Primer (?) | 0 | 0 | 0 | — | — | — | f4 Crucifix (=rood) 38, 68, 69 | 0 | — | ± |
| — | 25 | — | b12 Invitatory book | 0 | 0 | 0 | — | — | — | f5 other images if used 40, 41 | 0 | — | 0 |
| — | — | — | b13 Pricksong book | 0 | 0 | 0 | — | — | — | f6 Holy water stock (stoup) | 0 | — | 0 |
| 0 | 0 | — | b14 "Great Bible" | B2 ⁴ n. | 0 | 0 | — | — | — | f7 Seats and pews | — | — | + |
| — | — | — | b15 Bishops' Bible | — | 80 | 0 | — | — | — | f8 Organs | — | — | + |
| — | — | — | b16 Bible of 1611 | — | — | B2, B5 | — | — | — | f9 Credence 30 | — | — | + |
| — | — | — | b17 PB of 1549 | B2 ⁴ n. | 0 | 0 | — | — | — | f10 Alms chest | HI ⁸ n. 5 | 84 | + |
| — | — | — | b18 PB of 1604 | — | 80 | 0 | — | — | — | f11 'Quire door' (under) | MI ¹¹ n. 2 | — | + |
| — | — | — | b19 PB of 1662 | — | — | BI ⁵ | — | — | — | f12 "Pulpit" | PI ¹ n. 1 | 83 | PI ¹ |
| — | — | — | b20 Homilies | HI ⁵ n. 9f. | 80 | HI ⁵ | — | — | — | f13 "Chair" | — | — | PI ⁹ |
| — | — | — | b21 Preacher's book | — | 52 | + | — | 1 | 14 | f14 Reading pew | — | — | PI ¹ |
| — | — | — | b22 Register | — | 70 | + | — | 47 | — | f15 Lectern | — | — | + |
| 2 | 25 | — | c. CLOTHS, CURTAINS, ETC. | — | 82 | H ⁴ | 13 | — | — | f16 Litany faldstool | — | — | + |
| — | — | — | c1 'Fair linen cloth' 36 | — | — | H ⁴ | — | — | — | f17 Coffin or chest | — | 70 | + |
| — | — | — | c2 Corporas | HI ⁷ n. 4 | — | (+) | — | — | — | f18 Tables of the Comts. 63 | — | 82 | + |
| — | — | — | c3 Fair linen cloth (over) | — | — | H3 ¹ | — | — | — | f19 do. Prohibited Degrees | — | 99 | + |
| — | — | — | c4 Pall for chalice | — | — | + | — | — | — | g. GENERAL. | | | |
| — | — | — | c5 Purificators | — | — | + | — | — | — | g1 Pax | 0 | 0 | 0 |
| — | — | — | c6 Burse | — | — | (+) | 7 | — | — | g2 Crosses 64-67 | — | — | ± |
| — | — | — | c7 Chalice veil | — | — | (+) | — | — | — | g3 Processional do. | — | — | (+) |
| 21 | 24 | — | c8 Carpet (altar cloth) 37 | — | 82 | + | — | — | — | g4 Funeral do. | — | — | (+) |
| — | 6 | 25 | c9 Towels | 0 | — | 0 | — | — | — | g5 Censer | 0 | — | 0 |
| — | 35 | — | c10 Veil for Lent | 0 | — | 0 | — | — | — | g6 Ship for incense | 0 | — | 0 |
| 10 | 36 | — | c11 Banners 39 | — | — | (+) | — | — | — | g7 Frankincense | — | — | ± |
| 9 | — | — | c12 Phylacteries | — | — | — | — | — | — | g8 Little sanctus bell | — | — | 0 |
| 22 | — | — | c13 Curtains 71 | — | — | — | — | — | — | g9 Handbells | — | — | 0 |
| — | — | — | c14 Hassocks, etc. | — | — | + | — | — | — | g10 "Bells" and ropes | PI ¹ n. 1 | I5, etc. | B2 ⁹ |
| 37 | 15 | 1 | d. DRESS. | — | — | — | — | — | — | g11 Pyx (in chancel) 70 | — | — | 0 |
| — | 16 | — | d1 'Vestment' (=Chasuble) 44 | H ⁴ n. 1 | 0 | (D ³) | 18 | 31 | 10 | g12 Pyx (portable) | N7 n. 9 | — | 0 |
| — | 17 | 3 | d2 Dalmatic 54 | 0 | 0 | 0 | 20 | — | — | g13 Christimatory for chrism | I6 ³ n. 3 | — | 0 |
| — | 18 | — | d3 'Tunicle' 47 | H ⁴ n. 1 | 0 | (D ³) | 19 | — | — | g14 do. for oil | N5 ³ n. 1 | — | 0 |
| 32 | 19 | — | d4 'Cope' 43, 48 | H ⁴ n. 1 | 24 | ±(D ³) | 15 | 33 | 9 | g15 Holy-water vessel (portable) | — | — | 0 |
| 33 | 20 | — | d5 Amice 51 | 0 | — | ±(D ³) | — | — | — | g16 Candlesticks | — | — | ± |
| 34 | 21 | 2 | d6 'Alb' 45, 49 | H ⁴ n. 1 | 0 | (D ³) | 14 | — | 8 | — | — | — | — |
| 35 | 22 | 4 | d7 Girdle | 0 | 0 | 0 | — | 37 | — | — | — | — | — |
| 36 | 23 | 5 | d8 Stole 52 | 0 | 0 | 0 | — | — | — | — | — | — | — |
| — | 26 | — | d9 Fanon (maniple) 53 | 0 | 0 | 0 | 8 | 34 | 6 | — | — | — | — |
| 31 | 27 | — | d10 "Surplice" | D ³ n. 3 | 25, 58 | D ³ | — | — | — | — | — | — | — |
| — | — | — | d11 "Rochet" | D ⁴ | (74) | T3 ² | — | — | — | — | — | — | — |
| — | — | — | d12 Chimere | — | (74) | T3 ¹⁶ | 27 | 46 | — | — | — | — | — |
| 30 | — | — | d13 Mitre | — | — | (+) | — | — | — | — | — | — | — |
| — | — | — | d14 'Pastoral staff' | D ⁴ | — | (D ³) | 27 | 45 | — | — | — | — | — |
| — | — | — | d15 'Hood' | D ³ n. 3 | 74 | + | — | 39 | — | — | — | — | — |
| — | — | — | d16 Tippet (=scarf) | — | 58, 74 | + | 11 | — | 13 | — | — | — | ± |

| Becon. | Bonner. | Grindal, Parker. | Ornaments. | 1549 PB. | 1604 Canons. | 1662 PB. |
|--------|---------|---------------------|--------------------------------|-------------|-----------------|-----------------|
| — | 29 | — | g17 Processional do. 34 | o | — | o |
| — | 40 | — | g18 do. for Pas- chal taper | o | — | o |
| 12 | — | — | g19 Wax candles 35 | — | — | ± |
| 24 | — | — | g20 Basin (used at HC) | o | — | o |
| 25 | — | — | g21 Ewer (at HC) | o | — | o |
| (25) | — | — | g22 Font ewer | — | — | + |
| — | — | — | g23 Decent basin (alms) | — | — | HI ⁶ |
| 28 | — | — | g24 Relics | o | — | o |
| 29 | — | — | g25 Jewels | — | — | + |
| — | — | — | g26 Hour-glass or clock | — | — | + |
| — | — | — | g27 Flower vases | — | — | + |

A few annotations will be necessary in order to elucidate some of the items. The relevant arts. (see App. R 3-6) may also be consulted.

106. Notes.

¶ ar, 2] The 1549 PB, by using both *Altar* and *Table*, left the nature of the structure undetermined, and therefore at the discretion of the bps., or of the King as Supreme Ordinary. But as early as Mar. 19 action was taken for removing stone altars, and though Ridley's Injns., as Scudamore remarks, were less peremptory on this point than on others where he felt he had the PB and its enforcing Act clearly behind him, the Order of the Council for removal of altars, when it came out at the end of the year, was able to refer to a widespread process of removal which was thenceforward to be universal. The 1559 order, appended to the Injns., accompanying a PB from which the ambiguous word *altar* had been omitted, assumed that the old altars were illegal, and merely provided for the manner of removal. It should be added that the old stone altar was not regarded as an 'ornament of the ch.' (the ch. being rather an ornament of the altar), but that the Lord's Table may perhaps be so styled in the stricter sense.

¶ a3] As the granting of a faculty for a reredos is at the discretion of the Court, the subject should be approved before a definite order is given.

¶ b 1-13] For the destruction of the old service-books cp. § 103 above, and HISTORY or PB, § 7. A R. Order went out on Christmas Day in 1549 to Cranmer, bidding him call in "all antiphoners, missales, grayles, processionales, manuelles, legendes, pies, portasies, jornalles, and ordinales after the use of Sarum, Lincoln, York, or any other private use, and all other booke of service, the keeping wherof shold be a let to the usage of the said booke of common prs., and that you . . . them so deface and abolshe that they never after may serve eyther to anie soche use, as they were provided for, or be at any time a lett to that godly and uniform ordre, which by a common consente is now set forth." And the act against images (3 and 4 Edw. 6, c. 10) included the old service-books.

¶ c1] The fair linen cloth was till 1552 left to the good sense of the incumbent to be supplied as necessary for decency. It had not been 'omitted' from the rubrics of the Sarum Missal, and it was never, of course, forbidden in any bp.'s injns. But the growth of irreverence made it desirable to order it in 1552.

¶ c2] The under corporas is in common use, but the present rubrics not only omit reference to it, but exclude it where it was optional in 1549 (HI⁷, n. 4), just as they exclude the chrisom. Cp. the similar case of the chrisom, dirg. It survives as a precautionary adjunct.

¶ c 3-7] The second fair *insen* cloth, forming the over corporal or pall, is the only linen ornament ordered in addition to the first, and, with a single chalice, is sufficient, first folded, and after the administration unfolded. The term "chalice veil" would be appropriate, but has been applied to a different ornament, for the provision or use of which there is no old precedent (cp. PH, p. 173).

¶ cxi] Banners are effectively used in processions outside the ch., but within it are in strictness confined to decorative use.

¶ d5, 7-9] See, for these ornaments, ORNAMENTS RUBRIC, § 3, under date 1549, and n.

¶ d12-14] The problems connected with the law and practice of episcopal dress must be passed over here; cp. OCM, pp. 91-107, and ORNAMENTS RUBRIC, § 8, 4.

¶ d20, 21] The Confirmation veil rests, as did the Churching veil, on custom, which in the latter case was enforced by law.

¶ er, 2] The old priest's chalice was very small, he being the only receiver of the wine. The Pre-Reformation chalice was condemned as unlawful under Eliz., Bp. Guest, e.g., in 1565 ordering "a decent cup of silver" in its stead. Frere (*VAl* 3 155 n.), conjectures that there was some general order. But a careful reading of the 1549 and 1552 (= 1559) rubrics together suggests that the PB rule was understood as such.

¶ e4] The water cruet is permissible in the ch. as subsidiary to the ABLUTIONS (which have been themselves pronounced to be lawful), but not for the making of the chalice (the mixing not being permitted during the service). The case of a second consecration produces a dilemma: either unmixed wine must then be used, or the mixing must take place in the service.

¶ e6] The Spoon is for the removal of any foreign element from the wine, or for use in administering to an invalid.

¶ f1] Cp. RITUAL LAW, § 16, for R. Order 8^o of 1561, and *ib.*, § 22, for Advt. 16 (see further under fr5 below).

¶ f3] Cp. *ib.*, § 16, r^o-5^o.

¶ f6] See quotation under g5 below.

¶ f8] Cp. § 100 above.

¶ f10] R. Injn. 30 in 1547 ordered an alms chest, which the wardens were to "set and fasten near unto the high altar," and this seems to be "the poor men's box" assumed as known by the First PB. But the ALMS chest of canon 84 the wardens were to "set and fasten in the most convenient place," the ceremonial use of it being altered in 1552, and abolished in 1662.

¶ f11] Cp. "bef. the chancel door," in the Interp. of 1561, q. above in § 95.

¶ f15] On Nov. 15, 1573, Parker wrote to Cecil in an often quoted letter (*Corr.*, p. 450): "The world is much given to innovation; never content to stay to live well. In London our founts must go down, and the brassen eagles, which were ornaments in the chancel and made for lectures, must be molten to make pots and basins for new founts. I do but marvel what some men mean, to gratify these puritans . . . with such alteration, where order hath been taken publicly this seven years by commissioners according to the statute, that founts should not be removed."

¶ f16] Cp. r¹ n. ¶. The earliest instance quoted in *Hier. Ang.* (2 35) is at Cant. Cath. in 1584, "Item, a low deske in the myddest of the Chöre."

¶ f18] Cp. R. Orders 5^o and 6^o of 1561 in § 16 of RITUAL LAW, and Advt. 14^o, *ib.*, § 22.

¶ g1] For the use of the pax, cp. § 71 above.

¶ g3, g4] These seem to be two varieties of the same ornament, cp. PH, p. 179, and OCM, p. 64.

¶ g5] The ceremonial use of incense seems to have been at once recognised as inconsistent with the First PB, which omitted all the directions for the censuring of persons and things which were contained in the Sarum Missal, as well as the accompanying words. After his apology for vestments in 1550 (§ 99 n.), P. Martyr went on, "Do not say to me, there will now be a window opened to all abuses, to holy water, to incense, and endless other matters of that sort. For your opponents [Cranmer and the moderates] will answer, that a limit must be appointed in the things they recall and retain, in order that the assembly of the faithful be not burdened with this kind of matters, and that neither the worship nor power of religion be placed in them, as we see to be done in holy water and incense" (Gorham, *Ref.*, *Gleanings*, p. 191). No instance has been established of its ceremonial use in any cath. or parish ch. from 1559 and onwards for 300 yrs.; cp. OCM, p. 62, and see art. INCENSE for fumigatory use.

¶ g8] R. Injn. 24 in 1547 ordered that "all ringing or knocking of bells shall be utterly forborne at that time [i.e., during service], except one bell in convenient time to be rung or knolled bef. the sermon."

¶ g9] For these hand bells, cp. arts. 6, 9, and 13 of 1549, under RITUAL LAW, § 6, where the use of such bells at funerals or sick communions, or the maintaining of holy bells, is forbidden. Under Eliz. the Puritans complained of the "ringing of hand bells in many places," perhaps at funerals, among "Popish abuses" (*A Part of a Register*, q. *Hier. Ang.*, 1 259).

¶ g16-g18] It is clear that the superstitious use of lights in various ways was one of the abuses that was earliest and most effectively dealt

Lights. with in the 16th cent. (cp. § 100 above), and also that, when the First PB came into force, only two were allowed by authority, i.e., those "on the high altar bef. the sacrament." But the effect of the First PB is not undisputed, as lights were not a matter of rubrical direction in the Missal. The arts. of 1549 and Ridley's Injns. of 1550 (RITUAL LAW, § 6) are clear, however, in ordering the cancelling of the permissive "mention" of candles

in the 1547 R. Injns., and this—it is suggested—would hardly have been feasible in London, if the 1549 Act of Unif. had not been understood to exclude lights, the whole ritual and ceremonial order of “the popish mass” being replaced by the PB. Moreover, the omission in the 1559 Injns., which otherwise followed closely those of 1547, of all points noted by the arts. of 1549 as cancelled in the 1547 Injns. is strongly in favour of the validity of this cancellation. It is also the fact that such was the thoroughness of the suppression of lights that Q. Eliz.’s use of lighted candles, on the Lord’s Table at evensong before the crucifix, was violently protested against, and when, after a few years, the candlesticks in the Q.’s chapel were violently thrown down, they were never restored. The utilitarian use gradually came in again in certain chs. early in the 17th cent., but there is no single clear case of the use of lighted candles, otherwise than for the purpose of giving light, under any PB before the 19th cent. The Lambeth Judgment in favour of lights at HC was partly based on a numbered list of historical data, none of them conclusive; it set aside the suppression of lights in 1549 and 1550 as unauthorised, without considering whether it was authorised by the Act of Unif.; it drew a distinction, between the lighting of candles and the use of them when lighted, which is held to be without due foundation; and on this question of lights it has never been reviewed by any Court composed of trained judges, for this point was ruled out as irrelevant by the Judicial Committee. And, innocent as are many of the varied meanings which have been attached to the use of lights, it is merely the fact that such altar lights were a late mediæval innovation, and were first authorised in England in a statute (not a canon) promulgated at the Synod of Oxford in 1222 by Card. Langton on his return from the 4th Lateran Council, at which the dogma of Transubstantiation was first formulated, and which was presided over by Innocent III, who was the first person to speak of lights set on the altar itself (Schmid, *Liturgik der Christkatholischen Kirche* 2 39, q. Tomlinson).¹ In 1547 nothing had been done to repudiate that dogma; while in 1549, the adoration and elevation of the Host being abolished by the First PB (as both sides admitted, cp. Gasquet, *Edw. 6 and First PB*, p. 395), a decisive change had been made. It is urged that the immediate disuse of incense and lights, and the further disuse in 1552 of distinctive vestments and wafer bread, were natural alterations in ceremonial, whether we think them desirable or not, and legally effected. It is, however, widely held that the Lincoln Judgment sufficiently authorises altar lights, and they are used in good faith in many chs., without any special doctrinal meaning, as a suggestive and seemingly emblem of truths which all Christians associate with the Eucharist.

§ g20, g21] The PB omitted both directions for the washing of hands and the accompanying words. Bp. Andrews seems to have adopted the practice in his chapel, but without sufficient authority (cp. *OCM*, p. 63, and, for absence of direction, see §§ 11-13 above).

§ g22] Cp. for font ewer, I 2¹ n. ||.

In regard to the ORNAMENTS OF THE MIN., so much has been said elsewhere (see that art., and—with a different conclusion—

106. Summary ORNAMENTS RUBRIC, and RITUAL as to Vestments. LAW, where all the most relevant data are collected and discussed)

that nothing is needed here but the briefest summary. The strength of what has been called (OR, § 1) the *primâ facie* view may be quickly stated. (1) It looks so obvious, that

the opposite view has been thought disposed of by saying that it involves the insertion of ‘not’ into the rubric. (2) Gibson, Burn, Stephens, and both Phillimore, gave it the weight of their authority as eccles. jurists. (3) It found what was taken as an authoritative summary in the dictum of the Privy Council in the Westerton Judgment in 1857 that “the same dresses and the same utensils and arts. which were used under the First PB of Edw. 6 may still be used.” (4) It has been for 50 years upheld by devout and active men, some of whom have gone to prison on its behalf. (5) The Report of the Five Bps. in 1908 has been regarded by perhaps the majority of Churchmen as settling the matter.¹

Yet a number of students, intimately acquainted with all phases of the question, and not all of them opposed to the *policy* of a distinct Eucharistic vesture, hold to the opposite view. Those who wish to test candidly the strength of this alternative should examine the following crucial points.

(1) The *primâ facie* view ceases to be so obvious, (a) when it is seen to involve reading ‘retained’ as ‘re-introduced,’ (b) when it is noted that it leaves the Min. without direction as to his dress for Lit., Matr., or Comm., (c) when it is known that the first extant expression of this interpretation was nearly half a century after the framing of the Rubric, and (d) when it is realised that the Revisers did not comply with this reading of it themselves, and with one consent imposed the contrary view upon the clergy. (2) Two bodies of English Judges, on the only occasions when this question has been taken to the Final Court, have rejected the *primâ facie* view.² (3) The adoption by “this Ch. and Realm” of the Elizabethan Act of Unif. as the first item in the PB is a proof of continuity of policy. (4) This Act must carry with it all orders to which its *provisos* gave statutory force. (5) From the summer of 1559 to 1849 (all but 300 years) there is no clear case of the use of chasuble or tunicles anywhere, though a large proportion both of clergy and laity were in favour of the old *régime*, and though such vestments were concealed up and down the country with a view to *future* use. (6) At the Visitations, in Aug., 1559, and later years down to Laud’s Vis., these vestments were uniformly burnt, defaced, or converted to other use, wherever produced. As Abp. Davidson put it (*R. Com. Eccles. Disc.* 2 178, Q. 9621), “The facts as we have got them historically would correspond very closely with what you would have expected them to be, had the whole thing been indisputably illegal from the first.” (7) The presumption is that those responsible for the administrative action, who included the principal framers of the Act, complied with its requirements; and no less than five occasions of “taking order” have been indicated, all independent, and so needing to be separately disproved in order to rebut the circumstantial evidence of compulsory disuse. Passing over the first two, which are merely *possible* cases (the re-enactment of the 1552 rubric, the proviso being read of non-ritual use, and the *issue* of the R. Injns.), there are three distinct modes of fulfilment, each of which is regarded by

¹ Cp. for (1) ORNS. OF THE MIN., § 3; for (2) OR, § 14 n. 2 for (3) OR, § 2 n.; and for (5) OR, § 1.

² It ought to be remembered that the traditions of the Judicial Committee have been to allow the widest latitude possible to the clergy, witness the Westerton, Gorham, *Essays and Reviews*, Bennett and Lincoln cases.

¹ But see LIGHTS, § 1, 2.

many as sufficient: (a) the imposition of the Injns. for subscription upon all the clergy by R. Visitors who were also Commissioners for causes eccles. under the great seal, (b) the administrative 'taking order' in the ensuing Vis., and (c) the Advts. of 1566, which on good grounds are held to have supplied any possible lack of legality remaining.

(8) The final conclusion then turns on two pivots, (a) that the vestments were illegal in 1660 and not then re-adopted in practice, and (b) that both the analysis of the OR, and the circumstantial evidence as to the intentions both of Revisers and Parl. in 1661-2, exclude the view that any change in the law was then made.—R3-6.

Cp. for (1), a. OR, § 12, 4°, b. D² n. 3, c. OR, § 14, d. OR, § 13, and par.; for (2), Rrr. LAW, Table II at end, 1871 H.P. and 1877 R.C.; for (3), OR, § 11; for (4), OR, § 12, 2°; for (5) and (6), Rrr. LAW, §§ 12 f., and OR, § 9, under 1628 and n.; for (7), OR, §§ 6-9; and for (8), OR, §§ 10-13.

VIII. TIMES AND SEASONS.

Our study of R. is still incomplete. Rites and Ceremonies and Ornaments are all needed.

Mere words may express the inward religion of the heart in solitude.¹ But souls in fellowship must have common words appointed by some common R. Order. That Order, moreover, for embodied souls like ours, must regulate, after some seemly fashion, the sounds, gestures, and movements, the postures and positions, which clothe the Rite with an elastic setting of Ceremonial, to fit the diversities of persons, times and places. So, further, an Order must be devised for utilising, without eccentricity or extravagance, man's constructive imagination in preparing the Ornaments necessary or desirable for such a ceremonial system: a strong and noble fabric, books and vessels, furniture and fittings, comely vestures, "fair linen," and "carpet of silk." Lastly, the hallowing of Time must follow the consecration of Space.

Both time and space are forms within which man moves by God's appointment (see RELIGION, §§ 5-9), but space is more akin to matter, and time to spirit. So the consideration of the element of time is a kind of completion of the circle of life. The fire of true RELIGION must first be kindled upon the altar of the heart, in the recesses of the enfranchised spirit. But sound and movement and visible form are demanded, if the heart is to beat in unison with other kindled hearts. And this outward movement carries the risk of formalising and externalising religion. The remedy is to be found in the right use of time. And that use is not to attempt the Sisyphean task of marking all moments with a consecration of the same kind. To pray without ceasing is not to spend the whole of every day in conscious devotion. That

¹ Yet it must be remembered that this capacity of silent thought or inward expression is a late achievement in the story of human development, and is less generally possessed than is supposed by many educated people. It has been said that "to think a thing, a savage must dance it," and it may be that not a few will hardly gain experience of religion without music and lights, and in a crowd, or at any rate without some expressive *action* as well as or in place of words.

way lies madness, and the abnormal experiences of many old-world hermits and monks, and of mediæval and modern 'mystics,' have been due to this fruitless endeavour to be something other than human. Healthy life is built up of rhythmic pulsations, and religion—the life of God in the soul of man—must obey this law.

So the Ch. of Eng. in the PB has expressed firmly and clearly this principle. Prayer, in the

108. Daily Prayer. wide sense which includes praise and all other forms of that colloquy between the soul and God which is the

vital breath of religion, is to be not only Daily, but Morning and Evening Prayer. The charge of daily recitation of the prescribed forms is only laid upon Priests and Deacons, and of public recitation upon Curates, the people being invited to join in according to their leisure and ability. But the principle is universal, that as God's love is new every morning, so man's response should meet it with new devotion, and that as God's care is needed each new evening, so man's trustful surrender to that care should be made afresh each night. And the most serious want in the PB system is the failure to provide at least two simple forms of private pr., to be used with unflinching regularity, one before and the other after Confirmation.¹ To these should be added similar plain and pithy forms of Family Prayer. Each should represent a minimum of effort and capacity, but should admit of indefinite expansion. The PB system implies that the soul needs twice a day an undistracted interval of solitary communion with God; and also that as many as is possible should have opportunity (at night or morning or both) not only of common fellowship with God, but also of fellowship with one another on that serene and inspiring level to which prayer lifts the praying soul. A short lesson (carefully chosen), a few added sentences of explanation or application, and a hymn (sung, if possible) are adjuncts which lend brightness and variety.

The older and fuller provision of HOURS OF PRAYER no longer has authority in the Eng. Ch., but is found edifying in revised forms by religious communities and private individuals. Short noontide prs. are more largely used.

The working WEEK is broken by Wed. and Fri. as days of special observance, but the most

109. Sunday Observance.

powerful rhythmic pulsation of the common religious life is connected with the observance of the Lord's Day. The substitution of Sunday for Sat. as the day of rest and worship has established two things. (1) The observance of any *particular* day is not of the unchangeable essence of religion.

¹ The strength of Islam in part comes from the mere psychological power of the prescribed minimum of daily observance of religion. Bp. Butler, in his charge of 1751, adduced the same example, "The Mahometans are obliged to short devotions five times between morning and evening"; and, after instancing the similar training among Roman Catholics, he adds, "By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well disposed." If a man has no such habit, he is like a vessel without a handle: there is nothing to get hold of him by, or keep him up with (cp. *Christ and Human Needs*, 1912, p. 100, *The Problem of Islam*).

(2) The seal of the universal Ch. has been unmistakably set on Sunday. The Ch. gradually awoke to the consciousness of an overmastering impulse of devotion which bid her sanctify the day of her Lord's victory over sin and death as her weekly festival of worship and spiritual refreshment, and she has never changed her mind. Why and how the Ch. should to-day rouse herself to safeguard this Jewel of time, of which the World would fain rob her, see under SUNDAY.

Here it is enough to say that the Scriptural ideal developed in the PB is that the Lord's Ministers¹ in every part of the Lord's vineyard² shall invite the Lord's People³ to assemble at the Lord's House⁴ on the Lord's Day⁵ to hold fellowship with the Father,⁶ in that Divine Service⁷ which is modelled on and built up round the Lord's Prayer,⁸ to hear the Lord's Word,⁹ and to proclaim the Lord's Death¹⁰ at the Lord's Table¹¹ as guests at the Lord's Supper,¹² offering all their worship in the Lord's Name¹³ and with the Lord's Reverence.¹⁴

- | | | |
|-------------------------|------------------|---------------------------------------|
| 1 Col. 1 7, 1 Tim. 4 6. | 6 1 John 1 3. | 11 1 Cor. 10 21. |
| 2 Is. 5 7. | 7 Rom. 12 1. | 12 1 Cor. 11 20. |
| 3 Acts 18 10. | 8 Matt. 6 9. | 13 Matt. 18 20. |
| 4 Ps. 122 1. | 9 Col. 3 16. | John 16 23-26. |
| 5 Rev. 1 10. | 10 1 Cor. 11 26. | 14 Heb. 5 7, Luke 4 16, 20, Mk. 6 41. |

The recitation of the Psalter marks the months, and the element of ordered variety is secured by the ancient annual cycle of the Christian Year.

"Yes, if the intensities of hope and fear
Attract us still, and *passionate exercise*
Of lofty thoughts, the way before us lies
Distinct with signs, through which in set career,
As through a zodiac, moves the ritual year
Of England's Church; stupendous mysteries!
Which whose travels in her bosom eyes—
As he approaches them—with solemn cheer."¹

And along this yearly circuit gleam and burn the Feasts of Christ and His elder Saints. The list of holy-days has been, like the lists of ceremonies and ornaments, greatly reduced. And zeal for ancient observances² has not always been careful to note that the BLACK-LETTER DAYS have no longer any eccles. authority as days of religious obligation.³ But the Sundays and greater Festivals are left to shine out with a more eminent lustre. It is perhaps worth considering whether a better observance might not be obtained by an authorised agreement to hold the principal Evensong of the ordinary holy-days upon (say) the Wednesday or Thursday in their octave, so that the faithful could keep that evening free from fixed weekly engagements, one or other day being settled in each parish, town, or district, to suit local convenience.

¹ Wordsworth, *Ecclesiastical Sonnets*, Part III, *The Liturgy*.

² Cp. another of the *Eccles. Sonnets*: "Would that our scrupulous sires had dared to leave Less scanty measure of those graceful rites And usages, whose due return invites A stir of mind."

³ Dr. Frere, in his *Lit. Ref.*, has shown no lack of courage in his detailed suggestions for the future.

The reform of the excessive number of holy-days was one of the first matters taken in hand after the breach with Rome. An ordinance of the King in and with Conv. was issued on July 19th, 1536 (Wilkins, *Conc.* 3 823). It may be summarised thus. (1) The Dedication festival was to be kept on the 1st Sun. in Oct. (2) The 'ch. holy-day,' or feast of the patron, was no longer to be kept unless otherwise ordered. (3) There were to be no obligatory feasts between July 1 [June 24] and Sept. 29, or in Westminster term time, i.e., Easter—from the 18th day aft. Easter to Mon. aft. Asc.; Trinity—from Wed. aft. the octave of Trin. to July 11 or 12; Mich.—from Oct. 9 or 10 to Nov. 28 or 29; Hilary—from Jan. 23 or 24 to Feb. 12 or 13. Exceptions were feasts of Apostles, of Our Lady, of St. George, and such as judges observe by not sitting at Westminster (i.e., Asc., St. John Bapt., All Saints, and Purif.; but service might be said still on the abrogated days, though not 'solemnly,' and without bell or pressing people to come. (4) The four general offering days were to be Christmas, Easter, Midsummer, and Michaelmas.—The clergy were not to speak of abrogated feasts, but to "pass over the same with such secret silence, as they may have like abrogation by disuse, as they have already by our authority in Convocation."

A little later it was added (*ib.*, 3 827) that Christmas, Easter, Pentecost, and Corpus Christi, and the feasts following, were to be kept as before. The 1536 R. Injns. enforced these orders, and those of 1538 added that the eves of abrogate days were not to be kept as fasts, and that Thomas Becket's feast was to be abrogated.

See further, CHRISTIAN YEAR (for refs. to Rationale of services), FESTIVAL, BLACK-LETTER DAYS.

When the old canonical prescriptions were superseded by a single statutory enactment enforcing the First PB, no clause

112. Law of Times.

was inserted requiring service to be held under penalty on any particular days, the bps. being apparently left to use their own authority in this regard. It was the same in 1552. Even in 1559 the Min.'s duty was only indirectly implied by the obligation of the parishioners "to resort unto their Parish Ch. . . upon every Sunday, and other days ordained or used to be kept as Holy-days" (so that he must be there to minister), unless the general clause enacting that the Min. shall be "bounden to say and use Mattins, etc., in such order and form as is mentioned in the said book" is to be taken as carrying an obligation extending beyond the Rites, Ceremonies, and Ornaments, to the Times and Seasons for which provision is made. Even in that case the condition of being "reasonably hindered" would certainly exempt any one not otherwise wantonly negligent from the legal obligation of daily service (cp. B2⁹). The corresponding clause in the 1662 Act is apparently, but perhaps not certainly, more precise, appointing that the PB services "shall upon every Lord's day, and upon all other days and occasions, and at the times appointed, be . . . read by . . . every Min." For a helpful discussion of the general question, see the evidence of Abp. Davidson bef. the R. Com. on Eccles. Disc. (3 397). A full catena of quotations from older Anglican Divines, and the list of week-day services in

London from *Pietas Londonensis*, 1714, is given in Stephens' *BCP with Notes* 1 304-324.

The Lit. on Wed. and Fri. is more clearly compulsory from the presence of the parallel clause, "and at other times, when it shall be commanded by the Ordinary," as though the Wed. and Fri. recitation were already commanded. It is also enforced both by the Advts. of 1566 and the Canons of 1604. The times at which HC is to be administered in parish chs. is left to the discretion of the curate, who must, however, obviously afford opportunity for "every Parishioner" to "communicate three times in the year, of which Easter shall be one" (cp. canon 21), and ought to celebrate the Sacr. frequently enough to be able without mockery to exhort his congregation to the "often receiving of the HC." Similarly in cath. and collegiate chs. the appointed rule of weekly reception carries with it the duty of weekly celebration. As, however, no order which could carry a statutory penalty was attached to this duty, for the obvious reason that a celebration requires a sufficiency of communicants (3 out of only 20), it became necessary to lay down as a matter of eccles. discipline in canon 23 that in Colleges and Halls at the Universities, where men could be "ordered" by authority, the HC should be administered "on the 1st or 2nd Sun. of every month,"¹ and the members and servants of these societies were to be "so ordered that every one of them shall communicate 4 times in the year at least" (*i.e.*, canon 23). Canon 24 is sometimes read as only requiring the wearing of copes "upon principal feast-days."

The hours of service in parish chs. and chapels have been in the main left at the discretion of the curate, subject (presumably) to the direction of the Ordinary; but in 1547 the R. Injns. for Westminster diocese ordered that Divine Service on Sunday "be done and ended in every parish ch. . . . bef. 9 a.m. . . . that the priests and the laity of this city may resort to the sermon to be made in your cath. ch., except they have a sermon made and preached in their own parish chs. . . ."; and Cranmer asked in 1548 "whether the service in the ch. be done at due and convenient hours." But the root of the matter may be found in the Injn. of Bp. Hooper in 1551:

"That the curate or minister, with the advice and consent of the whole parish, shall agree upon one certain hour for saying of the Morning prs. upon the Sundays and other holy-days, as also the Evening prs. . . . and so the most convenient hour agreed upon to be observed and kept, that all the parish may come thereunto except they have just occasion and causes to the contrary, so that from hence forth none of the parishioners break violate and neglect the

common pr. . . . as hitherto they have done" (Frere, *VAI* ii. 44 18. In the same valuable collection may be found many interesting details as to the regulation of hours of service in cath. chs.).

Wanton or ill-considered change in regard to hours of service is as undesirable as in the case of any other customary observance. But the practical nature of Ch. ORDER must again be insisted upon here. There is no sacredness about 8 a.m., 11 a.m., or 6.30 (or 7) p.m. That hour should be chosen which is found for good reasons most convenient by most worshippers. On great festivals, at least, a celebration earlier than 8 a.m. is needed in many parishes. Not a few find 9 a.m. a convenient hour for a sung Eucharist. But a later celebration is necessary (say) once a month for elderly and infirm people. In other parishes a shortened service with an address is valued at 9.30 a.m. A late evening service is adopted at other chs. with advantage, sometimes for special classes, sometimes for whoever may find it convenient, and sometimes as a mission service for non-churchgoers. It is a question whether sometimes, in place of building new chs. close together in populous districts, it would not be better to employ an augmented staff and multiply the services at an existing church.—c.

Before bringing to a close an art., which from its character and contents has required extended treatment, it may be well to recall

114. Conclusion.

once more the precise function of the R. of the PB. It is the expression of religion, while religion is more than expression, and is normally prior to such expression as the PB appoints. For that conception of the CHRISTIAN RELIGION which is embodied in the PB embraces much more than worship. Indeed, RELIGION, whether consciously apprehended or unconsciously included in the good life, has its seat in the heart, and loses its very soul and essence, its force and its fragrance, if it be not the inspiring principle of *conduct*. It is the province of Ch. ORDER, in the several realms and areas of home, school, college, club, guild, parish, rural deanery, diocese, province, Ch., to guide and control the religious life of the members of the Ch., so that the various elements of religion may enrich in due proportions both the individuals and the society. Such Order should contain as much as possible of the elasticity, and power of ready self-adaptation, which are characteristic of a BODY, and as little as possible of the rigidity and constraint of a machine.

Worship cannot properly be severed from edification. It is not something, the mere performance of which pleases God. There is no room in the Christian religion for any *opus operatum*, either in the form of an instrument for extracting benefits from an unloved God, or in the more attractive shape of a tribute paid to One who is loved. That is not to say that the edification must be measured by a single act of

¹ The custom of making the 1st Sun. in a month the "Communion Sunday" is illustrated by an extract from *Abp. Parker's Corr.*, p. 442 (1573): "It would much rejoice and establish the people here in this religion, to see her Highness that Sunday (being the first Sun. in the month when others also customarily may receive) as a godly devout prince in her chief and metropolitanical ch. openly to receive the Communion."

worship or a series of them. It may be a duty to the Ch. to attend habitually a service which in certain respects is found to be personally uncongenial and unedifying; but the justifying assumptions must be that united worship is a primary duty of the Christian Society, and that for Eng. Churchmen the PB services, however rendered, are the appointed means of fulfilling that obligation. The duty of laying down the main lines of R. rests with those in authority. Meanwhile, a wide latitude is left to those who have influence within the smaller areas and circles, for thoughtful and wise ordering both of the customary R. and of the other allied channels of Christian activity with which worship is to be co-ordinated. And, if one man fears to elaborate R. lest religion as a whole should suffer by the over-development of a part or a handmaid of it, while another finds in such elaboration his best means of getting a firm hold for religion among the activities and interests of life, the difference is not really one of principle, but of degree, and experience must decide. The PB is an elaboration of R., however it be taken. But let no man make of R. a bed of Procrustes, the dimensions fixed by private judgment or party dictation. Administration is one of the gifts of the Spirit, and the Spirit is the Spirit of the whole Body and of the Head, who inspires not arbitrary power, but thoughtful love.

For eds. of the PB and general works, see BIBLIOGRAPHY OF THE PB. Older discussions which may still be consulted with advantage are: Sharp, *On the Rubric*, 1753 (reprinted Oxford, 1853); B. Harrison, *On the Rubrics*, 1845 [on vestures, esp. the gown; pr. bef. sermon; and offertory]; J. C. Robertson, *How Shall We Conform* (3) ? 1869; J. H. Parker's 2 vols., *The First PB and Intro. to PB*, which gave rise to Lord Selborne's *Notes*, 1878 [a critical review of the history of rubrics]; cp. also the Reports and Evidence of the *Ritual Commission*, 1867-70, and the *R. Com. on Eccles. Disc.*, 1906, which are storehouses of material; and similarly the *Journals* of Conv., and files of the *Guardian*. The post-Tractarian ceremonial and ritual movement is represented in its earlier stages by F. G. Lee, *Directorium Anglicanum* (2), 1865; C. Walker, *The Ritual Reason Why* (2), 1868; *The Priest to the Altar*, 1869; Orby Shipley, *Ritual and the Altar*, 1878 [an expanded and supplemented Order of H.C., etc.]. These, in the main, utilise the rubrics and text of the PB as a bare minimum to be indefinitely supplemented from older or younger Catholic Uses. Vernon Staley's two vols., *The Ceremonial of the Eng. Ch.*, 2 1900, and *Studies on Ceremonial*, 1903, and Percy Dearmer's *PH* aim at such ordering of the services on the lines of Pre-Reformation English Uses, as an elastic interpretation of the rubrics generally, and the OR in particular, will allow. There is no recent discussion of ritual and ceremonial problems on a comprehensive scale and carried out with academic detachment; but valuable materials, together with careful discussions of particular points, are to be found in the *HBS* and Alcuin Club publications, and (from a different standpoint) in J. T. Tomlinson's contributions to *CAT*. For systematic study, Strype, the *PS* volumes, the *Anglo-Cath. Lib.*, and the *State Papers* are indispensable; cp. also G. C. Gorham, *Reformation Gleanings*, 1857; and, for origins see *DCA* and *DAC*.—R. G. HARFORD.

RITUAL LAW.

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 - TABLES I AND II, RITUAL SUITS.

I. That a radical change was wrought at the Reformation in regard to the source and body of law which regulated all branches of R. has been noted elsewhere (*RITUAL*, § 12). In the Middle Ages certain matters were indeed prescribed by CANON LAW. The essentials and many details in the administration of sacraments and other rites were laid down for all the Churches of the West. But a large margin of discretion was left for regulation by provincial or diocesan synodical canons or constitutions, or by the bp.'s *Jus Liturgicum*; and the varying diocesan Uses were the outcome of this discretionary liberty. Partly, these canonical and diocesan rules were expressed in the rubrical directions contained in the liturgical BOOKS (see also RUBRICS). Partly, they were collected in codes of directions (see *PIB*). Partly, they remained in the form of the original enactments of the authority on which they depended.

Again, those ritual directions which rested on episcopal authority or expressed a merely diocesan use were by no means rigidly prescriptive. They often represented just the custom which had grown up in a particular Ch., e.g., the Cath. Ch. of Sarum, and, in other churches, particularly in regard to ceremonial, were taken as authoritative suggestion, to be followed so far as circumstances would admit.

"When, for example, the ceremonial directions for Mass were taken from the Sarum Ordinal, and incorporated almost bodily in the Sarum Missal (as was done in the latest days), the rubric was an excellent reminder of the way in which the stately High Mass of Salisbury Cath. was performed, but it left the priest of a country village to make the best adaptation from it that he could for his own simpler service. Elsewhere the rubric of the Service Books was devised to be the reminder of the village priest as to his best way of performing the service. In that case the more elaborate churches that used the same book were not restricted to the points which had been put in, as rubric, for the guidance of the village priest, but they had their own elaborate service, conducted according to their own customs, and subject to the legal enactments which bound them. Ceremonial rubric, therefore, might be either of the maximum sort or of the minimum sort; in the former case it did not bind every user of the book to the maximum, nor in the latter case did it restrict him to the minimum" (*Frere, Liturgical Reform*, p. 107).

II. The first Uniformity Act of 1549 "was an entirely new departure, and it placed rubric in an entirely new situation. Rubric became annexed to, and in a sense part of, statute law" (Frere, *Lit. Ref.*, p. 109). In 1552 and 1662 the PB was in form a schedule to an Act of Parliament. Now it is the peculiarity of Statute Law that it can never lose its operative force until it is repealed. However obsolete its provisions may have become, yet, if circumstances allow, it may be invoked in all its pristine power. Moreover, it overrides all other sorts of law, so that if a statute clearly forbids or commands any practice, it is needless to appeal to any other authority. Further, the precise aim of the ACTS OF UNIFORMITY (see that art. for digest of contents) was to unify R. and repress all variations beyond the narrow limits allowed by the Acts (see RITUAL, §§ 10-12). The Acts themselves contain in the body of them no ritual directions, but operate by means of the PB annexed to or authorised by them.¹

The binding words in 1549 were that each minister must conduct every service and administer each sacrament "in such order and form as is mentioned in the said book, and none other"—i.e., using no different words—"or otherwise"—i.e., using no other ceremonies.² The second Act in 1552 annexed a new PB under the terms of the old Act. The third Act in 1559 revived the previous Acts, only making four specified alterations in the 1552 book. The last Act in 1662 confirmed again the previous Acts, but annexed a revised PB, to which their provisions were to apply. And the explicit concurrence of the Ch. by her Convs. in 1661, when the 1559 Act was made the first section of the PB, and the whole revised book was *con amore* remitted to Parliament for enactment as "the Order of this Ch. and Realm" may be said to give to these Acts an eccles. status which they would not otherwise have had.

As a matter of fact, however, considerable difficulties have arisen in the application of these provisions, and with the lapse of years these difficulties have increased. They have been aggravated by a common confusion of thought between the legal force of these Acts, and the enforcement of them. Custom cannot technically abrogate a statutory requirement, but a custom may become so widely adopted that it would be either impracticable or highly inexpedient to invoke the law against it. And, if some contentious individual takes such a matter into the courts, the temptation is not inconsiderable to strain a point in order to avoid condemning

¹ For some remarks on the validity, from the point of view of the Ch., of the Tudor legislation and administration, see ORDER, § 22. In any case, by the adoption of 1 Eliz. c. 2 into the PB by the Ch. in 1662, as well as by the tacit ratification of continuous acceptance, the principle, that in the Eng. Ch., so long as its establishment remains on its present basis, the law of the State is—*quantum per Christi legem valet*—the law of the Ch., must be regarded as settled Ch. policy (cp. SUPREMACY, ROYAL).

² See further under RITUAL, §§ 78-82 (vi. Ceremonial).

the custom. The use of metrical hymns at various points in the service, and the practice of turning to the East at the Creed, may be named as instances of customs which it is very hard to square with the stringent requirements of the Acts. It is one thing to hold that it is good *policy* not to enforce the law in particular cases, and another thing to say that it is good *law* that the customs in question are permitted. But the immense pressure of practical considerations condoning technical breaches of the law has without doubt confused the issues seriously. Some of the crucial cases will come up for discussion later on. Meanwhile, it may be useful to emphasise this aspect of the Acts of Unif. by quoting the dictum of the great lawyers who gave judgment in the famous cases of 1857 and 1868 (L.W., reaffirmed in M.M., Table II), "In the performance of the services, rites, and ceremonies ordered by the PB, the directions contained in it must be strictly observed; no omission and no addition can be permitted."

Deliberate omission to direct is prohibition to use. Such is the interpretation placed upon the Acts by the Courts.¹ Two

4. Omission as Prohibition. alternatives arise, according as omission is the mere absence of direction, or the omission of some direction previously given. In the latter instance it is generally admitted that at least some omissions (as of the use of chrism at Bapt.) imply prohibition. And the utmost that can be said is that the mere fact of omission does not necessarily imply prohibition, but that each case must be considered on its merits.² In the former alternative each case will turn on the question whether the act or thing be implicitly required by or subsidiary to the rubrics.

Against this it is usual to urge the incompleteness of the rubrics, especially in the First PB. But, even there, it is pointed out by the Five Bishops (OCM, pp. 59, 60) that, whereas "a claim has been sometimes made that . . . omission is not necessarily prohibition, and that traditional usage is taken for granted in the PB of 1549," "it is true that in some minor matters, as, e.g., the termination of the collects, some knowledge of traditional usage is presupposed, and that there are cases where the directions are obviously incomplete; but broadly it appears to be true that the publication of the PB in English involved, so to speak, a fresh start, and that the directions in it were intended to be so far complete as to guide the priest to the words he was to say and the definite ritual acts which he was to perform, and not to permit ceremonies . . . to be employed unless expressly directed."³ Illustrations will follow below confirming this view from various

¹ It should be noted that the first enunciation of the principle occurred in a Judgment of Sir R. Phillimore in the Court of Arches (see 1868 M.M. below). In reference to the mixed chalice he said: "In my opinion the legal consequence of this omission, both of the water and of the act of mixing it with the wine, must be considered as a prohibition of the ceremony. . . . My decision upon this point is that the mixing would be a ceremony *designedly omitted in and therefore prohibited* by the rubrics of the present PB." (Cp. § 6 n. 1).

² Cp. Dr. Sanday before R. Com. on Eccles. Disc. 3 19, 26, 32.

³ The systematic destruction of the old service-books (cp. HISTORY OF PB, § 7), then and during Eliz.'s reign, by the Ordinaries as well as by R. Visitors, proves that reference to their directions could not have been obligatory, and was not even permissible as a system (cp. RITUAL § 103 and Table.)

data evidencing that *expositio contemporanea* which carries so much weight in construing doubtful expressions in legal enactments.

III. But, besides Acts of Parliament, considerable use was made in Tudor times of a well-known mediæval instrument of government (see INJUNCTIONS, ROYAL). Both the Sovereign,¹ by virtue of rights inherent in the regal office and expressed in the Supremacy and other Acts, and the Bps.,² issued arts. of inquiry and Injunctions.³ The precise legal force of these is variously estimated, and in any case is not the same for all. The R. Injns. of 1547 have sometimes been held to have statutory authority. But Collier (*Eccles. Hist.* 2 228) shows that they were not issued in the way Henry 8's Act directs Proclamations to be published to give them the force of an Act of Parliament. Moreover, "injns., homilies, and proclamations" are distinguished in an official letter of 1548 (Cardwell, *Doc. Ann.* 1 53). And the Act 31 Henry 8, c. 8, was repealed a little later in 1547. In large part the Injns. are enforcements of existing ordinances of various kinds, and are so far proof of the contemporary interpretation of the law, but in certain cases they introduce novel directions which derive force solely from the administrative authority vested in the Crown. They were not the mere *ipse dixit* of the Sovereign, for just as the *Curia*

¹ In 1536 Henry's "first set of Royal Injns. not only enforced the previous parliamentary legislation concerning the Ch., but also promulgated the accompanying (Ten) *Articles*, together with a recent order of the same Convocation concerning the abrogation of superfluous Holy days." The requirement of the Bible both in Latin and in English and certain financial orders seem to be on the Royal authority only. "The second Royal Injns. appeared in 1538. . . . They were in the main modelled on the First, while they formed the model for the later Royal Injns. of Edward and Elizabeth. There are evident signs of the attack upon images, relics, lights, and such customs as pilgrimages, and the attack on symbolism and ceremonial is definitely inaugurated" (Frere, *VAI* 1 113).

"Injns. for a diocese were not so common in the Middle Ages" as for religious houses. Frere (*VAI* 1 113) points out that Abp. Peckham in 1287 issued Injns. in the form of 8 'articles.' But "injns. of this nature are rare." Occasionally Injns. followed the visitation of a chapter, cp. Langton's for Lich. in 1300 (Wilkins, *Conc.* 2 256) and Grandisson's for Ex. in 1328 (*Reg. Grand.*, ed. Randolph, 1 436).

² One or two illustrations of the relation between the royal and episcopal jurisdictions may be of interest. On Oct. 24, 1560, Bp. Sandys wrote to the abp. (Parker, *Corr.*, p. 126) about his recent visitation. "First, I visited with your consent; I proceeded orderly, according to laws and injns.; I innovated nothing; I was altogether led by laws." And, after referring to "my Lord of Hereford," he went on to say, "How his folks go I cannot well tell, but I assure you mine"—he was Bp. of Worcester—"go so soberly and decently as they offend no piece of the Queen's Majesty's Injns." On the other hand Cecil writes to the abp. on Aug. 12, 1561, "The bp. of Norwich (Parkhurst) is blamed even of the best sort for his remissness in ordering his clergy. He winketh at schismatics, and anabaptists, as I am informed. Surely I see great variety in ministrations. A surplice may not be borne here" (Parker, *Corr.*, p. 149). About 1560 the abp. wrote to the Queen (Parker, *Corr.*, p. 130), "We have of late in our consultations devised certain orders for uniform and quiet ministrations in religion. We trust your gracious zeal towards Christ's religion will not in-prove (= disapprove) our doings, though such opportunity hath not offered itself as yet to be suitors to your princely authority to have a public set synod to the full determination of such causes." Parker to Cecil, 1561 (*Corr.*, p. 138): "I have, for the execution of her laws and orders, purchased the hatred of the adversaries, and also, for moderating some things indifferent, have procured to have the foul reports of some Protestants."

was behind the Pope in the issue of his decrees, so, in the exercise of that Royal SUPREMACY into which the papal claims had been merged, the Council and the Abp. of Cant. or other body of advisers were commonly associated with the Sovereign. Such Injns. could never override statute law, and consequently were invalidated by any Act of Parliament subsequently contradicting their provisions. One instance of this is so important as to deserve extended treatment.

When in 1549 the PB was authorised by the 1st Act of Unif., the HC replacing "the popish Mass," it became necessary¹ to modify some of the Injns. of 1547, and a set of draft arts. is extant which purports to make the necessary modifications. As Canon Dixon puts it (*Hist. of the Ch. of Eng.* 3 38, 5 132), "That which was done in silence by the book itself [*i.e.*, by omission] was done expressly by the Arts. of Visitation by which the book was to be enforced."² Certain of the orders are reprinted in full, both on account of their contents, and for their bearing on the interpretation of the Act of Unif. in requiring the services to be rendered "in such order and form as is mentioned in the said book, and none other or otherwise." Bp. Ridley's Injns.³ are given in parallel columns for comparison. Hooper's Injns. of 1551 may also be compared. (See Frere *VAI* 2 190, etc., for the full text.)

Arts. to be followed⁴ and observed according to the King's Majesty's Injns. and proceedings.⁵

Injns. given in the visitation of the Rev. Father in God, Nicholas, Bp. of London, for a uniformity in the diocese.

¹ Bp. Gardiner was deprived for refusing to admit that "the mass that was wont to be said of priests was full of abuses . . . and therefore justly taken away by the *Statutes and laws of this realm*" (Dasent, *Acts of Privy Council* 3 74). The form of enactment by which the old rites and ceremonies were "taken away" is noted above in § 2 (2nd par.).

² Cp. Cardwell, *Doc. Ann.* 1 75. They were copied by Burnet (5 243) from a MS. in the Johnson collection which his editor, Pocock, failed to find. Frere (*Vis. Arts. and Injns.* 1 136, 2 190) questions their authority, but admits that "they form a valuable commentary on the manner in which the first PB was used, which is confirmed by contemporary writers." The point here made, however, is that they rested for their authority upon the PB, and constituted its negative interpretation and enforcement in certain directions. That they had sufficient authority is shown by the enforcement of Ridley's Injns. in London itself by the Government through the intervention of the sheriff, Sir John Gates. Dr. Lushington (1855 W.L.) said: "The setting lights on the communion table was expressly forbidden by the arts. of 1549. This shows that they were regarded at the time as prohibited by 2 & 3 Edw. 6, c. 1, and the 1st Book, and such prohibition was a repeal of the Injns. of 1547."

³ Scudamore (*Not. Euch.*, p. 130) remarks: "It is especially worthy of note that where he is supported by these arts. or other known authorities, he speaks in a tone of command; that where he is not, he only exhorts and recommends." The reference is to the removal of stone altars which were not clearly inconsistent with the First PB, and had not yet been forbidden by the Order in Council of Nov. 23, 1550.

⁴ The heading in Frere, *VAI* 2 190 ff., "A Draft for Visitation Arts." ignores the form of them, which is that of direction, not inquiry. The term, "Injunctions," is therefore more accurate, apart from the question of their being Royal.

⁵ By this—to us vague-sounding—term here and in the last items, the First PB is intended, it being called "The Book of the King's Proceedings" in the *Acts of the Privy Council* (Dasent 3 44) and in the King's Journal (see Burnet, ed. Pocock, 5 20). This confirms the view taken above, that the arts. were not supplementary to the statutory PB, but its authoritative interpretation.

1. *Item*, That all parsons, vicars and curates omit¹ in the reading of the Injns. all such as make mention of the popish mass, of chantries, of candles upon the altar, or any other such thing.

2. *Item*, For an uniformity that no minister do counterfeit the popish mass, as to kiss the Lord's Table, washing his fingers every time in the Communion; blessing his eyes with the paten or sudary,³ or crossing his head with the paten, shifting of the book from one place to another; laying down and licking the chalice of the Communion; holding up his fingers, hands, or thumbs joined towards his temples; breathing upon the bread or chalice; showing the Sacrament openly before the distribution of the Communion; ringing of sacring bells; or setting any light upon the Lord's board at any time; and finally to use no other ceremonies than are appointed in the King's Book of Common Prs., or kneeling otherwise than is in the said book.

6. *Item*, To receive no corpse but at the churchyard, without bell or cross.

13. *Item*, That going to the Sacrament to the sick, the min. have not with him either light or bells.

9. *Item*, That no man maintain purgatory, invocation of saints, the six arts., bederolls, relics, lights, holy bells, holy beads, holy water, patens, ashes, candles, sepulchres, paschal, creeping to the cross,

¹ Tomlinson remarks that "such 'omissions' in publishing official documents were the customary mode of rescinding older directions," and quotes from Abp. Peckham, "Deleatur et pro non pronunciata habeatur illa clausula" (Wilkins, *Conc.* 2 40), *PBAH*, p. 25; cp. Makower, *Const. Hist. of Ch. of E.*, p. 32.

² Frere (*V&A* 2 241 n.) notes, from J. Wickham Legg, that "the Eng. superaltar is a small square hollowed stone on which, set upon an unhallowed altar, the elements for the Euch. were consecrated," and adds, "It is not a ledge for candles, which from its foreign origin is called by its foreign name *gradin*."

³ Frere notes (*loc. cit.*) that, with the exception of this item, all the ceremonial practices here forbidden were directed in the Sarum missal. (See further, Becon's contemporary description under *RITUAL*, § 73 ff.)

1. *First*, That there be no reading^o of such Injns. as extolleth and setteth forth the popish mass, candles, images, chantries; neither that there be used any superaleries,² or trentals of communion [*i.e.*, sets of 30 memorial masses].

2. *Item*, That no minister do counterfeit the popish mass, in kissing the Lord's board, washing his hands or fingers after the Gospel, or the receipt of the HC, shifting the book from one place to another; laying down and licking the chalice after the Communion; blessing his eyes with the sudary thereof, or paten, or crossing his head with the same; holding up his forefingers and thumbs joined together towards the temples of his head, after the receiving of the Sacrament; breathing on the bread or chalice; saying the Agnus bef. the Communion; showing the sacrament openly bef. the distribution, or making any elevation thereof, ringing of the sacring bell, or setting any light upon the Lord's board. And finally that the minister in the time of HC do use only the ceremonies and gestures appointed in the Book of Common Pr., and none other, so that there do not appear in them any counterfeiting of the popish mass.

10. *Item*, That none maintain purgatory, invocation of saints, the six arts., bead-rolls, images, relics, rubric primers with invocation of saints, justification of man by his own works, holy bread, patens, ashes,

hallowing of the font of the popish manner, oil, chrism,¹ altars, beads, or any such abuses, contrary to the King's Majesty's proceedings.

candles, sepulchres, paschal, creeping to the cross, hallowing of the fire or altar, or any other suchlike abuses, and superstitions, *now taken away by*² the King's grace's most godly proceedings.

In order to establish the fact that the same assumption, that omission is prohibition, guided Elizabethan administrators in interpreting the 1559 Act of Unif., it will be necessary to produce similar vouchers. Two may suffice.

Abp. Grindal in his York Injns. of 1571 (all after the first clause being repeated for Cant. in 1576) orders: "Ye shall not deliver the communion-bread into their mouths, but into their hands" (cp. *RITUAL*, § 37 H², ct. H⁵ n. 4); "nor shall use at the ministrations of the Communion any gestures, rites, or ceremonies, *not appointed by the Book of Common Prayer*, as crossing or breathing over the sacramental bread and wine, nor any showing or lifting up of the same, to the people, to be by them worshipped and adored, nor any such like" (*Works*, pp. 124, 129). So Abp. Whitgift in 1585 asks "whether your minister have used . . . any other rites, ceremonies, or orders, than are *prescribed by the Book of Common Prayer*, or hath he altered them, or any of them, how, and in what manner?" (Wilkins, *Conc.* 4 38; Cardw., *Doc. Ann.* 2 4).

IV. Even Royal Orders and Injns., it has been already stated, cannot override statute law.

8. "Taking Order." But a proviso, containing two related clauses, in the Elizabethan Act (ss. 25 and 26) gave power to the Queen under specified conditions to modify or extend the terms of the Act.

Much litigation has turned on the question of the validity of orders claimed to be made under this proviso, and volumes have been written on the subject. A little clear observation will, however, simplify it considerably. Both the terms of reference and the procedure laid down are different in the two clauses. (a) S. 25 is limited to certain "ornaments of the ch. and of the ministers thereof," which are to be temporarily retained; s. 26 is concerned only with "further ceremonies and rites." (b) S. 25 provides that the ornaments specified "shall be retained and be in use . . . until other order shall be therein taken by the authority of the Queen's majesty;" while s. 26 adds that "the Queen's majesty may . . . ordain and publish . . . further ceremonies and rites." (c) S. 25 requires as a condition that the order shall be taken "by the advice of her Commissioners appointed and authorised, under the great seal of England, for causes eccles., or of the metropolitan of the realm"; s. 26 includes the same condition—"by the like advice of the said commissioners or metropolitan." Under (a) we note (1) that action under s. 25 might operate so as practically to *prohibit* the ornaments referred to in it, but that no element of ritual could be *prohibited* under s. 26, which is restricted to the *addition* of ceremonies or rites; (2) that, in view of the close connection between ornaments and ceremonies and the elastic

¹ The seeming contradiction with the First PB is removed by the obvious explanation that it is the "hallowing . . . of the popish manner," not the *use* of oil, chrism, etc., which is forbidden. There are other indications of clumsy drafting corrected by Ridley.

² Observe that these were "taken away by" omission.

use of the term "ceremony" (see the art. CEREMONY), it might be possible to bring the introduction or revival of an ornament under s. 26. Under (b) we observe (1) that, while the words "ordain and publish" in s. 26 require some written order, the terms of s. 25 would be satisfied by a mere administrative direction verbally given by the proper authority; (2) that this inference is borne out by the phrasing in s. 25 ("by the authority of the Q.'s Majesty"), contrasted with the more direct sanction mentioned in s. 26 ("the Q.'s Majesty shall ordain"); (3) that in the case of neither clause is any method specified or prescribed for the taking of order or ordaining and publishing. Under (c) it should be noted (1) that the advice required is the same in each clause; (2) that the commissioners who have authority to advise are not created under the powers of this Act but under the Supremacy Act.

The cases in which it has been claimed that action was taken under either proviso can now be considered. (i) Three (if not four) cases arise in connection with the Injns. of 1559. (1) Injn. 30¹ requires that all Bps. and clergy "both in the Ch. and without," as being "the special messengers and ministers of Almighty God" . . . shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter year of the reign of Edw. 6" (i.e., 1553, when the PB of 1552 was in full force). (2) The 2nd appendix to the Injns. regulated the removal of altars, and the position of the substituted tables. (3) The same appendix regulated the shape of the sacramental bread.² (4) The bidding pr. in the 3rd app. may, it is here suggested (it is believed for the first time), be regarded as a "further rite" under s. 26.

Now with regard to the statutory validity of these orders we have first a definite piece of contemporary evidence. Abp. Parker, writing to Cecil on Jan. 8, 1571, reports an express claim by the Queen to have put forth orders (2) and (3) under s. 26.

"Her Highness talked with me once or twice in that point, and signified that there was one proviso

¹ The following is the full text of the 30th Injunction:—"Of apparel of ministers.—30 Item. Her Majesty being desirous to have the Prelacy and Clergy of this Realm to be had as well in outward reverence as otherwise regarded for the worthiness of their ministries and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God; willett and commandeth that all Archbishops and Bishops, and all other that be called or admitted to preaching or ministry of the Sacraments, or that be admitted into vocation ecclesiastical, or into any society of learning in either of the Universities, and such square caps as were most commonly and orderly received in the latter year of the reign of King Edward the Sixth, not thereby meaning to attribute any holiness or special worthiness to the said garments, but, as St. Paul writeth, 'Omni ad eam et secundum ordinem fiant.' 1 Cor. 14 cap."

² There seems no good reason for making any distinction between the authority of these. The appendix, the orders in which after all are styled "Injns." by Abp. Parker in the extract given in § 10, have the appearance of being supplements, drawn up by a different hand after the Injns. had been put into approved form. The terms of the preamb. and ratification of the latter are sufficiently stringent (see below § 14, last n., and Cardwell, D.A. 1 78 ff., 203 ff.).

in the Act of the Uniformity of Common Prayer, that by law is granted unto her, that if there be any contempt or irreverence used in the ceremonies or rites of the Ch. by the misusing of the orders appointed in the book, the Queen's Majesty may, by the advice of her commissioners or metropolitan, ordain and publish such further ceremonies or rites as may be most for the reverence of Christ's holy mysteries and sacraments, and but for which law Her Highness would not have agreed to divers orders of the book. And by virtue of which law she published further order in her Injns. both for the Communion bread, and for the placing of the tables within the quire. They that like not the Injns. force much the Statute in the book [i.e., the PB, to which it was prefixed]. I tell them that they do evil to make odious comparison betwixt Statute and Injn., and yet I say and hold that the Injn. hath authority by proviso of the Statute" (Parker, *Corr.*, p. 375).

It must be admitted that this claim involves a somewhat elastic construction of the governing phrase "further ceremonies and rites," but we have seen that usage more or less supports such a construction. If, then, orders (2) and (3) had statutory force—and it is hard to imagine two better witnesses than the Queen and the abp.—under the more narrowly expressed s. 26, it follows that (1)—Injn. 30—had like validity, depending upon s. 25 which is less stringently drawn. This is, in fact, the view that has been argued elsewhere in connection with the Ornaments of the Minister. Though supported by abundant contemporary and later evidence of high authority, it has not been the view taken by the courts. The reason is that, as shown under INJUNCTIONS (ROYAL), these orders of the Queen were issued "by the advice of her most honourable council," and not of the Eccles. Commissioners¹ or metropolitan. The above view was, however, presented to the judges in association with another, quite untenable, proposition, and has hardly yet received adequate consideration.² Moreover, much evidence, some of which will be indicated below, has been accumulated in support of it since 1877, when the whole question was last tried. It is enough to say here that the claim of the Queen just noted, and the evidence of systematic official enforcement of Injn. 30, compel us to inquire whether the last objection can be regarded as final.

And this is exactly what has been elaborately attempted by Tomlinson (*PBAH*, pp. 34-60, cp. *CAT* 381, 391), who urges that "other order" was duly "taken" in the course of the Royal Visitation of 1559. (1) It is proved that such action, expressed in such

¹ It has, however, been argued that, as from various indications it is likely that there were at that time duly qualified commissioners, they may have concurred sufficiently in the terms of the Injns. to furnish the requisite "advice." But, as without positive evidence this hypothesis must remain a pious opinion, it is without importance by the side of better founded suggestions.

² The Ridsdale Judgment (*CAT* 110 ro) stated that "Their Lordships . . . cannot satisfy themselves, either that the Injns. pointed to the vestments now in controversy or that they were issued with the advice required by the section of the Act of Parliament."

11. Order taken by R. Visitors, 1559.

terms, was according to precedent.¹ In 1552 a new PB had been introduced under which (RITUAL, § 24 D³ n. 1) the minister was to "use neither alb, vestment, nor cope." A Royal Visitation was actually in progress; and, after the date (Nov. 1) when the new book came into force, the Visitors at once conformed their procedure to the new regulation.²

(2) The persons taking order in 1559 were such as to ensure that no guarantee of legality was wanting. Their names may be found in Gee's *Elizabethan Clergy*, pp. 71-132. They included such an array of statesmen, legislators, lawyers and ecclesiastics that it has been said that that Commission is probably unparalleled in the rank, authority and talent of the persons who composed it. The 18th Injn. intimates that the Visitors would be the Queen's Commissioners. Edm. Allen, chaplain to the Queen and bp. designate of Rochester, wrote on May 28, 1559, "There shall shortly be a visitation throughout the whole realm," and, after mentioning the names of certain persons, most of whom are included in the warrant dated July 19 (Cardwell, *Doc. Ann.* 1 223), adds that they "shall be Visitors and also the Queen's Commissioners for all eccles. matters." Their Commissions were duly issued "under the great seal of England for causes ecclesiastical."³ The various sets of Commissioners, moreover, among whom the country was divided, must have met and agreed upon the lines of their procedure, for Parker, the abb.-designate, writes on Aug. 27 about "the form of subscription which we devised to be used in the order of Visitations" (Parker, *Corr.*, p. 74).

¹ Cp. the form of the assignments for the hundred of Reigate in the 1553 Visitation: "Delivered unto the hands of the said wardens unto the use of the Ch., these to be occupied according to the effect of the commission directed unto the commissioners appointed for the sale of Ch. goods and other order to be therein taken for the same." Entries like these, follow: "Item, a cope to make a communion table cloth." "Item, a cope of blue dornix and an old coverlet to cover the communion table." "Item, liij vestments to make a communion table cloth." The "use," it is to be observed, is not ceremonial use.

² Evidence of this is afforded in the Appendix to Scudamore-Stanhope and Moffatt's *Ch. Plate of the county of Hereford*, 1903. Two groups of inventories and assignments are printed, (a) dated Sept. and Oct., 1552, (b) May 15 to June 5, 1553, the regular years "6th" and "7th Edw. 6" being specified. Under (a) vestments were sometimes assigned "to make a cope," or cope or vestment left; under (b) only chalice and bells are left, but no vestments or copes are assigned, except that at Wellington there was left "a vestment of black worsted to make them a paule." Certain parishes were visited twice over, the copes and vestments left in 1552 being taken away in 1553 (cp. last note). This fact has not always been borne in mind, that the Second PB did not come into force till Nov. 1, 1552, so that all usage reported from the first 10 months was under the First PB.

³ The Marian dean of Hereford deposed at Rome in 1570 at the trial of Q. Eliz. for heresy, "When I was dean of Hereford four delegates came, sent by the Queen to purify that ch. and the whole diocese; and I heard the aforesaid Commission read. And in that Commission authority was given them over Ecclesiastics, viz., that they might deprive them and send them to prison, and esp. such as should refuse to subscribe to certain heretical and schismatical arts. . . . These arts, were tendered to me for my subscription. . . . and I saw them, and I saw no less the Queen's great seal." Similarly at the same trial Henry Henshaw, formerly of the diocese of Lincoln, testified that "on the precept to appear. . . there stood out prominently the Queen's small seal," i.e., that used for causes ecclesiastical.

(3) By this form the Visitors required everywhere the clergy to "confess. . . the Orders and Rules contained in the Injns. given by the Queen's Majesty and exhibited in the present Visitation to be according to the true Word of God, and agreeable with the doctrine and use of the primitive and apostolic Ch.," and to subscribe their names thereto. By thus adopting the Injns. already framed "by the authority of the Queen's majesty," and imposing them upon every clergyman in the country, it is claimed that the condition as to "advice" was amply fulfilled, and that Injn. 30, if not on June 13, when we learn from a letter of Cecil that the whole set was "already framed" (*S. P. Eliz. Foreign*, p. 133), at any rate as soon as subscription was enforced in any particular case, became a taking of other order under s. 25.

(4) A further, and wholly independent mode of "taking other order" is claimed to be found in the proceedings immediately ensuing, by which Injn. 30 was actively enforced in the defacement, destruction, or conversion to other uses of the Eucharistic vestments.

The fact that all this took place is generally admitted. Mr. Frere said to the *R. Com. on Eccles. Disc.* (1 165), "I know of practically no evidence at all for the use of the chasuble (between 1559 and 1566). There were a few cases, I think, where the alb may have been used, but most of them had been turned into rochets for the clerks, or surplices for the ministers"; and again (1 122), "I think it is quite clear also, that in certain cases other vestments than copes were allowed to remain in the ch., but only I think as a temporary expedient, with a view to their being destroyed as monuments of superstition. . . . Those chasubles and censers, and so on, which were left behind were merely odd cases, which, so far as I understand, were simply left behind for convenience at the moment." Similarly *OCM*, p. 69, "There is no evidence whatever of the wearing of the chasuble. Chasubles appear to have been generally destroyed as 'monuments of superstition' though occasional instances of their retention [cp. last quotation] may occur. . . . Copes were also destroyed or abolished in many places. At the visitation of the commissioners at St. Paul's Cath. (Aug., 1559) they 'enjoined and gave command that none in the said Cath. Ch. henceforth use. . . any shaven crowns, amises or cloathes, called Copes' (Styrr, *Ann.* 1 170). . . . At Grantham. . . the vestments, copes, albs, tunicles and all other such baggages was defaced, and openly sold by a general consent of the whole corporation, and the money employed in setting up desks in the Ch., and making a decent Communion Table, and the remnant to the poor" (Peacock's *Ch. Furniture*, 1 p. 87).

But neither the Privy Council, nor the Royal Commission, nor the Five Bishops⁴ draw

⁴ From this source and from Tyssen's *Surrey Inventories* abundant additional evidence can be obtained, cp. also Tomlinson, *Q. Eliz. and the R. Visitations of 1549-1559* (*CAT* 391).

² It is to be noted that in their Report (*OCM*, pp. 66 ff.) they do not even mention the view that "other order" was duly "taken" either by the adoption of the Injns. by the Commissioners, or by the administrative process of the Royal Visitation. Moreover, they group the Royal Injns., enforced throughout the realm during the whole reign, with the unpublished, anonymous and unauthorised draft *Interpretations* of 1561, as "more or less formal documents making a claim

what would seem to be quite the most natural inference, that what the Queen's delegates did, in the midst of a population in large measure hostile to their action, and with clergy to deal with who had held or received their benefices under the Marian regime, was done legally. The alternative view, that after securing the insertion of s. 25 in the Act of Unif., which looked forward to and made provision for legalising just such a "taking of order" as had within their recent memory been carried through by Visitation under the 1552 Act and Rubric, they should break the law rather than complete the law is hard to believe. Wide as the powers of the Royal Supremacy were, they did not avail to override the statute. The full complications of that alternative view¹ need to be clearly faced. It is one thing to refuse to insist on the execution of a law, and another to make its execution impossible. Four alternative vestures had been recently, at different times, allowed at HC: (1) in 1549, alb with vestment (= chasuble); (2) in 1549, as alternative to (1), alb with cope; (3) in 1553, surplice only; (4) from 1554-1558, alb, amice, girdle, stole, fanon and vestment without alternative. On the view we are considering, (1) and (2) were on June 24, 1559, made legal options (as in 1549), and (3) and (4) became as decisively illegal.

Those then who hold that the expectation aroused by s. 25 ("retained . . . until other order be taken") was not fulfilled till 1566, if at all, have to suppose, not that the authorities put up with a minimum of conformity, but that by their public administrative action they made the first of the two legal options impossible anywhere, and the second almost everywhere, while they with consistent unanimity required as the normal practice one of the two illegal forms of vesture. Yet there has survived in the literature of the time no single protest, from an incumbent or churchwarden, who professed the Marian regime, that this drastic and widespread prohibition was illegal. To many the presumption is irresistible that "other order" was duly "taken" and that the enforcement of Injn. 30 released the Orn. rubric of 1552 from the temporary restraint upon its rule of the surplice always, which was effected for a few weeks by the action of the

to some sort of authority." They reproduce without criticism objections to the Injns. The "general view" of these was largely based on quotations (e.g., by Jas. Parker and T. W. Perry) which omit such crucial words as are italicised in the quotation in § 9 above. See further J. Nunn, *Orn. Rubric Explained*, pp. 37 f.

¹ This may be conveniently stated in the words of the *R. Com. on Eccles. Disc.* (Report, p. 19): "The 1st PB of Edw. 6 (1549), directed 'a white alb plain with a vestment or cope' to be worn at HC. On the establishment of Q. Eliz.'s PB in 1559, these vestments were by the Act of Unif., in clear terms, again directed to be worn; and this direction remained in force at least until the issue of the Advtis. in 1566, although generally disregarded." It would be hard to substantiate from the evidence submitted to the Commissioners the statement that "this direction [to wear alb, with vestment or cope] remained in force" during a period when the highest authorities of the Ch. and Realm permitted alb or chasuble in no single known instance, and only occasionally the cope.

proviso¹ before order was taken under it. It may be added that the validity of the orders about Communion tables and the sacramental bread (see § 9 above) must stand or fall with the validity of Injn. 30.²

It is significant that the 1559 rubric, ordering that "the *Min. shall use*" the 1549 ornaments, was left out in the Latin PB of 1560, though the other altered rubric about the chancels was retained. Mr. Clay, who edited the *PS* ed., notes that "after the issuing of Eliz.'s Injns. in July, 1559" [and, we may add, their imposition and enforcement by the R. Visitors in August] its omission "was rendered absolutely necessary (Sparrow's *Collections*, pp. 77, 83; *Z.L.*, pp. 228, 272)." Its retention in the English reprints may be due to its general reference to all kinds of Ornaments and to the fact that the concluding clause showed its dependence on the governing statute.

It was necessary to treat the last group of instances at length, both for its importance, and because the view here taken

15. Royal Letter, Jan., 1561.

had to be justified as against a greatly preponderating body of recent and current opinion (see further, §§ 18 ff. below). The next group can be more quickly disposed of. On Jan. 22, 1561, Q. Eliz. wrote to Abp. Parker a formal letter (Parker, *Corr.*, p. 132), referring to the statutory provision enabling her "to take further order in any rite or ceremony"; noting the points on which she desired such order to be taken, *i.e.*, (1) a revised calendar and lectionary, (2) the repair and due equipment of churches and chancels, (3) the setting up of tables of the commandments in churches, (4) the use of the Latin translation of the PB; and assuring him that this letter of hers should be his "sufficient warrant in this behalf." The letter was not issued "under the Great Seal," and of itself made no "further order" on any of the points named.

On Feb. 15, 1561, the new calendar was issued, having been "by authority and force of her royal letters missive made, conceived and established according to the form of the aforesaid statute" by the commissioners (Parker, *Corr.*, p. 135). But "this order was neither seen, nor signed, nor sealed by the Queen herself at all" (Tomlinson, *CAT* 382 23). On Oct. 10 there followed Orders about chancels, regulating alteration of rood-lofts and steps, about tables of the Commandments, and various other matters, but making no reference to the Latin PB, which accordingly remained without

¹ An alternative view, that no ministerial use of alb, chasuble or cope was permitted by the statute, has been supported by arguments which are summarised under ORNAMENTS RUBRIC, §§ 5-8 (esp. §§ 5, 79).

² In the last of Parker's many letters to Cecil, on April 11, 1575, he protests: "Does your lordship think that I care either for cap, tippet, surplice, or water-bread, or any such? But for the laws so established I esteem them." It is hard to think that this scrupulous, law-respecting man was wrong about the validity of those Injns. which could be brought under the proviso, and all the more that in the same letter he criticises the claim made for other Injns. "Whatsoever the eccles. prerogative is, I fear it is not so great as your pen hath given it her in the Injn. [*i.e.*, presumably the ratification bidding obedience to all the Injns. alike "upon pain of deprivation, sequestration of fruits and benefices, suspension, excommunication, and such other coercion, as to ordinaries, or other having eccles. jurisdiction . . . shall be seen convenient"]; and yet her governance is of more prerogative than the head papists would grant unto her" (*Corr.*, pp. 478 f.).

authorisation. In the title they are styled "Orders taken . . . by virtue of Her Majesty's letters addressed to her Highness's Commissioners for causes Ecclesiastical."

The subject-matter is of such interest and value that, in view of the Orders being not generally accessible, a reprint of the old copy Br. Mus. 5155, aa. 7, is reproduced below. These orders furnish a close parallel, as regards mode of authorisation, with the Advts. of 1566. It will be seen that they were only indirectly the act of the Queen, and bear no sign that she saw or approved their provisions; they do not contain any reference to the statute or proviso; and, unlike the Advts., they were not signed by the Commissioners or Metropolitan. They were, however, duly enforced by the Ordinaries.

¹ *Imprimis*, for the avoiding of much strife and contention, that hath heretofore arisen among the Queen's subjects in divers parts of the realm, for the using or transposing of the rood-lofts, fonts, and steps, within the quires and chancels in every parish ch.

Chancel Screens.

It is thus decreed and ordained, that the rood-lofts, as yet being at this day aforesaid un-transposed, shall be so altered that the upper part of the same with the sollar be quite taken down unto the upper part of the vaultes, and beam running in length over the same vaultes, by putting some convenient crest upon the said beam towards the church, with leaving the situation of the seats (as well in the quire as in the ch.), as heretofore hath been used. ² Provided yet, that where any parish of their own costs and charges by common consent will pull down whole frame and re-edifying again the same in joiners' work (as in divers churches within the city of London doth appear), that they may do as they think agreeable, so it be to the height of the upper beam aforesaid. ³ Provided also, that where in any parish-ch. the said rood-lofts be already transposed, so that there remain a comely partition betwixt the chancel and the ch., that no alteration be otherwise attempted in them, but be suffered in quiet. And where no partition is standing, there is to be one appointed.

⁴ Also that the steps which be as yet at this day remaining in any cathedral, collegiate or parish ch., be not stirred nor altered; but be suffered to continue, with the tombs of any noble or worshipful personage, where it so chanceth to be, as well in chancel, church, or chapel. And if in any chancel the steps be transposed, that they be not erected again, but that the place be decently paved, where the communion table shall stand out of the times of receiving the communion, having thereon a fair linen cloth, with some covering of silk, buckram, or other such like, for the clean keeping of the said cloth on the communion-board, at the cost of the parish.

Steps, Table, Decalogue.

⁵ And further, That there be fixed upon the wall, over the said communion-board, the tables of God's precepts, imprinted for the said purpose. ⁶ Provided yet, That in cathedral churches the tables of the said precepts be more largely and costly painted out, to the better shew of the same. ⁷ Item, That all chancels be kept clean and repaired, within as without, in the windows and otherwhere as appertaineth.

⁸ Item, That the font be not removed from the accustomed place; and that in parish churches the curates take not upon them to confer baptism in basens, but in the font customably used. ⁹ Item, That there be no destruction or alienation of the bells, steeple, or porch belonging to any parish ch., by the private authority of any person or persons, without sufficient matter shewed to the archbishop of the province, of his and their doings, and by them allowed; except it be for cause of repairing the same. ¹⁰ Item, That neither the curates nor the parents of the children alter the common used manner for godfathers and godmothers to answer for the children, nor shall condemn the accustomed usage in the same. ¹¹ Item, That it shall not be lawful to any ordinary to assign or enjoin the parishes to buy any books of sermons or expositions, in any other sort than is already, or shall be hereafter, appointed by public authority.

¹² Item, That there be none other days observed for holy-days or fasting-days, as of duty or commandment, but only such holy-days as be expressed for holy-days in the Calendar

late set forth by the Queen's authority. And none other fasting-days (to be so commanded), but as the laws and proclamations by the Queen's Majesty provided

Calendar, Registers, etc. in the same do appoint. ¹³ Item, That the parson, vicar, or curate, with the churchwardens, shall yearly make and exhibit unto the registers [registrars] of the ordinary, the names and surnames of all persons married, christened, and buried, within their said parishes, by bill indented, with the subscription of their hands: noting the day and year of the said christenings, marriages, and burials, out of their original register kept in custody, as is appointed by the Queen's Majesty's Injunctions. ¹⁴ Item, That no parson, vicar, or curate, of any exempt churches, or otherwise called *lawless churches*, do attempt to conjoin by solemnization of matrimony any persons not being of his parish, without sufficient testimony of the banns asking in the churches where they dwell; or otherwise be authorised lawfully to marry.

On July 20, 1562, the Queen issued a fresh warrant for the Court of High Commission in matters eccles., the members including Abp. Parker, and the Bps. of London, Ely, and Rochester, with the deans of St. Paul's and Westminster, the archdeacon of Middlesex, and twenty laymen.

17. Royal Warrant of 1562.

The warrant following the lines of that issued in 1559 (Cardw., *Doc. Ann.* 1 223), referring to the Acts of Supremacy and Unif., and authorising the commissioners to deal with (4) any "misbehaviour . . . in any ch. or chapel, or against any Divine service . . . contrary to the law and statutes of this realm." They were (5) given "full power and authority . . . to visit, reform, redress, order, correct, and amend in all places within this our Realm of England all such errors, heresies, schisms, abuses, offences, contempts, and enormities, spiritual or eccles. whatsoever, which by any spiritual power, authority, or jurisdiction, can lawfully be reformed, ordered, redressed, corrected, or amended by *censures eccles., deprivation, or otherwise.*" (The words italicised were inserted in 1562, when no set of penal Injns. accompanied the Commission, ct. § 9 n. 2¹.) Even power of imprisonment is expressly given (10). Certain clauses added in 1562 gave powers in regard to statutes for cath. and collegiate churches and other eccles. corporations (see § 31), which may have been the pattern for the procedure adopted in the Advts. (For the full text of the warrant see Tomlinson, *CAT* 107 5-12.)

We come now to the series of ordinances which has been most discussed. If the view

taken above be correct that "other order" was duly "taken" in 1559 about the "ornaments of the ministers," the Advts. of 1566 have importance mainly as administrative orders, and only in a minor degree as legislative supplements to be read into the statute. At the same time it is believed that the available data, when properly exhibited, establish the conclusion that, supposing other order had not been previously taken, the Advts. would constitute a legal taking of order under the statute.

On Jan. 25, 1565 (old style 1564), the Queen wrote formally to Abp. Parker a long letter about eccles. disorders, and ordered him (a) to inquire into these, (b) to enforce order, and (c) to take security for loyalty from all ordines and presentees. The relevant clauses follow:

18. Letter of Jan., 1565.

¹ Cp. also § 11 (2) n. 3, and § 14 n. 2.

"We do by these our present letters require, enjoin, and straitly charge you, *being the metropolitan according to the power and authority which you have under us over this province of Canterbury* (as the like *we will order for the province of York*) to confer with your brethren the bps., namely, *such as be in commission for causes eccles.* . . . and (a) cause to be truly understand [*sic*] what varieties, novelties, and diversities there are in our clergy or among our people . . . either in doctrine or in ceremonies and rites of the Ch., or in the manners, usages, and behaviour of the clergy themselves. . . . And (b) thereupon . . . so to proceed by *order, injunction, or censure, according to the order and appointment of such laws and ordinances as are provided by Act of Parl., and the true meaning thereof*, so as uniformity of order may be kept in every ch., and without variety or contention"; And further (c) to provide that ordnees shall bind themselves to conform (*Corr.*, p. 223).

On Jan. 30 the abp. wrote for certificates from every ch. as to (a) varieties in the service. These came in by Feb. 28, and on Mar. 3 Parker sent to Cecil (b) a rough draft of "Articles" ("a first view, not fully digested"). On Mar. 8 he followed this up with a revised draft as "subscribed to by the bps. conferrers," adding, "if the Queen's Majesty will not authorise them, the most part be like to lie in the dust for the execution of our parties, laws be so much against our private doings. 'The Queen's Majesty with consent, etc.,' I trust shall be obliged." This was endorsed by Cecil, "These were not authorised nor published." A year passed without any progress. Then on Mar. 12 the abp. again sent Cecil a rough draft,¹ and asked him to "seal the letter" to the Queen which he enclosed, "and deliver it." Then on Mar. 28 he (1) wrote once more to Cecil, asking him "to peruse this draft of letters [presumably the covering letters to accompany copies of the Advts.] and the book of Advts." with his pen;² and (2), probably after receiving the drafts and book back with Cecil's approval, wrote officially to Grindal as Dean of the province, enclosing copies for him to forward to the other bishops.

¹ Parker, *Corr.*, p. 263. Some sentences may be added from it. "Where once this last year certain of us consulted and agreed upon some particularities in apparel (where the Queen's Majesty's letters were very general), and for that by statute we be inhibited to set out any constitutions without licence obtained of the prince, I send them to your honour to be presented; they could not be allowed then, I cannot tell of what meaning; which I now send again, humbly praying that if not all yet so many as be thought good, may be returned with some authority, at the least way for particular apparel: or else we shall not be able to do so much as the Queen's Majesty expecteth for us to be done. . . . But undoubtedly I cannot but think the Queen's Majesty is unworthily dealt with, thus to be resisted . . . and if I should this attempt, and have no more warrant and help, I might, after much stirring, do little in the end, but hurt."

² The letter went on: "This form is but newly printed, and yet stayed till I may hear your advice. I am now full bent to prosecute this order, and to delay no longer, and I have weeded out of these arts. all such of doctrine, etc., which peradventure stayed the book from the Queen's Majesty's approbation, and have put in but things advouchable, and, as I take them, against no law of the realm. And where[as] the Queen's Majesty will needs have me assay with mine own authority what I can do for order, I trust I shall not be stayed hereafter, saying that I would pray your honour to have your advice to do that more prudently in this common cause which must needs be done."

How are we to account for Parker, after such long hesitation and delay, issuing and forthwith enforcing the Advts.? (1) A sentence in his letter to Grindal of Mar. 28 may furnish the key:

21.
Authorisation.

"As the Queen's Highness," he wrote, "hath expressly charged both you and me, of late being therefore called to her presence, to see (a) her laws executed, and (b) good orders decreed and observed, . . . I can no less do but require . . . you . . . to see (a) Her Majesty's laws and injunctions duly observed within your diocese, and also (b) these our convenient Orders described in these books at this present sent unto your lordship."

From this we learn that a recent interview ("before Mar. 12," *OCM*, p. 72; "circa Mar. 17," Tomlinson, *PBAH*) had taken place at the Queen's request between them and her, besides a personal interview on Mar. 10. We know also that a letter had been sent to her through Cecil. And we infer from the occurrences of Mar. 28 that the abp. had so revised the book that he now felt confident of the Queen's approbation, and moreover that the reception of the book by her minister confirmed him in this confidence.¹

(2) On April 4 the Advts. were promulgated in London,² and enforced by the Privy Council;³ and (3) on April 28 Parker wrote to Cecil, "the Queen's Majesty willed my Lord of York to declare her pleasure determinately to have the order go forward." Finally, (4) on May 21 Grindal sent out the copies to the other bps. of the province, and to the dean and chapter of St. Paul's. He bade the dean "enjoin every of them *upon pain of deprivation* to prepare forthwith and to wear such habit and apparel as is ordained by the Queen's majesty's authority expressed in the treaty entitled the Advts., etc., which I send herein enclosed unto you and in like to enjoin every of them under the said pain of deprivation as well to observe the order of ministration in the Ch. with surplice, and in such form as is set forth in the said treaty, as also to require the subscription of every of them to the said advts."⁴ Then (5) on May 27 the Privy Council enforced the Advts. for "crossed caps" (*State Papers, Dom.*, Eliz., 39 82), and (6) on June 6 for the surplice (*Zurich Letters*, 2 120, 124).

¹ Cp. Strype's *Parker*, p. 427: "Now at last upon the late address of an Abp. unto the Queen and Secretary, she forthwith issued out her proclamation, publishing her will and pleasure in print, peremptorily requiring uniformity by virtue thereof . . . the Queen hereby by her own authority confirming and ratifying that book of arts. that he had a little before sent to the Secretary, or at least so much of it as related to apparel," for this part was not "weeded out" of the draft.

² "My Lord of London and I," wrote Parker to Cecil (*Corr.*, p. 270), "dismissed them all [*s.e.*, the ministers summoned before them] with our advts."

³ Whereas Parker wrote "our advts." (see last n.), the committal of an offender named Crowley on the same day (Ap. 4) is said, in a Privy Council minute of Oct., to have been "for disobeying such orders as were thought requisite by the Q.'s Maj."

⁴ Such subscription was not, as Dr. Frere suggested (*R. Comm. on Eccles. Disc.*, 1 121), a mark of inferior authority compared with the Injns., but rather the contrary, since these last, like the 39 Arts., also had to be subscribed.

The Advts. had to cover a wide field of disorders, and consequently were very miscellaneous in character.¹ Space can only be found for a selection of those most permanently interesting. After the title and preface four sections contained the "good orders" now duly "decreed" in which the Abp. and his colleagues "proceeded by order and injunction" in reformation of disorders, and the fifth ensured the conformity of future ordines (see the Queen's letter, *b* and *c*, in § 19 above).

The Title Page.—Advertisements, partly for due order in the public administration of common prayer and using the Holy Sacraments and partly for the apparel of all Persons Eccles. By virtue of the Queen's Majesty's letters, commanding the same, the 25th day of Jan., in the 7th year of the reign of our Sovereign Lady Elizabeth, etc.

The Preface.—The Queen's Majesty, calling to remembrance how necessary it is for all her loving subjects, especially the State ecclesiastical, to be knit together in one perfect unity of doctrine and to be conjoined in *one uniformity of rites and manners* in the ministrations of God's Holy Word, in open prayer and ministrations of Sacraments, as also to be of *one decent behaviour in their outward apparel*, to be known partly by their distinct habits to be of that vocation (who should be revered the rather in their offices as ministers of the holy things whereto they be called), hath by her letters directed to the Abp. of Canterbury and Metropolitan, required, enjoined, and straightly charged that, with assistance and conference had with other Bishops, namely such as be in commission for causes ecclesiastical, some orders might be taken whereby *all diversities and varieties* among them of the clergy and the people (as breeding nothing but contention, offence, and breach of common charity, and be against the laws, good usage, and Ordinances of the Realm) might be reformed and repressed and brought to *one manner of uniformity throughout the whole realm*, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness as by Her Majesty's said letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by *assent and consent of the persons aforesaid*, these orders and rules ensuing have been thought meet and convenient to be used and followed: nor yet prescribing these rules as laws equivalent with the eternal Word of God, and as of necessity to bind the consciences of her subjects in the nature of them considered in themselves; or as they should add any efficacy or more holiness to the virtue of public prayer, and to the Sacraments, but as temporal orders mere ecclesiastical, without any vain superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time."

i. [7 arts.] *Arts. for doctrine and preaching.* . . .
 3° That they move the people to all obedience as well in observation of the orders appointed in the book of common service, as in the Queen's Majesty's Injns., as also of all other civil duties due for subjects to do.
 ii. [14 arts.] *Arts. for administration of prayer and sacraments.* 8° First, that the Common-prayer

¹ This hardly furnishes an objection to the decision of the Judges that certain of them were a taking of order under the proviso of 1 Eliz., c. 2. It was the same with the Injns. and their supplements, and with the Orders of 1561. Portions large or small of these documents related neither to ornaments, nor to rites and ceremonies, and so could claim no *statutory* authority. But, so far as their subject matter made them relevant, they gained that authority on the view adopted above.

be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified. . . . 10° Item, that in Cathedral Churches and Colledges the holy Communion be ministrated upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at least.

11° Item, In the ministrations of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion Table, to use no Copes but Surplices.

12° Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

13° Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

14° Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministrations, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

15° Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

16° Item, That the Font be not removed, nor that the Curate do Baptise in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

17° Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

18° Item, That there be none other holy-days observed besides the Sundays but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

19° Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal; and one before the burial, and another short peal after the burial.

20° Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, their be no shewing of any Wares before the Service be done.

21° Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning, *Benedic anima mea*, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

iii. [8 arts.] *Articles for certain Orders in Eccles. Policy.* 22° First, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities. . . .

27° Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

28° Item, That the Ordinaries do use good diligent examination, to foresee all Simoniackal pacts or covenants with the Patrons or Presenters for the spoyl of their glebe, tythes or mansion-houses.

29° Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Canterbury in that behalf, An. Dom. 1563, and if any such be, to be separated by order of Law.

iv. [9 arts.] *Articles for outward apparel of persons Eccles.* 30° First, That all Archbishops and Bishops do use and continue their accustomed apparel. . . .¹

The history of the Advts., previous to their general distribution on May 21, has been diversely interpreted, in its bearing

22. Legal Force of Advts. on the question of their validity, either in general as Royal Orders under the Supremacy Act, or, so far as qualified by subject-matter, as Statutory Orders under the proviso of the Act of Unif. Historians, like Dixon, Gee, and Frere (following J. H. Parker), noting how the abp. waited so long for some additional authorisation, have inferred that the Queen's letter was not enough, that he never obtained the authority he desired, and that the Advts. were merely episcopal orders issued at the prompting of the Queen, and with her countenance, but lacking the sort of Royal sanction needed to bring them under the powers of either Act. They suggest that while, on their first appearance, they were evidently supposed to be the Queen's, suspicion was eventually aroused; that Parker never claimed full authority for them; and that it was only after his death that a fresh tradition of their Royal authority grew up.

On the other hand, Lord Selborne declared, "No writer of reputation, in any work published before the 18th cent., seems to have suggested a doubt that they were, as a matter of fact, authorised by Q. Eliz." In addition to the phrases italicised in the Queen's Letter (§ 19), and the six data given under § 21, we may now adduce in support of this view some further pieces of evidence.

(1) The title contains the definitive description "Advts. . . by virtue of the Queen's Majesty's letters commanding the same" (cp. §§ 15, 16 above). (2) The Preface refers to the Queen as "enjoining," the abp. and eccles. commissioners as enjoined, the aim of the enjoining—"that some orders might be taken," the "assent and consent of the persons *aforesaid*" (not "the undersigned," i.e., commissioners, bps., etc., so that the Queen may reasonably be included), and the prescription of "these orders and rules" as temporal orders mere eccles."

(3) On May 25, 1566, the Spanish ambassador (Hume, *Span. S.P.* 1 533) wrote that "although by order of the Queen and after much exhortation measures have been taken

24. Early Confirmation. to make clergymen wear their ancient garb . . . not only have many refused to obey, but have written against it, and even against the Queen,

¹ Arts. 31°-36° are parallel to and superseded by canon 74.

who, and then they say, had no right to make such an order," and further that "the Queen believed or was informed that the Bp. of London would not execute the order very zealously, and she rated him soundly and threatened to punish him for an anabaptist." Later, in 1576, we find Grindal well aware of the importance of not opposing "the Queen's Injns., nor the Ordinations, nor Arts. made by some of the Queen's Commissioners . . . Jan. 25, in the 7th year of the Queen's reign."¹

(4) (a) Stow, the contemporary chronicler, says (*Hist. Memoranda*, p. 135) that immediately after their issue, "in some places the ministers themselves did service in their gowns or cloaks, with turning collars and hats as they were wont to do, and preached stoutly and against the order taken by the Queen and the bps. for consenting thereto." (b) Parker finding difficulty as to how to proceed in enforcing the Advts., the Privy Council intervened and punished some who wrote "against the Prince and public authority of laws," and "the Queen's command respecting the cap and surplice" (*Z.L.* 2 119; Parker, *Corr.*, p. 285). (c) Some of the deprived clergy wrote in a little book about the Advts., "The power of the Prince does not extend so far as to enforce them." The book was at once prohibited, the copies confiscated, and the printer imprisoned (cp. Frere in *Hist. of Eng. Ch.* 4 122. And (d) on June 29 the Council put forth an order that no one "should print any book against . . . any injunction, letters patent, or ordinances passed or set forth or to be passed or set forth by the Queen's grant, commission, or authority."

(5) (a) Gualter in 1566, writing to Humphrey, spoke of "the Queen's Majesty's ordinance for the wearing of the surplice and priest's cap" (*Lansdowne MS.* 9 1), and (b) in writing to Beza on Sept. 11 twice described the Advts. as a "Royal Edict," quoting phrases only in them (*Zurich Letters* 2 143-5). (c) As early as May 1 Bullinger dealt with Humphrey's query whether under "the authority of a Royal Edict" he could rightly obey the Advts. (*Z.L.* 1 348-9), while (d) Humphrey wrote to the Queen, also in 1566, "Rogamus iterum iterum atque iterum, Elizabetha princeps, ut Edictum tuum Vestiarium ac ceremoniale vel abroges pie, vel proroges benigne" (Strype, *Ann.* 1 2 516, where the reference can hardly at that juncture be to any "Edict" but the latest, and the one under which action was being taken). (e) On June 6 Abel describes the Advts. to Bullinger as "the Queen's command respecting the cap and surplice" (*Z.L.* 2 119).

(6) Abp. Parker's own references form an instructive series. (a) His metropolitical visitation arts. for

25. Parker and Whitgift. 1567, as represented by the set for Norwich, seem to be an old series, and do not refer to the Advts., inquiring, e.g., "whether they use seemly and priestly garments, according as they are commanded by the Queen's Majesty's Injns." (Cardw., *Doc. Ann.* 1 304). But the "instructions to the Commissioners," which precede them in the original (Br. Mus. T. 1013-10), bid them "put in due execution the Queen's Majesty's eccles. laws, statutes, Injns., Her Highness' other *commandments* given and published in that behalf," the fifth item including the 39 Arts., "together bound with the Advts., fourpence." (b) In 1569

¹ This extract, besides showing what view Grindal took of the Advts. ten yrs. after their issue, illustrates the mode of dating, which in other cases has been thought to arise from ignorance. As Grindal signed the Advts., and was concerned in them from the first, we cannot suppose ignorance here, and learn that the Advts., which are not themselves dated, were officially reckoned as dating from the letter which ordered them. If the letter was not mandatory, it is hard to see why this dating prevailed.

Parker in his arts. uses the same phrase as above, ending with "all her Highness' other commandments," and refers to the Advts. as "set forth by public authority,"¹ while Parkhurst, who uses the same expression, prescribes on Rogation days "homilies as be appointed by the Queen's Majesty's authority," found in Advt. 21, not in the Injns. (c) Convocation in the canons of 1571 recognised the authority of the Advts., though the terms of the references are restrained, as though the abb.'s modesty had led him as President to minimise what was in any case his handiwork. (d) On Aug. 21, 1571 (*Corr.*, p. 387), Q. Eliz., writing to Parker, refers to her mandative letter of Jan. 25, 1565, and to Bps. Horn and Cox as Commissioners for the "observation of our laws, injns. and commandments." (e) On Nov. 15, 1573, Parker wrote, "order hath been taken publicly this seven years by commissioners according to the statute, that fonts should not be removed" (cp. Advt. 16 above). Here five points converge: (i) the *action*—"order taken publicly," (ii) the *date*—1566 (7 yrs. back), (iii) the *agents*—"Commissioners," (iv) the *sanction*—"according to the statute," (v) the *subject*—ornaments ("fonts"). (f) In 1575 Parker in his arts. for Winchester spoke of "Her Majesty's Injns., and other Her Highness' commandments, orders, decrees, and Advts." (*Rit. Com.* 2 418). (g) Q. Eliz. in 1573 stated that she had "caused at several times since the beginning of her reign certain Injns. and other Orders to be published by the advice of her clergy" (Strype, *Parker* 2 352).

(7) (a) On Feb. 12, 1571, Bp. Cox, one of the commissioners who assisted in drawing up the Advts. and signed them, wrote to Gualter (*Z.L.* 1 235), "The statements which are whispered in your ears by the contentious are most absurd; for instance . . . that there are some who make an *improper use of the name of the Queen*, and that the ministers who refused to subscribe to the injunctions of *certain individuals* are to be turned out of their churches; just as if there were any persons in England who would *dare to frame laws by their private authority*, and propound them for the obedience of their brethren." (b) In 1574 Whitgift (then Vice-Chanc. of Cambridge) wrote thus against the Puritans: "They note certain contraries in this Ch. as between the Communion Book [*i.e.*, the PB] and Advts. concerning Ch. vestures. . . . But in these matters they are much deceived; for, as I suppose, in matters of Ornaments of the Ch. and of the ministers thereof, the Queen's Majesty, together with the Abp. or the Commissioners in causes eccles., have authority by Act of Parl. to alter and appoint such rites and ceremonies as shall from time to time be thought to them most convenient" (*Works* 3 510). (c) In 1584 certain draft arts. were presented to Q. Eliz. and endorsed by Bureleigh, Abp. Whitgift and five bps. being signatories, and a marginal note in the same handwriting as the text contained the phrase: "the Advts. set out by Her Majesty's authority" (Selborne, *Notes*, p. 25). (d) The Abp.'s arts. for Chichester in 1585 referred to "Her Majesty's Injns. and Advts." (*Cardw.*, *Doc. Ann.* 2 25).

(8) (a) In 1584 R. Cosing, then Vicar General, and afterwards Dean of the Arches, in his *Ans.*² to an *Abstract of certain Acts of Parl.*, spoke of her "Majesty's Injns. and Advts.", and challenged the Puritans thus, "And is any man to surmise that those reverend and wise fathers, who subscribed unto the

¹ A phrase which seems elsewhere to be equivalent to the authority of Crown or Parliament, cp. § 26, 11^c above.

² The anonymous Puritan attacks were duly brought before the R. Com. on Eccl. Disc. by Dr. Frere (1 129), but no one produced the categorical reply of the great lawyer under his own name.

said book of Advts., would or durst publish them *in Her Majesty's Name*, and as by her Highness' authority and letters, dated such a certain day, if it were not so: or that they would enterprise to forbid or restrain that which the law had so exactly charged and admonished?" (b) To this positive testimony of a great contemporary lawyer may be added the negative witness elicited by Sir L. T. Dibdin, now Dean of the Arches (R. Com. on *Eccl. Disc.* 1 160), as matter of agreement between himself and Dr. Frere, "we have no evidence . . . of anyone ever having tried to get a Prohibition or proceedings of that kind, to stop the enforcement of the Advts. on the ground that they had not got the Queen's authority." "No legal proceedings were taken by anybody with a view to establishing the invalidity of the Advts." (c) This was not because such suits were unheard of, or unlikely to be fairly tried. On the contrary, a memo. exists in Cecil's handwriting of a Privy Council meeting on June 4, 1565: "The Bps. complain that they dare not execute the eccles. laws to the furtherance of religion for fear of the pramunire wherewith the judges and lawyers of the realm being not well affected in religion threaten them." And the fact was that causes were frequently taken not only "out of the Abps. and Bps.' courts, but even out of the Queen's Eccles. Commissioners and her Court of Delegates" (Strype, *Whitgift* 2 427).

(g) Hooker in 1586, in a considered letter to Abp. Whitgift, intended to be laid before the Privy Council, described the Advts. as "a decree agreed upon by the bps., and confirmed by Her Majesty's authority."

(10) THE CANONS of 1604 (see further below, § 32) expressly quoted and reaffirmed the Advts. as authoritative precisely in that particular (the triple cope-wearing) on which they contravened both PBs, that of 1552 as well as 1549, and they implied the mandatory character of the Queen's letter by dating them as "published Anno 7 Eliz."—Refs. to later writers can be seen in *OCM*, p. 76, or Tomlinson, *PBAH*, pp. 80 ff., *CAT* 395 9.

(11) The validity of the Advts. was never tested in court until the ritual suits of the 19th cent.

Feb. 3, 1870, Sir R. Phillimore, as Dean of Arches (see Table II), in an elaborate judgment, said: "The Queen refused her official sanction to the Advts., and left them to be enforced by the authority of the Abps. and Bps. They were strenuously objected to by the Puritans. Abp. Parker never suggested that they were issued under statutory authority,² nor has any legal treatise of authority, or any judgment of a court of justice, pronounced that they were issued under the conditions required by the Statute of Eliz." This judgment was, however, reversed on appeal, and Lord Selborne, in his *Notes*, etc., written in defence of the later Riddsdale Judgment, said (p. 29) of Lord Hatherley's earlier dictum: "The authority of the Crown may be given to acts of State, the forms of which are not prescribed by custom or statute, without seal or Proclamation, or

¹ Refs. to the Advts. occur, as already observed, also in the canons of 1571 (see Bp. Collins' *Ch. Hist. Soc. ed.*, pp. 50, 74, 78). The Latin has "in libello Admonitionum," and Frere calls attention to the order to wardens to "see that all things be diligently observed which pertain to their offices, and that are contained in the Queen's Injns. and the book of Advts., and that shall be set forth by the Abp. or Bp. in every their visitations." But it may be urged that a *twofold* division, according as the ordinances had 'public,' or merely episcopal or eccles. authority, is more naturally discovered in the phrasing than the *threefold* division which he suggests (*R. Com. on Eccl. Disc.* 1 128, Q. 2057), by which the Advts. would be "in an intermediate position."

² These statements have been already traversed, or are dealt with below, but see esp. above (6) e.

Order in Council.¹ The doctrine laid down in the Purchas Judgment, 'that if the Queen's mandative letter preceded the compilation of the Advts., and if they were afterwards enforced as by her authority, her assent must be presumed,' is not, to the knowledge of the present writer, inconsistent with any previous decision ever pronounced." In 1877 Lord Cairns in the Ridsdale Judgment (*CAT 110* 20) pronounced, after a lengthy review of the evidence which had been very fully presented on both sides (the Purchas case having been undefended), "From all these facts, the conclusion drawn by this Committee in *Hebbert v. Purchas*, that the Advts. of Q. Eliz. on this subject had the force of law under 1 Eliz. c. 2, s. 25, appears to their lordships to be not only warranted, but irresistible." Those, moreover, who question the status of the Judicial Committee of the Privy Council (see *Courts*, § 17) have to reckon with the fact that we have the considered decisions, on this point of law, of great judges, including the three Lord Chancellors just named. And the question arises, Would any 'spiritual' court, in which the judgment of qualified lawyers had due weight, arrive at a different decision? ²

Sir L. T. Dibdin has made it clear that he agrees with the view of Lord Selborne, which he quoted as "the view on that question of law of, I suppose, the very greatest judge within many years that we have had on a question such as this" (*R. Com. on Eccl. Disc. I 161, Q. 2444*, cp. 2341, -67, -69). So Sir C. Chadwyck-Healey said (*ib. 3 2, Q. 16040*), "I cannot help thinking, again with very great respect to the very eminent man [presumably Sir Walter Phillimore] who takes an opposite view, that the Queen did take other order by means of the Advts., and that they have legal authority." Cp. also the art. "Vestments" in *Enc. Brit.* (11).

Objection has however been taken to this conclusion, and the grounds of such objection must be briefly reviewed. (1) It will be admitted at once that the Advts. are miscellaneous (*OCM*, p. 78), but this is shown in § 22 n. 1 to be irrelevant. (2) That there is "no clear reference to the proviso in any of the correspondence" is (*OCM*, p. 78) scarcely a correct statement, in view of the extracts printed above; but the statute did not require any such reference, and in the parallel case of the App. to the Injns. it was not till eleven years later that any intimation was given that it was meant to come under the proviso (§ 10). (3) Again, it is at once admitted that the element "of administration of existing law" (*OCM*, p. 79) bulks largely in the Advts., and the negotiations which preceded them. But the positive presence of this element in the Advts. has no negative force to disprove the due inclusion amongst them of some "good orders decreed" in

¹ Cp. Sir C. Chadwyck-Healey (*R. Com. on Eccl. Disc. 3 2*), "I am not aware of any rule of law which would make even writing necessary."

² It should be noted that it was admitted by Mr. Frere (*R. Com. on Eccl. Disc. 3 161*) that on this point, as far as concerned evidence against the Advts., the Judges in the Ridsdale suit "substantially had the case before them as it is . . . before us to-day" (*Q. 2433-8*), although he had earlier (*Q. 2246*) spoken of "an enormous amount of 'new light' in Mr. Parker's book," published after the judgment. The principal novelty was the letter to the Dean of Bocking (below). On the other hand, Mr. Tomlinson points out that in favour of the Advts. the following, among those specified above, are items not brought before the courts or noted in *OCM*—(4) a, (5) a, b, c, d, e, (6) 1, (8) a; and there may be others.

obedience to the Queen's command to "proceed by order." (4) Certain alterations were, no doubt, made in the draft (*OCM*, p. 79), by which a velvet glove was, as it were, drawn over the iron hand; but no one has ever judged the validity of the Advts. by the unauthorised draft, and the terms of title and preface appear sufficient as they stand; cp. § 23, (1) and (2).

(5) Special stress has been laid upon the assertion that "there is no trace whatever of any publication of the Advts. for the province of York" (*OCM*, p. 80). It must first be observed that, short of an actual copy adapted for York or a reference to such an issue as an event, we have complete circumstantial evidence for the fact. 1. The Queen's letter stated, "the like we will order for the Province of York." 2. On April 28, 1566, "the Queen's Majesty willed my Lord of York to declare her pleasure determinately to have the order go forward." 3. Phrases in the title and preface prove the same intention: "all persons eccles." (title); "the state eccles. to be conjoined in one uniformity . . ."; "against the laws, etc., of the Realm"; "brought to one manner of uniformity throughout the whole realm"; "the people"; "the consciences of her subjects." 4. Grindal in 1571 "actually adopts the very words of the Advts." (*OCM*, p. 80). 5. On Sept. 30, 1577, Bp. Barnes, of Durham, with others, "the Queen's Highness' commissioners for . . . causes eccles. within the said diocese . . . by virtue of her highness said commission to them under the great seal of England directed," enquired "whether there be any persons . . . eccles. that wear lay apparel . . . contrary to the Advts. and Injns." In this case, Church and State, Bp. and Commissioners, concur in recognising the Advts. as having force of law in the Northern province (see Wheatley Balme, *Ch. and the Orn. Rubric*, p. 78). 6. Grindal in his metropolitane visitation of 1571 enquired (art. 7) among *illicite* as to the wearing of "any cope in your parish ch. or chapel," though he passed over the cope as lawful in kind in his Injn. for destroying unlawful ornaments. 7. It comes out in Abp. Sanders' visitation of 1578 that at Grappenhall there were in the hands of a private person two copes and two vestments, which, as both unlawful in a parish ch., Bp. Atherton of Chester had ordered to be "sold for the church's [beneficial] use," not restored to it for ceremonial use (Raine, *Vestments in the N. Prov.*, p. 15).

Secondly, it was noted by Sir L. T. Dibdin (*R. Com. on Eccl. Disc. I 184*) that, when "the Queen took order on a former occasion in 1561," she "dealt with York . . . precisely in the same way," requiring Parker and his fellow-commissioners to "prescribe the same to the abp. now nominated of York, to be in like manner set forth in that province" (cp. Parker, *Corr.*, p. 134). So far as we know, there is no trace of any publication of the Orders of 1561 for the province of York, but they were acted on, and no one can reasonably doubt that the course prescribed was followed out, even though in this case, as in 1566, no trace of the formal publication has survived.

(6) The omission of the references in the draft as to penalty has been misinterpreted. So far from proving that the Advts. had less authority, "the inference" (Sir F. H. Jeune, *R. Com. on Eccl. Disc. I 121, Q. 1913*) "was exactly the reverse." (a) The draft had only named suspension and sequestration, but Parker inflicted deprivation. (b) The Royal warrant under which Parker and his colleagues were acting in drafting and enforcing the Advts. gave power to punish by imprisonment, by censures eccles., deprivation, or otherwise (see § 17). (c) From Grindal's Register 110 we learn that the punishment for opposing the Advts. was "sub poena

in dictis Injns." So the "or otherwise" of 1562 is interpreted to cover the range of penalties expressed under § 14 n. 2. (d) A Royal pardon (Strype, *Parker* 3 154) spoke of some who "for refusing to wear such distinct and decent apparel as by public Order is commanded, by *due order of law* already are deprived."

(7) Two other misunderstandings occur in *OCM*, p. 8r. Mr. Tomlinson has pointed out that, in its reference to Humphrey's letter to Cecil, "the Report here confounds two perfectly separate letters, the one undated and unsigned, the other as given by Strype, dated April 23, 1566." In the one (*State Papers, Dom.*, Eliz. 30 63) he petitions (any time, presumably, during the year of preliminaries) that "the Arts. of the Abp. may some ways be mitigated before such time as they be fully confirmed." This is not "certainly subsequent to the publication of the Advts." but obviously prior. The other is in Strype (*Parker* 1 432), but, while Strype does not "omit the opening 'petition'" (which belongs to the other letter), the Report omits the closing petition, the words of which show that the writer acknowledges the Royal authority, for he humbly requests Cecil "to be a means to the Queen's Majesty to stop the execution and to suffer the book to sleep in silence." Also the extract from Earl's *Diary* (fol. 2a) is not rightly dated 1566, "immediately after publication" of the Advts., but 1564, or two years before. Moreover "the Archbishops[no apostrophe in MS.] book" referred to really means the "Declaration set out by the order of both Abps." (Cardw., *Doc. Ann.* 1 23r). So Bp. Cox required wardens to provide copies of "other books requisite, as Injn., the Declaration, and Advts." (*Rit. Com.* 2 407).

(8) (a) Certain expressions are quoted to prove that the authority of the Advts. was less than Royal. Parker wrote to Grindal, § 21 (1), of "these our convenient orders," and in a letter to the Dean of Bocking he called them "a book of certain orders agreed upon by me and other of my brethren of my province of Canterbury."—These have been partly dealt with under § 25 b, c, above. Here it may again be pointed out that these quite correct designations cannot properly be used negatively to disprove the correctness of other designations. The *authorship* was the Commissioners', the authority—it is here claimed—was both episcopal, ecclesiastical (as by Commissioners), Royal, and—on some points—statutory. But the possession of these kinds of authority does not depend upon the choice of expressions by which in particular documents they may be designated, but upon the really relevant facts of the case.

(b) Much less can such designations carry weight when quoted from Puritan pamphlets, mostly anonymous. They were "the commissioners' Advts." (*Pur. Man.*, p. 91), and "the Advts. of the Bps." (*Z.L.* 2 149, 151, 163). But these minimising titles must be discounted by what we know to have been the obvious Puritan policy, "to transfer all the blame from the Queen to the Bps." (*Z.L.* 2 164). So Parker wrote to Cecil, "As for the Queen's Majesty's part, in my expostulation with many of them I signify their disobedience, wherein, because they see the danger, they cease to impute it to Her Majesty" (*Corr.*, p. 237).

(9) The objection is made (*OCM*, p. 82) that "a comparison of the language of the Advts., which *carefully abstain from claiming royal authority*, with that used in those cases where the Queen took further order in rites and ceremonies under the proviso, suggests that had the intention been to take 'other order' the form would have been more authoritative." But (a) the words italicised, introduced as agreed matter to argue from, contain a highly disputable

proposition. Lord Selborne and the Judges inferred from the title and preface, with its references to the Queen's letter, that they *carefully claim Royal authority*. (b) The Report confuses the two clauses of the proviso, and argues from the "further order" as to rites and ceremonies to the "other order" as to ornaments (see further § 8). (c) The comparison invited by the Report has been made (§§ 10, 15, 16) with care, and has by no means borne out the suggestion in the Report.

(10) It is further urged (*OCM*, p. 83) that "throughout the controversy with the Puritans, the latter always assume that the ornaments of the 1st PB of Edw. 6 are still the legal ones." (a) The earliest unequivocal case is that quoted by Frere (*R. Com. on Eccles. Disc.* 1 129) from Heylyn's *Hist.*, in which W. Reynolds, in a preface to a book published in 1583, wrote of the Edwardian ornaments as still in force, and went on, "I appeal to every man . . . whether every private minister by his own authority . . . disdain not such ornaments." So Robert Beale, clerk to the council, in his controversy with Abp. Whitgift, wrote that "divers ceremonies [meaning 'ornaments'] which were used in the 2nd and 3rd yrs. of K. Edw. 6 are by law in force, and yet now omitted contrary to law." He was, of course, arguing from the *prima facie* meaning of the rubric printed in all the PBs.

(b) The early instance quoted by Frere (*R. Com. on Eccles. Disc.* 1 127) from Gee (*Eliz. PB and Orn.* p. 158) seems less convincing when an introductory clause is restored to the quotation (as in Tomlinson, *PBAH*, p. 135) as follows: "What popish ceremonies you reject they are unholy, and what you will receive, that is good and orderly: you reject the vestment and retain the cope: you reject the alb and retain the surplice: you reject the shaven crown and retain the square cap" (*Answer for the time*, p. 30;¹ it is cited by Gee as Crowley's *Brief Discourse*, but Frere notes that it "is not certainly written by Crowley"). So R. Johnson, a Puritan minister, and domestic chaplain to Lord Keeper Bacon, wrote to Bp. Sandys, "You must yield some reason why the tippet is commanded and the stole forbidden: why the vestment is put away and the cope retained: why the alb is laid aside and the surplice used" (quoted in Tomlinson, *PBAH*, p. 135, from *Part of a Register*). Now the natural interpretation of both these passages is that the writers are taunting their opponents with an inconsistency of principle, not an illegality of practice. 'If one special garment is wrong, all are,' would summarise their argument. 'What rational principle,' they would ask, 'underlies your law and practice?' The reference to the "shaven crown"—not an Edwardian ornament—makes this view irresistible.

(c) If this interpretation be accepted, the objection depends upon instances so late as to have little value. By lapse of time so cumbrous a mode of legislation as that of the 'other' or 'further' orders was bound to give a handle to ignorant or half-instructed controversialists to take hold of.

(11) A last objection, real but somewhat indefinable, is the general impression that the abp. was disappointed about the Advts., and did not secure all he hoped. If he had all the authority he wanted in the letter, why did he wait so long? One answer may be found in the distinction between formal authority to order and real power to enforce. This point is well

¹ Cp. a similar passage on pp. 84 f., "If a surplice may be worn, why not an alb? If a cope, why not a vestment, stole 'funell' and 'chasseble'? If cap, tippet, and gown, why not a shaven crown, a friar's, a monk's, a Canon's, weed? Why may not *all the ceremonies of popery* be received? . . . It is a manifest danger that hangeth over the Ch. by receiving *any of these*" (cp. also ORNAMENTS RUBRIC, § 12, 4ⁿ n.).

put in the Ridsdale Judgment (*CAT* 110 r2), "It appears from passages in several letters that they (the Abp., etc.) wished the Civil Power to undertake as much as possible of the formal responsibility of promulgating and enforcing the proposed new order, and that they anticipated very great difficulty if, without that support, the principal share of the burden should be thrown upon the eccles. jurisdiction." From the correspondence we gather that Parker got just enough encouragement to go on, and the allusions to occasional support from the Privy Council confirm this. Moreover, such delay as is objected to as unnatural here has abundant analogies. An agent, who has a power of attorney in his pocket, will constantly delay action in particular cases where he feels he must secure the knowing consent of his principal as a matter of expediency. So Parker, as Dr. Frere urged before the R. Com., sought and secured the countenance of the Queen, but it was for the execution and enforcement of the law made or to be made, not as a *pis aller* for the authority which he had all along.

It has, however, been suggested by some modern writers, and repeated so frequently that by many it is accepted as undeniably true, that the Advts., as well as the subsequent canons, only required a minimum, the 1559 OR (as printed) all the time expressing the legal maximum. It is, however, very hard to find any solid contemporary ground for such a view, so radically at variance with the policy of uniformity, which—however impossible to enforce everywhere in detail—was persisted in so steadily (cp. *RITUAL*, §§ 10-13).

In *OCM* (p. 83) two reasons "alleged in favour of this" are given. (a) The Advts. are contrasted with the 1552 OR and its negative form "shall use neither alb, vestment, nor cope." It is not, however, pointed out that this very rubric was re-enacted in 1559, subject at most to the temporary suspensory effect of the proviso in s. 25 of the Act of Unif. If either the view taken above or the alternative stated under *ORNAMENTS RUBRIC*, §§ 5-8, be correct, the negative was already legally in force. In any case an express negative was unnecessary in the case of garments already disused *de facto*. (b) The "illegal relaxation" in Advt. 10 of the rubrical requirement as to frequency of celebrations and acts of communion in cath. chs. is adduced as "a parallel instance of a minimum." But is it parallel? To force the frequent repetition of solemn religious acts upon unwilling worshippers is a different thing from dispensing altogether with a vesture of statutory obligation, which was moreover a mere thing indifferent. And was the relaxation illegal? The present writer cannot find anything in the Act *Primo Elizabethae* to cover the subject-matter of the rubric in question (see further, *RITUAL*, § 112), which would therefore be properly within the jurisdiction of the Commissioners. (c) The retention of certain copes in the Lincoln diocese has also been adduced as evidence that it was not intended to prohibit copes in parish churches. The fact is undoubted—as indeed the partial requirement of copes by Advts. and canons shows—that the cope, not having been a "Mass vestment," was less objected to than the chasuble, and as a rule was not regarded as a monument of superstition. There is, however, no evidence of the wearing of copes in parish churches, and only one instance of permission to retain after the issue of the Advt. s. Bp. Bullingham, however, one of the signatories of the Advts., could hardly have accepted

the printed OR as establishing the 1549 ornaments as the legal maximum, or he would not at this visitation in 1566 have made the statutory maximum impossible of achievement by ordering the wholesale destruction of the necessary vestments, just as the year before at King's, Cambridge, he had had both copes and vestments destroyed. Moreover, his fellow-Commissioner, Archdeacon Aylmer, was known later, when Bp. of London, as active or behalf of strict law. (See further, on canons, § 32, below.)

The Ridsdale Judgment, which relied solely upon the Advts. as carrying authority to make the cope illegal in parish churches and the Euch. vestments illegal everywhere, naturally became discredited when it was realised that these ornaments had been treated as if they were illegal since 1559, and that the surplice alone had been required. But this discovery indirectly led to the discrediting of the legal authority of the Advts. relating to ornaments. This is not, we have tried to show above, borne out by the balance of evidence. It is, however, now agreed that, as Dr. Frere said (*R. Com. on Eccles. Disc.* 1 176), "the policy of trying to get a uniform use of the surplice was earlier than the Advts. I feel that the Advts. made really no difference, except that they said, We are going to insist on the surplice." The view taken here is that they did make this difference, that they for the first time legalised the peculiar ceremonial use of three copes (instead of one cope and two tunicles) with *surplices* (instead of the alb required by the 1549 usage) for the principal minister, gospeller, and epistoler, in cath. and collegiate churches. This novel arrangement was apparently introduced in 1559 as an experiment at the Queen's instigation. Its merit, presumably, was that it dispensed with the "vestis sacerdotalis," the chasuble, while affording a dignified and splendid, if not very convenient, dress, and that no distinction was made as to vesture between the minister of the sacrament and the ministers of the word. But the new use never established itself (cp. *OCR*, p. 85), either then or later. Moreover the express ordering of the surplice at HC in parish churches was not the permission of a minimum, but the substitution of the surplice for alb with cope or chasuble.

V. Both the R. Injns. of 1547 and 1559 and the Advts. of 1566 contain slight evidence of the principal exception made to the principle of ritual uniformity, *i.e.*, in the special provisions for greater elaboration in cath. and collegiate churches. This is more fully borne out by various ordinances expressly relating to these.

Goode (*Aids*, 1851, p. 8) points out that "Cath. and Collegiate bodies have peculiar statutes of their own, in some of which certain usages of this kind [*i.e.*, as to bowing and turning] are prescribed; and it appears that from the first exceptions were made in some matters of this kind in favour of Cath. and Collegiate churches. And it was the permitted continuance of certain usages in the Cath. and Collegiate churches (not to mention Royal and

30. Conclusion as to Advts.

31. Cath. Statutes and Injns.

private chapels)—where their statutes, and the terms of their endowments, and (it may be added) the different circumstances of the case, afforded some ground for such a privilege—that led to their partial retention in some parochial churches." The same principle is further exemplified in Q. Elizabeth's letter of Jan. 22, 1561, where she requires her Commissioners to "provide . . . that the order and reformation be of one sort and fashion, and that the things prescribed may accord in one form, as high as they may; specially, that in all collegiate and cathedral churches, where cost may be more probably allowed, one manner be used; and in all parish churches also, either the same, or at the least, the like, and one manner throughout our realm." But it is only in the Royal warrant July 20, 1562 (reprinted by Tomlinson, *CAT* 107 5-12), that the authority for such statutes was definitely noted as within the power of the Crown under parliamentary sanction. After referring to the foundation of "diverse cath. and collegiate churches, grammar schools, and other eccles. corporations" during the last three reigns, "the ordinances rules and statutes whereof be either none at all or altogether imperfect or . . . in some points contrary diverse and repugnant to the dignity and prerogative of our Crown, the laws of this realm, and the present state of religion within the same," it requires the Commissioners (the quorum of six for this purpose to contain an episcopal member) to call in and examine these statutes, etc., and to certify "the enormities defects surplisages or wants" of the said statutes, and further to recommend amendments, "to the end we may thereupon further proceed to the altering making and establishing of the same and other statutes rules and ordinances according to the late Act of Parl. thereof made in the 1st year of our reign" i. e., presumably, the Supremacy Act, 1 Eliz., c. 2, though by the method of procedure s. 26 of the Act of Unif., 1 Eliz., c. 2, might also be employed where the subject matter came under "further rites and ceremonies"). Cp. § 5; n. 2 above.

VI. So much has been already said elsewhere about Post-Reformation Canons, that little need be added here (see CANONS, and

32. Canons. *ib.* SOURCES OF).¹ The only series that achieved full validity was that of 1604-6. The degree of authority which they possess is estimated under CANONS, § 2. Some of them are obsolete, and have presumably been repealed by disuse, according to the well-known rule (§ 33) as to canonical as distinct from statutory enactments. Attention has sometimes been unfavourably called to the failure of the Bps. to wear copes, or to insist upon them in their Cath. churches. But, as copes were generally disused for at least a century, apart from Royal and State services not covered by the canons, without any attempt to enforce them by authority, and as the canons have not been constantly revived by repeated injunctions to read them publicly, it may be reasonably held that in this and in some other matters they have been practically repealed, so far as any coercive force is concerned.

In regard to the suggestion mentioned in § 29,

¹ That a rigorous interpretation was not always placed upon canons by their authors is shown by a letter from Parker (*Corr.*, p. 389) to Parkhurst, Jan. 2, 1572: "It is not intended by our canons [i. e., presumably of 1571] that everything should be so precisely kept, but for the most part, and as occasion of edification should require."

which applies equally to the canons, it may be pointed out that canon 14, commanding observance of all the ceremonies prescribed in the PB without addition or diminution, negatives the theory of a maximum and minimum use. And so the expressed aim of the Advts., which were intended to reform "all diversities," excludes such a view. Wheatley Balme, although disagreeing with the policy of uniformity, writes: "As a matter of history, the modern theory, that a maximum and minimum of ritual was intended under the eccles. legislation of the Tudors and Stuarts, seems to me to be (except as to the obvious distinction between cathedral, etc., and ordinary parish churches) absolutely without foundation; and merely an ingenious device suggested by the exigencies of recent controversy" (*The Ch. and the OR*, p. 30). The Advts. and canons did not diminish or dispense from the requirements of the First PB, but directly contravened them, as is shown in § 30 above.

Comparatively few, however, of the canons of 1604 relate directly to Ritual, principally those noted under CANONS OF 1604, §§ 3-5, cp. also § 9 on the duties of ministers, § 11 on churches and officers, and § 13 on marriage and divorce.

The other churches of the Anglican Communion have in most instances enacted a body of canons. Few, besides the Irish and Scottish, have dealt directly with Ritual.

Where the ground is covered by statute or by canon duly made and still valid, the only

questions left are of fact or interpretation. But outside this area there are still the restraining or compelling forces of custom and common law.

To custom great weight is assigned, both in the interpretation of written law, and in the settlement of points on which the written law is silent. The use of hymns and of the black gown and the scarf or tippet are examples of usages that rest mainly on custom for positive sanction. It has sometimes been claimed that the old canon law is valid still by virtue of 25 H. 8, c. 19, and even that it has since then had the force of statute law. But that Act really only continues on its old footing so much as has been received and is not contrary to the King's Eccles. laws. In matters relating to property the old canon law still largely holds good, but the accepted legal view is that this is because it has been continuously acted upon and so taken into the common law. It is doubtful whether in any matter of ritual it would be legitimate to plead the canon law as authority, and it certainly could not be enforced. The rule as to desuetude may be illustrated by a quotation.

"Those acquainted with the principles of Canon Law know that continuous 'non-user' or contrariant custom for a period of 40 years, if those who have authority for enforcing canons are known to have been aware of the non-user or contrariant custom, evacuates the obligation. It is this acknowledged principle which accounts for the frequently repeated repromulgation of old canons which we find in the Acts of Councils and Synods in the mediæval period" (Bp. Dowden, who instances the tonsure as an obvious case in point, *Ang. Pronouncements*, ed. Bp. Jayne, 1912). Cp. also Bp. Collins in *Ch. Hist. Soc. Tract* 34 (1898).

The invalidity of the old Canon Law in regard

to Ritual is, however, placed beyond doubt by the last clause of the Eliz. Act. of Unif., which (it is necessary, here as elsewhere, to point out) is part of the PB, and has, since 1661, had full synodical as well as statutory force. It provides

That all Laws, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Pr., is limited, established or set forth to be used within this Realm, or other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

VII. Where custom is not clear, the PB orders a definite remedy for disputes (see RITUAL, § 18, B2). "To appease all such diversity (if any arise) and for the

34. Bp. as Arbitrator. resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take anything, shall always resort to the Bp. of the Diocese, who by his discretion shall take order for the quieting, and appeasing of the same." It may be argued that the scope of this direction has not been fully recognised or acted on. The intention seems to be that this should be the recognised first step in case of ritual diversity. The diversity, moreover, need not be within a single parish; and, again, neither party need be in doubt, it is enough that they "diversely take anything." Neither have they any option: the direction is mandatory, "they shall always resort to the Bp." It is true that it is added, "So that the same order be not contrary to anything contained in this book." But this sentence merely makes it clear that an appeal must lie first to the abp.'s, and then to the King's, COURTS. So, as a matter of fact, in the Bp. of Lincoln's case, an appeal was taken to the Privy Council from the abp.'s court. (See also FACULTY for the procedure where any alteration in the ch. is to be made.)

VIII. The decisions of the COURTS form an important element in RL. The two accompanying Tables present a conspectus of 19th cent. and later cases. (For earlier ritual suits, see *Hier. Ang.*, esp. 2 223 ff.) Some general remarks on these ritual suits may be quoted from the *Report of the R. Comm. on Eccles. Disc.*, 1906, p. 67.

"The series of Privy Council judgments, which were given between the years 1868 and 1877, and which dealt with rites and ceremonies as distinguished from doctrine, extended to cases of ritual the objection which was felt to the Judicial Committee deciding questions of doctrine. The replies, evidently framed on this point in a settled form, which a large number of the clergy have made to the complaints of witnesses, well illustrate both the prevalence and intensity of the opposition to the present constitution of the Court of Final Appeal in Ecclesiastical Causes. The result has been unfortunate in many ways. Bishops and others have been naturally slow to appeal to a court the jurisdiction of which was so widely challenged; clergymen have claimed the liberty, and even asserted the duty, of disobedience to the decisions of a tribunal the authority of which they repudiate; and judgments of the Judicial Committee, though at least the reasoned statements of very eminent judges, are treated as valueless because they are Privy Council judgments. A Court dealing with matters of conscience and religion must, above all others, rest on moral authority if its judgments are to be effective. As thousands of clergy, with strong lay support, refuse to recognise the jurisdiction of the Judicial Committee, its judgments cannot practically be enforced. Those who most desire to repress irregularities are those who have most to gain by the substitution of an effective tribunal for a Court which, because it is powerless, encourages rather than represses disorder. The establishment of a Court, the authority of which could not be disputed, would destroy any foundation for the claim now in fact made by a section of the clergy to decide for themselves the limits of canonical obedience." (Cp. also ORDER, esp. §§ 24 f.)

TABLE I. PRINCIPAL RECENT RITUAL DECISIONS. (* LEGAL, † ILLEGAL.)

The material of this and the following tables has been mainly derived from G. J. Talbot, *Modern Decisions on Ritual*, 1894, Clement Y. Sturge, *The Crisis in the Ch.*, 1899, and *Eccles. Law* in Halsbury's *Laws of Eng.*, 1910, vol. 11. Table II gives particulars of the suits referred to by date and initials below.

| No. | Subject of Decision. | Consistory Court. | Bps. and Abps. | Court of Arches. | Judicial Committee of Privy Council. |
|-------------------------|--|-------------------|-------------------------|--|--------------------------------------|
| I. RITES PROPER. | | | | | |
| 1. | Agnus Dei after consecration Pr. | | *1890 R.L. ¹ | †1870 E.P. †1874 M.M. †1876 C.R. †1870 E.P. †1870 E.P. | *1892 R.L. ¹ |
| 2. | "Mortuary celebrations" .. | | | | |
| 3. | Notice of abrogated holy-day, or of a "high celebration" | | | | |
| II. CEREMONIES. | | | | | |
| 4. | Elevation of the consecrated elements. | | | †1868 M.M. †1870 E.P. | |
| 5. | Kneeling or prostration during consecration pr. .. | | | *1868 M.M. ² †1876 C.R. | †1868 M.M. |
| 6. | Incense—ceremonial use. . . | | †1899 C.Y. | †1868 M.M. †1870 S.W., E.P. | |
| 7. | Incense—non-ceremonial use .. | | *1899 C.Y. | | |
| 8. | Chalice mixed in service time .. | | †1890 R.L. | †1868 M.M. †1870 E.P. | |

¹ During communion if not interrupting service.

² Subject to Bp.'s discretion.

| No. | Subject of Decision. | Consistory Court. | Bps. and Abps. | Court of Arches. | Judicial Committee of Privy Council. |
|---|--|-------------------|-------------------------|--|---------------------------------------|
| 9. | Mixed Chalice | | *1890 R.L. ¹ | *1870 E.P. †1876 C.R. †1868 M.M. †1870 E.P. | †1871 H.P. *1892 R.L. ¹ |
| 10. | Alms placed on stool | | | | |
| 11. | Elevation of alms and removal to credence. | | | | |
| 12. | Processions as ceremonies .. | | | †1870 E.P. †1874 M.M. †1876 C.R. †1870 E.P. †1870 E.P. | |
| 13. | Distribution of ashes | | | | |
| 14. | Use of holy water.. .. . | | | †1870 E.P. | |
| 15. | Use of sacring bell a. <i>Special bell</i> b. <i>Ch. bell as such</i> | | †1909 B. & W. | †1870 E.P. | |
| 16. | Ceremonial admission of acolyte bef. EP. | | | †1870 E.P. | |
| 17. | Covering crucifix in Lent and uncovering at Easter. | | | †1870 E.P. | |
| 18. | Bowing to crucifix | | | †1870 E.P. | |
| 19. | Baring table on Good Friday .. | | | †1870 E.P. | |
| 20. | Making the sign of the cross .. | | †1890 R.L. | †1874 M.M. †1870 E.P. | |
| 21. | Kissing gospel book | | | †1874 M.M. †1870 E.P. | |
| 22. | Eastward position for Pr. for Ch. Mil. | | *1890 R.L. | | *1892 R.L. |
| 23. | Eastward position during collects | | *1890 R.L. | †1870 E.P. | *1892 R.L. |
| 24. | Eastward position at pr. of consecration. | | *1890 R.L. ² | †1870 E.P. †1874 M.M. †1876 C.R. | †1871 H.P. *1877 R.C. ² |
| 25. | Use of wafer bread | | | *1870 E.P. †1874 M.M. †1876 C.R. | †1871 H.P. †1877 R.C. |
| 26. | Celebrating with one communicant only. | | | †1870 E.P. | |
| 27. | Elevation of chalice at "oblations." | | | †1870 E.P. | |
| 28. | Ablutions in church | | *1890 R.L. | | *1892 R.L. |
| 29. | Reservation for any purpose .. | | †1899 C.Y. | †1907 O.H. | |
| iii. ORNAMENTS PROPER, i.e., used in the service, and so ruled by the rubric. | | | | | |
| a. <i>Of the Church.</i> | | | | | |
| 30. | Credence table | †1855 W.L. | | †1845 F.L. †1856 W.L. | *1857 L.W. |
| 31. | Altar lights—ceremonial use .. | †1855 W.L. | *1890 R.L. ³ | †1856 W.L. *1868 M.M. †1870 E.D. †1874 M.M. †1876 C.R. | †1868 M.M. |
| 32. | Altar lights—non-ceremonial use | *1855 W.L. | | | |
| 33. | Gospel lights, or ceremonial lights over or before table, or Paschal candle. | | | †1870 S.W., E.P. | |
| 34. | Processional lights | | | †1870 E.P. | |
| 35. | Lighting or distributing candles during service on Candlemas Day | | †1899 C.Y. | †1870 E.P. | |
| 36. | Embroidery and lace on fair linen cloth. | †1855 W.L. | | †1856 W.L. | †1857 L.W. |
| 37. | Coloured altar cloths | †1855 W.L. | | †1856 W.L. †1870 E.P. | *1857 L.W. |
| 38. | Crucifix—ceremonial use .. | | | †1870 E.P. | |
| 39. | Banners—ceremonial use .. | | | †1874 M.M. †1870 E.P. | |
| 40. | Image of infant Jesus at Christmas | | | †1874 M.M. †1870 E.P. | |
| 41. | Dove at Whitsuntide | | | †1870 E.P. | |
| 42. | Use of biretta | | | *1870 E.P. | †1871 H.P. ⁴ |
| b. <i>Of the Ministers.</i> | | | | | |
| 43. | Cope at HC in parish churches .. | | | *1870 E.P. †1874 M.M. | †1871 H.P. |

¹ If mixed before service.² If the manual acts are visible.³ If continuously burning during service.⁴ No proof of use, so not explicitly condemned.

| No. | Subject of Decision. | Consistory Court. | Bps. and Abps. | Court of Arches. | Judicial Committee of Privy Council. |
|-----|---|---|--|--|--|
| 44. | Chasuble at HC | | | *1870 E.P. †1874 C.R. | †1871 H.P. †1877 R.C. |
| 45. | White alb plain | | | *1870 E.P. †1874 C.R. | †1871 H.P. †1877 R.C. |
| 46. | Surplice at HC | | | *1870 E.P. | |
| 47. | Tunicle at HC | | | *1870 E.P. †1874 C.R. | †1871 H.P. †1877 R.C. |
| 48. | Cope not at HC | | | †1870 E.P. | |
| 49. | Albs apparelled | | | †1870 R.P. | |
| 50. | Circular tippets | | | †1870 E.P. | |
| 51. | Amice | | | †1874 M.M. | |
| 52. | Stole | | | †1870 E.P. | |
| 53. | Maniple | | | †1874 M.M. †1870 E.P. | |
| 54. | Dalmatic | | | †1874 M.M. †1870 E.P. | |
| 55. | Black gown in pulpit | | | | *1897 R.T. [A civil suit in Appeal Court] |
| | iv. OTHER ORNAMENTS , not used in the service, and ruled by discretionary faculty. | | | | |
| 56. | Stone altar | †1855 W.L. | | †1845 F.L. ² †1856 W.L. | †1857 W.L. |
| 57. | Baldacchino | †1873 W.B. | | | |
| 58. | Reredos as decoration (cp. 69) .. | †1880 <i>Durh.</i> | †1874 <i>Ex.</i> *1891 <i>Lon.</i> ³ | *1874 B.P. *1877 H.E. | *1875 P.B. |
| 59. | Second holy table, if for convenience. | *1887 <i>Lon.</i> | | | |
| 60. | Stations of the Cross—full series | | | †1876 C.R. | |
| 61. | Chancel gates | †1877 <i>Lon.</i> *1885 <i>Liv.</i> | | ?1856 W.L. †1878 B.F. *1870 E.P. | |
| 62. | Flower vases on holy table | | †1847 <i>Ex.</i> | †1856 W.L. | *1857 L.W. |
| 63. | Tables of X Comts. elsewhere than at E. end. | †1855 W.L. | | | |
| 64. | Cross on holy table | †1855 W.L. | | †1856 W.L. | |
| 65. | Cross attached to table | | | | †1857 L.W. |
| 66. | Cross on retable | *1908 <i>Sthk.</i> | | *1875 M.D. | †1876 D.M. ⁴ |
| 67. | Cross on screen | †1855 W.L. | | †1856 W.L. | *1857 L.W. |
| 68. | Crucifix on retable | | | †1870 E.P. | |
| 69. | Crucifix on screen (cp. 58) .. | *1901 <i>Lon.</i> , etc. *1909 <i>B. & W.</i> , etc. | | †1876 C.R. | †1877 R.C. |
| 70. | Tabernacle for reserved Sacr. .. | †1900 <i>Lon.</i> | | | |
| 71. | Curtains behind and at ends of table. ⁵ | *1908 <i>Lon.</i> | | | |

¹ An obvious error on the Judge's assumption; probably by inadvertence.

² The Judge, following Durandus, ruled that the altar or table is not an 'ornament' in the sense of the previous section. See further RITUAL § 105.

³ The Bp. vetoed the suit about St. Paul's Reredos, and the courts supported him as having full discretion.

⁴ Condemned because so close as to be apparently attached to the table.

⁵ If not preventing celebrant taking the north end position.

TABLE II. RITUAL SUITS.

The points in dispute in the several cases can be ascertained from Table I, to which the numerals refer. In the cases before the Judicial Committee it was not disclosed whether the Court was or was not unanimous.

1845 F.L. Faulkner v. Litchfield († Robertson's *Eccles. Reports*, p. 184) in *Court of Arches* (Sir H. Jenner Fust: on appeal from Chancellor of Ely). 30, 56.

1855 W.L. Westerton v. Liddell, and Beal v. Liddell: St. Paul's, Knightsbridge, and St. Barnabas', Pimlico, consolidated suits (Moore's *Special Report*) in the *Consistory Court* of London (Dr. Lushington). 30-32, 37, 56, 64, 67.

1856 W.L. Same suit in *Court of Arches* (Sir J. Dodson). Same points.

1857 L.W. Liddell v. Westerton, and Liddell v. Beal (Moore, p. 149) before *Judicial Committee* of the Privy Council (L. Chan. Cranworth, Lord

Wensleydale, Pemberton Leigh, who delivered judgment, Sir J. Patterson, Sir Wm. Maule, Abp. Sumner, Bp. Tait). Same points.

The revival of vestments was largely due to an inference drawn from the interpretation of the OR given in the Judgment with regard to ornaments of the *Church*.

1868 M.M., Mar. 28. Martin v. Mackonochie (i), and Flamank v. Simpson: St. Alban's, Holborn, and Teignmouth, consolidated suits (*Law Rep.*, 2 Adm. and Eccles., pp. 116, 215) in *Court of Arches* (Sir Rob. Phillimore: by letters of request from Bps. of London and Exeter). 4-6, 3, 10, 31.

1868 M.M., Dec. 23. Martin v. Mackonochie (*L.R.*,

- 2 Privy Council Cases, p. 365) before *Jud. Comm.* of P.C.: appeal by promoter on points judged legal (L. Chanc. Cairns, Abp. Thomson, Lords Chelmsford and Westbury, Sir Wm. Erle, Sir Jas. Colville). 5, 31.
- The Respondent was represented by counsel in both courts, but was condemned on all points.
- 1870 S.W. Sumner v. Wix: Swanmore, dio. of Winch. (*L.R.*, 3 Adm. and Eccles., p. 58) in *Court of Arches* (Sir R. Phillimore). 6, 33.
- Defendant appeared by counsel, but lodged no appeal.
- 1870 E.P. Elphinstone v. Purchas: St. Jas. Chapel, Brighton (*L.R.*, 3 Adm. and Eccles., p. 66) in *Court of Arches* (Sir R. Phillimore: by letters of request from the Bp. of Chichester). 1-4, 6, 8-9, 11-25, 31, 33-35, 38-49, 62, 68.
- Defendant did not appear by counsel or defend the case personally. Vestments, mixed chalice, eastward position, and wafer-bread were sanctioned.
- 1871 H.P. Hebbert v. Purchas: new promoter *vicp* Elphinstone deceased (*L.R.*, Pr. Council cases, p. 605) before *Jud. Comm.* (L. Chanc. Hatherley, Abp. Thomson, Bp. Jackson, Lord Chelmsford). 8, 24-25, 42, 44-45, 47.
- Sir R. Phillimore's judgment was reversed on all the points.
- 1873 W.B. White v. Bowron: St. Barnabas', Pimlico (*L.R.*, 4 Adm. and Eccles., p. 207) in the *Consistory Court of London* (Dr. Tristram). 57.
- 1874 M.M. Martin v. Mackonochie (ii): St. Alban's, Holborn (*L.R.*, 4 Adm. and Eccles., p. 279) in *Court of Arches* (Sir R. Phillimore: by letters of request from Bp. of London). 1, 12, 20-21, 24-25, 34, 39, 43-45, 51-53.
- The Judge considered himself bound by 1871 H.P. to condemn, suggesting that any new argument should be addressed to the Privy Council itself. But defendant, who appeared by counsel, and was admonished and suspended for six weeks, did not appeal.
- 1874 B.P. Boyd v. Philpotts: Exeter Cath. (*L.R.*, 4 Adm. and Eccles., p. 297) in *Court of Arches* (Sir R. Phillimore). 58.
- Bp. Philpotts as visitor, sitting with Mr. Justice Keating as assessor, had condemned a sculptured reredos. Sir R. Phillimore reversed this decision, and ruled that the Bp. could not order the removal.
- 1875 P.B. Philpotts v. Boyd (*L.R.*, Pr. Council Cases, p. 435), before *Jud. Comm.* (Lords Hatherley, Penzance, and Selborne, Sir Fitzroy Kelly, Sir Mont. Smith, Sir Rob. Collier). 58.
- The particular reredos was pronounced lawful as decoration; but the jurisdiction of the Bp. was affirmed as against Sir R. Phillimore.
- 1875 M.D. Masters v. Durst: St. Margaret's, King's Lynn, in *Court of Arches* (Sir R. Phillimore). 66.
- 1876 M.D. Durst v. Masters (*L.R.*, 1 Prob. Div., pp. 123, 373), before the *Jud. Comm.* (L. Chanc. Cairns, Lords Hatherley and Penzance, Sir Barnes Peacock, and Sir Mont. Smith). 66.
- 1876 C.R. Clifton v. Ridsdale (*L.R.*, 1 Prob. Div., p. 316) in *Court of Arches* [held to be so in *Ex Parte Dale and Ex Parte Enraght*, 6 Q. Bench Div., p. 376] (Lord Penzance). 1, 5, 8, 12, 24-26, 31, 44-45, 60, 69.
- Defendant appeared by counsel, and was condemned on all points, but appealed to Privy Council in regard to vestments, Eastward position, wafer bread, and crucifix on screen.
- 1877 R. C. Ridsdale v. Clifton (*L.R.*, 2 Prob. Div., p. 276) before *Jud. Comm.* (L. Chanc. Cairns, Lord Selborne, Sir Jas. Colville, Sir Fitzroy Kelly, Sir R. Phillimore, Lord Justice James, Sir M. Smith, Sir R. Collier, Sir Baiol Brett, Sir R. Amphlett); assessors—Abp. Tait, and Bps. Durnford, Hughes, Woodford, and Basil Jones). 24-25, 44-45, 69.
- The Eastward position without concealment of manual acts was sanctioned; the other acts condemned. Three Judges later disclosed the fact of their dissentance.
- (Sturge points out, *Crisis*, p. 34, that "the suits in which five clergymen—Dale, Tooth, Green, Enraght, and Bell-Cox—were committed to prison for contempt, were all *undefended*," that "the offences charged were similar to those in the earlier cases," and that "the later suits have no importance as to the law of Ritual".)
- 1878 B.F. Bradford v. Fry: St. James's, Hatcham (*L.R.*, 4 Prob. Div., p. 93), in *Court of Arches* (Lord Penzance: on appeal from Chanc. of Roch.). 61.
- 1885 *Liv.* St. Agnes, Toxteth, in the *Consistory Court of Liverpool* (Dr. Espin). 61.
- 1887 *Lon.* Re H. Trin. Ch., Stroud-green (*L.R.*, 12 Prob. Div., p. 149) in the *Consistory Court of London* (Dr. Tristram). 59.
- 1890 R.L. Read v. Bp. of Lincoln: St. Peter at Gowt's, Linc. (Roscoe's *Rep.*, 1891, p. 9) in *Abp.'s Court* (Abp. Benson; Assessors—Bps. Temple, Atlay, Thorold, Stubbs, J. Wordsworth, and Sir J. Parker Deane, Vicar-General). 1, 8-9, 20, 22-24, 28, 31.
- This, the Lincoln Judgment, was in favour of two lights at HC, chalice previously mixed, Eastward position throughout HC, Agnus Dei sung by choir, Ablutions.
- 1892 R.L. Read v. Bp. of Lincoln (1892 Appeal Cases) before *Jud. Comm.* (L. Chanc. Halsbury, Lords Hobhouse, Esher, Herschell, Shand and Hannen, Sir Mich. Couch; Assessors—Bps. Durnford, Basil Jones, and Maclagan). 1, 9, 22-23.
- Appeal dismissed, but question of lights ruled out.
- 1897 R.T. Re Robinson, Wright v. Tugwell (*L.R.*, 1897, Chanc. Div. 1 85) in *Court of Appeal* (L.-J. A. L. Smith), 55. [This was a civil, not an eccles., suit.]
- 1899 C.Y. *Lambeth Hearing* before Abps. Temple and Maclagan; on request of several bps. 6, 29.
- The *Opinion* condemned the ceremonial use of incense, and reservation for any purpose.
- 1900 *Lon.* Kensit v. St. Ethelburga, Rector (*L.R.*, 1900, Prob., p. 80) in the *Consistory Court of London* (Dr. Tristram), 70.
- 1907 O.H. Oxford (Bp.) v. Henly (*L.R.* 1907 Prob., p. 88) in *Court of Arches* (Sir L. T. Dibdin), 29.
- 1908 *Sikh.* Wimbleton, Vicar, etc., of St. Mark v. Eden (*L.R.*, 1908 Prob., p. 167) in the *Consistory Court of Southwark* (G. J. Talbot). 66.
- 1909 B. & W. Clevedon, Vicar, etc., of St. John v. others (*L.R.*, 1909, Prob. p. 6) in *Consistory Court of Bath and Wells* (C. E. H. Chadwyck-Healey). 15b.
- See further, ORNAMENTS RUBRIC, and RITUAL v-viii. Cp. *DECH.* on *Ritual Cases*, and *Injunctions*. Special books are Talbot, *Modern Decisions on R.*, 1894; Brodrick and Fremantle's earlier compilation; Brooke's *Six Privy Council Judgments*. The subject is also treated in the general treatises, such as Phillimore's *Eccles. Law*, and most recently in Halsbury's *Laws of Eng.*, under *Eccles. Law*, 1910, ed. Drs. Tristram and P. V. Smith; many historical data of importance are noted with citations and refs. by J. T. Tomlinson in *PBAH* and *CAT.*—A4, r. G. HARFORD.¹

¹ [For editorial qualification, see note at end of ORNAMENTS RUBRIC.]

RITUALE.—The name given by Paul V in 1614 to the book of occasional offices, styled previously *obsequiale, sacerdotale, agenda*, or, as in England, *MANUALE*.—B2.

CHRISTOPHER WORDSWORTH.

ROCHET.—A linen vestment used as a substitute for the alb or the surplice. The R. is a form of the alb, reduced in size, with tight sleeves and shorter in the skirt. Dr. Rock (*Ch. of our Fathers*, old ed., 2 17) describes "the rochette as only a modification of the surplice, as the surplice is of the alb." Modern custom has well nigh restricted the use of the R. to bishops of the Anglican Communion; but the R. as so worn has been much altered, chiefly by the adoption of very full and ample sleeves, which the clerical tailors have frequently detached from the body of the R. and tacked into the armholes of the chimere. This extraordinary device is a decided innovation of modern times. "Lawn sleeves" are the sleeves of the R. Palmer (*Orig. Lit.* 2407) says: "We do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used." Upon this point the picture of Archbp. Cranmer in the Nat. Port. Gal. may with advantage be referred to, also that of his predecessor Archbp. Warham. (See *St. Paul's Eccles. Soc. Trans.* 4 214, 216.)

Before and since the Reformation rochets were worn by clergy other than bishops, by members of the Minor Orders, and by laymen; and they were not infrequently sleeveless. Lyndwode states that the sleeveless R. was at times worn by the priest at baptisms for convenience—"*Rochetum*. Quod differt a superpelliceo, quia superpellicium habet manicas pendulas, sed rochetum est sine manicis, et ordinatur pro clerico ministrato sacerdoti, vel forsan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediatur" (*Provinciale* 3, tit. 27). In 1636 Bishop Hall of Exeter, in his visitation articles, inquired whether the clerk usually wore a surplice or R.; whilst in 1783 at Bledlow there was "a surplice without sleeves for the clerk." Sometimes the R. had wings falling from the shoulders, in place of narrow sleeves. The bishop's R. is the only church vestment specified in the PB (*Ordering of Bishops*), and is in reality merely a part of his outdoor habit, corresponding to the priest's gown. Thus, in the First Prayer Book of Edw. VI, the bishop, when celebrating the Holy Communion, was directed to wear the Eucharistic vestments "beside his rochet." Good illustrations of the three varieties of the R. alluded to above may be found in *Essays on Ceremonial*, Delamore Press, pp. 181-3. For numerous references to the use of the R. in Post-Reformation times, see *Hierurgia Anglic.*, new ed., 1 (see index), 2 309.—R3. V. STALEY.

ROGATION DAYS (*Feria 2, etc., in Rogationibus*), the three fast days before the Ascension festival.—They seem to have their origin in the act of Mamertus, Bishop of Vienne in Gaul, who introduced processions of supplication ("rogations") in consequence of earthquakes and volcanic eruptions in Auvergne, c. 470. They were extended by the first Council of Orléans (511), and introduced into England by the Council of Cloveshoo (747). They are mentioned by the Council of Tours (567, can. 17), and apparently by that of Mainz (813; "three days with litania major"). They were found suitable as

a time of intercession for the fruits of the earth, and were introduced at Rome, apparently for this purpose, by Leo III, c. 800; but Rome had already observed April 25 with the litania major (a supplication for the land), so as to take the place of the heathen festival of Robigalia on that day. The R. Days are found in the *Missale Gothicum*; they are Western only. The Book of Homilies contains two Homilies for the R. Days; the Amer. PB has Proper Lessons and two special Prayers; the Irish PB one special Prayer. (For the R. Procession see *PROCESSIONS*.)—G37. A. J. MACLEAN.

ROGATION SUNDAY.—A name given in the PB (Table of Movable Feasts) to the 5th Sunday aft. Easter, on account of the Monday, Tuesday and Wednesday following being *ROGATION DAYS*.—G37. J. W. TYRER.

ROME, CHURCH OF.—The Church of Rome occupied from the first a conspicuous position in Christendom. Even in St. Paul's time its faith was "spoken of throughout the world." In distant Corinth it used its influence to promote peace, and the Eastern bishop, St. Ignatius, speaks of it as "pre-eminent in charity." It was the Church of the Imperial city and the only Church in the West which claimed Apostolic foundation. It was the natural meeting-place of Christians from all parts of the world and so enabled them to test their agreement in faith with each other and with the Church of the capital. This at least seems to be the meaning of a famous passage in Irenæus (*Contr. Hæres.* iii. 32), which has occasioned endless controversy. It was associated especially with St. Peter, and Tertullian, who, as an African, regarded Rome as the mother church, takes the promise, "On this rock I will build my church," as addressed to Peter personally. True, there is convincing evidence that St. Peter never was bishop of Rome, though we may with good ground believe that he was martyred there.

That however was not the view which prevailed from the 3rd cent. at least throughout the West. St. Cyprian, though he stoutly maintained the equality of bishops, revered "the place" and "chair of Peter." Still, even in the West, the Roman Primacy won its way at first slowly. The Nicene Council (can. 6) acknowledged the authority of the Roman Church, but this authority is neither more nor less than that assigned to Alexandria, and is limited to the *Suburbicariae ecclesiae*, i.e. (probably), to Middle and Southern Italy with the islands of Corsica, Sardinia and Sicily. The Western Council of Sardica in 344 granted bishops a right of appeal from the sentence of their comprovincials to the Roman Church, and this concession is made on ecclesiastical and not on purely civil grounds, for the right of appeal is granted to "honour the memory of St. Peter."

Even in the East the Roman bishops won great prestige. This was due partly to the instinct which with few exceptions guided the Roman bishops aright in the controversies of the 4th and 5th cents. They were not great theologians, but they represented the common sense of the Church, and inherited from pagan Rome an inborn capacity for rule. Leo I may be justly called the first Pope: he claimed to rule the whole Church by divine right, and

he received a great deal of complimentary language from the Fathers of Chalcedon, whom he directed and supported in their almost desperate conflict with the Monophysites. How far however the Eastern Churches were from any serious thought of subjection to Rome is clear from the 28th canon of Chalcedon. There the Primacy of Rome is attributed to political eminence, and a primacy of equal dignity (τῆ ἰσᾶ πρεσβείᾳ) is acknowledged in "New Rome," i.e., Constantinople. In vain the Papal legates protested and Leo refused his consent; the canon was and is the law of the Greek Church. The efforts of Rome to extend its authority ended in the final separation of the Eastern and Western Churches.

In the West the Papal power grew apace. It owed much to the False Decretals which

2. Later Developments.

contained among other things a series of letters bearing the names of Roman bishops from Clement in the 1st cent. to Gregory II in the 8th. Of these letters nearly a hundred were forgeries. They were of Frankish and not of Roman origin, and their direct object was to protect bishops against the secular power and their own Metropolitans. Nevertheless, they conveyed notions of Church history extravagantly erroneous, and the transference of grave charges against bishops from the local to the Roman tribunal enormously increased the Papal power. In many other ways the Western Church tended to become an absolute monarchy under the Pope. No Metropolitan could exercise jurisdiction till he had received the PALLIUM from Rome. If an episcopal appointment was declared invalid, the Pope nominated. So it was with a see left vacant by the translation of its previous occupant. In order that the Pope might make provision for ecclesiastics favoured by him, benefices and afterwards bishoprics were in certain cases reserved to him. Occupants of primatial sees such as that of Canterbury were *legati nati*, i.e., *ex-officio* representatives of the Pope. Still more oppressive was the intrusion of legates *a latere*, who were chosen by the Pope to regulate the affairs of national Churches. Popes like Gregory VII, Innocent III and Boniface VIII asserted their power to depose emperors and kings, and the authority of the State was subjected to that of the Papacy. Practically the deposing power of the Popes was silently abandoned. On the other hand, the spiritual autocracy culminated in the Vatican Council of 1869. It decreed the Pope's infallibility when, as supreme teacher, he defines matters of faith or morals. He is said to have a jurisdiction which is "ordinary and immediate" over pastors and people. In effect this sweeps away the whole episcopal system and reduces bishops to the rank of Papal delegates. The bishops have almost unlimited power in their dioceses, for the rights of parish priests and chapters have been to a great extent annulled, while each bishop is the mere creature of the Pope.

The Pope governs the Church chiefly through the Roman Congregations, fifteen of which were instituted by Sixtus V, and are composed of cardinals and theologians living in Rome. Such are the Congregation of the Council which interprets the decrees of Trent, of Propaganda for the government of countries which are not Roman Catholic, of the Index, of the Inquisition, etc., etc. The chief liturgical books are the *Breviary* for choir offices such as Mattins and Vespers, the *Missal* for the Mass, the *Pontifical* for Orders, Confirmation, etc., the *Rituale* for administration of the Sacraments so far as it is possible by simple priests. No single book answers to our Common Prayer.

A Roman Catholic is bound not only by the decrees of general councils but also by many Papal decisions, e.g., against the Jansenists, and he stands face to face in the Breviary and Missal with devotions to the physical heart of our Lord, to the holy house borne through the air from Nazareth to Loretto, to the Virgin as "our life," "our hope," "the refuge of sinners," as also with the Jesuit casuistry, which rules every confessional, etc., etc. There is a vast practical system which demands his respect, and rightly so on RC. principles. The *Raccolta* or Collection of indulgenced prayers, or such books as St. Liguori's *Glories of Mary*, convey a good idea of popular devotion.

In 1534 the Church of England cut itself loose from Rome. This was not a sudden step. In

3. Anglican Position.

Saxon times St. Dunstan refused to obey a Papal sentence. William I forbade the publication of Papal letters unless approved by him. No legate could enter England without the King's leave. The Statute of Provisors (1351 and 1390) protected the rights of the English patrons and clergy; the Statute of PRÆMUNIRE (1393) outlawed persons who brought in Papal bulls prejudicial to the King's regality. These are but the most notable instances out of many. The Papal remnant in England was ruled by an arch-priest and then by a vicar apostolic, with authority over all England. From the time of James II there were four vicars apostolic with assigned districts. In 1850 a hierarchy was established, but the priests still retained the status of mere "missionaries," so that there are no parish priests. There is one Metropolitan¹ with fifteen suffragans. The RC. Church in England was replenished by the Irish immigration, especially from about 1840 and onwards. The expulsion of the religious orders from Germany and France in later years has added to the number of the clergy. Chiefly on this account the priests in Great Britain number 4,240, whereas in 1885 they did not exceed 2,198. There are 1,310 churches or chapels. There is no religious census in England, but, from the returns of the registrar of marriages, it seems that the increase of Roman Catholics scarcely keeps pace with the increase of the population.

—AT.

W. E. ADDIS.

ROMISH DOCTRINE (*Doctrina Romanensium*). The 22nd Art. repudiates "the Romish

¹ But the bp. of Liverpool is now (1912) abp.]

doctrine concerning purgatory, pardons" (*i.e.*, indulgences), "worshipping and adoration as well of images as of relics, and also invocation of saints," as "a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to the word of God." In its original form this Art. condemned "the doctrine of school authors (*scholasticorum*)," the change of language being made in 1563. What is meant by "Romish"? The word occurs nowhere else in our formularies, and its meaning has been much disputed. The following are the chief points to note.

(1) The Art. is not aimed directly at the definitions of Trent. The Art., as it stands, was drawn up in Jan. and Feb. of 1563, whereas the subjects mentioned in the Art. were not discussed at Trent till Dec. of that same year. One exception however should be made. As early as Sept., 1562, the Council had approved the custom followed "in some masses," where the priest, though he offers the sacrifice to God, still implores "the patronage of the saints."

(2) The word *Romanensis* is used by Hutten and Luther to describe an extreme section of the Latin Church. On the other hand, Calvin (*Instit.* iv. 2, 3, 4, and *passim*) employs it as equivalent to our term Roman Catholic. Jewel applies it to the Pope, and Cranmer to the official doctrine of the Roman Church on transubstantiation. The change of meaning was quite natural. After the reformers had been driven out from their former communion and national churches arose, those who remained under Papal rule became obviously and thoroughly Roman.

(3) The teaching formulated at Trent on the subjects which the Art. enumerates was just what the schoolmen had already taught. The Art. condemns the Tridentine doctrine by anticipation. The Art. does not condemn current practice, which the Council itself admits to have been defective, but "doctrine." Now the Council affirmed the doctrine of the Middle Ages which was familiar to everybody, and hence in Sess. xxv there was scarcely the faintest show of difference or dispute.

(4) As regards invocation of saints in particular, nothing is gained by distinguishing between merely asking the saints to pray for us and begging from them gifts such as God alone can grant. A Romanist is not free to find fault with either practice. In the Breviary, which every Roman Catholic in Holy Orders is bound to recite, the blessed Virgin is invoked as "our life, our sweetness, and our hope," the Roman Church begs her "to have mercy on sinners," to "protect us from the enemy and receive us at the hour of death." Anything which can justify such petitions will also serve to excuse the popular devotions of the Middle Ages.

(See *Invocation of Saints and the Twentieth Art.*, by Dr. Wordsworth, Bishop of Salisbury, 1908; also *Invocation of Saints*, by Darwell Stone, 1909.)—U4. W. E. ADDIS.

RUBRICS.—Rubrics are the official instructions in the PB concerning the performance of Divine Service, and are so called because in the printed editions of the English Missals and Brevs. they were inserted in red type to

distinguish them from the text of the Office. In early mediæval times the ordering of the details of Divine Service under certain restrictions was left to the discretion of the bishop of the diocese. In the Salisbury Diocese the *Tractatus* of Bishop Richard Poore was his official explanation of the rules for use in the church in Salisbury according to the institution of St. Osmund. Generally, these rules were to be found in three books that were in constant use in the Church of England, the *Ordinale*, the *Consuetudinary* and the *Pica*. The *Ordinale* contained the R. of the Missal and the Brev., giving the opening words of all that was to be said at each service. The *Consuetudinary* described who were to say the Service and the manner in which they were to do it, while the *Pica* was a perpetual Calendar describing what was to be done when, through the varying date of Easter, OCCURRENCES of Festivals called for some special adjustment. In the 15th cent. Clement Maydeston's *Directorium Sacerdotum* was generally in use throughout the province of Canterbury. It was much fuller than the *Ordinale*, and the general character of its instruction was largely adopted by the Reformers in the PB of 1549. When printed Service-Books came into use, then a return was made to the shorter directions of the *Ordinale*. Our earliest printed Service-Book which contains the R. in sections bef. the Offices is a Sarum Brev. of 1501. From that date onwards we find the R. more and more incorporated into the Offices after the manner adopted in 1549 in the English PB.

All the R. of the PB rest on the authority of the two houses of Convocation of Canterbury and York of the year 1661, sanctioned and confirmed by the Act of Uniformity of the following year; and the Sealed Books contain all at present included in our present PB except the Accession Service and the 39 Articles, which latter appendix forms indeed no part of any Office of the Church. (It appears as early as 1680 in smaller type at the end of the PB.) The authority for the Accession Service rests on the Act of Uniformity of Queen Elizabeth (26 sec., 1 Eliz., cap. 2), the changes rendered necessary from time to time being authorised by the Archbishop of Canterbury through the Home Secretary at a Privy Council summoned for this purpose. The alteration in the rubric as to the announcement of Banns of Marriage depends on the Marriage Acts (26 Geo. II, c. 33, and 4 Geo. IV, c. 76), which allowed banns to be published at an Evening Service when there was no Morning Service, and custom has transferred the instruction that they should then be published after the Second Lesson of the Evening Service to that place in the Morning Service.

1. Pre-Reformation Rubrics.

2. Rubrics of the PB.

The R. of the PB fall into four distinct classes, of which three follow the three earlier classes of information found in the

3. Classes of *Ordinale*, *Consuetudinary* and the *Rubrics*.

Pica, while the fourth has a character of its own and is distinctive of the 16th cent. It goes beyond any question of the Service and the manner in which it is to be performed. The people of England are members of the English Church, and the clergy now receive instructions concerning their duty outside the Church. The curate is to instruct and examine the children of the parish; he is to bring them forward for Confirmation; on sufficient notice he is to visit the sick at their homes; he is to admonish the people that they do not unnecessarily defer the Bap. of their children; the HC is not to be administered to open and notorious evil livers; the Burial Office is not to be used for those who die unbaptised or have laid violent hands upon themselves. This class of R. also recognises that explanations of ceremonies may be necessary. The question of kneeling at the Euch. is clearly defined, the meaning of the cross as used in the Bap. Service is explained, and the certainty of the salvation of the baptised who die in their infancy is assured. Time, however, has rendered obsolete some of the R. of this latter class. In the 16th cent. the officiating minister was the curate, the priest, or the bishop. The insertion of the title *Minister* aft. the Hampton Court Conference was an allowance to the scruples of the Puritans, not the sanction of the ministry of a deacon. The deacons are once mentioned with the churchwardens in connection with the distribution of the Communion Alms, and perhaps are included among the clerks as distinct from the officiating minister. The demand in the first rubric of the Communion Office for the names of the would-be communicants has by the increase of the population and the altered social conditions become almost obsolete. The power of the bishop to sanction one instead of two services in small parishes is undoubtedly lawful, though unrecognised by the R. of the PB. As far therefore as the R. in this class represent the social and religious conditions of the 16th cent., they have become or are becoming tacitly altered, and the only authority for the alteration is the general recognition of the changed conditions of life.

When the English PB took the place of the mediæval Latin Offices, the men who had said those Offices in Latin then began to say that which was practically the same Office in English. Much therefore was left to tradition.

4. The Interpretation of Rubrics.

The Office was to be in the accustomed place; the Chancels were to remain as they were in time past; the Communion Service was to be said where the Lit. was accustomed to be said; while the direction that the ornaments of the church and minister were to be as they were in the second year of Edward VI implies a knowledge of that which had been specified in the

First PB of Edward VI. At the end of the First PB of Edward VI there are certain notes concerning the decent ministration of things which for three years made it clear as to the ornaments of the minister. These notes disappeared in 1552, and were partly abrogated by the Act of Uniformity of that year and partly re-enacted by the Act 1 Eliz. Tradition and custom have always been recognised by the Church, and generally the R., while they are of supreme authority as far as they definitely establish a ceremony, cannot and never could be regarded as forbidding that about which they are silent. [See further, *USAGE* and *RITUAL*, the full text of the R. being printed under §§ 14-53, with the variants of the authorised eds.]—R.

T. SCOTT HOLMES.

RURAL DEAN.—A deputy of the Bp., called at first *Archpresbyter*, succeeded to some functions of the older *Chorepiscopus* in a country district. His general designation was changed to *Decanus*, from a military or monastic derivation, and the district which he supervised was called *Decania*. The office was most fully developed in France under the full title "*Decanus ruralis*" (Council of Treves, 948). It was introduced into England after the Norman Conquest; and in the 12th cent. is prominent in Ch. organisation. A seal of office was confirmed to RDs. in the *Legatine Constitutions* of Otho, 1327, but the R. Deanery was then made a subdivision of the archdeacon's sphere of jurisdiction. The RD. had visitatorial and corrective functions over clergy and laity that were varying and ill-defined. He was styled "*Dean of Christianity*" as presiding over the decanal chapter which acted as a rural "*Court of Christianity*," dealing with cases of morality and eccles. law in subordination to the Court Christian of the Bp. The "*Clergy Submission Act*," 25 H. 8, practically abolished any real authority of the RD., though the office remained and lingered on with occasional efforts for its revival through the 17th and 18th cents. Abp. Cranmer's *Reformatio Legum* proposed that each deanery should have a "*Rural Archpresbyter*" appointed yearly by the Bp. In the Conv. of 1562 time did not allow the discussion of a drafted resolution that the Bp. should choose as RDs. learned and judicious men, recommended by the Archdeacon; while the Upper House of Conv., 1710, desired to allow the clergy to recommend their own RDs. through the Archdeacon to the Bp. for approval, to remain in office three years. In 1833 the Abp. of Canterbury drew up instructions for the RDs. in his diocese, and since that date the office has been happily restored in all dioceses of the Ang. Communion as a most valuable and effective part of Ch. organisation. Custom now regulates the mode of election. In most dioceses the election is solely by the Bp.; in others by the archdeacon or by the clergy themselves, subject to the Bp.'s approval. While deriving their appointment exclusively from the Diocesan,

the RDs. are according to Canon Law "ministri tam archidiaconi quam episcopi," and subsidiary to the Archdeacon. There is no fixed rule for the duration of office. It is held generally at the will of the Bp. for a term of three or five years and is renewable. The mediæval method of institution was simple oral nomination and transmission of the decanal seal. Now a formal commission, specifying the area of oversight, is usually issued by the Bp. The main duties of the RD. are to report to the Bp. or Archdeacon all such matters as they ought to know; annually in the presence of the churchwardens to inspect the churches, churchyards, cemeteries, registers, and glebe houses in the deanery; to notify to the Bp. the avoidance of any living, and see that the churchwardens properly provide for the Ch. services during the vacancy; to hold annually or oftener, and (in the absence of the Archdeacon) preside over, chapters of the clergy. The office of the RD. is legally recognised in many Acts of Parliament. [Cp. Watson in *DECH*].—A3. E. R. MASSEY.

RURIDECANAL CHAPTERS AND CONFERENCES.—1. Mediæval chapters were held monthly for ordinary business, quarterly for more important matters. The members were the parochial incumbents or their curates as proxies and the Rural Dean as president. The publication of new provincial canons was announced, presentments were made, and inquiries instituted as to the conduct of the clergy and their flocks. The chapter as the Court of Christianity had authority in considering revenues of the Ch., tithe disputes, wills, etc., as well as in matters of morality and Ch. order, with power of inflicting penance and excommunication. Gradually most of this jurisdiction passed into the hands of archdeacons, chancellors, and other officials. After the Reformation individual bps., like Bp. Ward of Salisbury, attempted to continue these chapters. The modern activity of the Ch. has once more placed them in its regular organisation; and, though the chapter no longer acts judicially, it affords the clergy the means of meeting for brotherly counsel and for the advancement of new efforts for the good of the Diocese and Ch. at large. The Rural Dean is empowered to summon the beneficed and licensed clergy to meet in chapter annually, quarterly, and at other times, to discuss subjects commended by the Bp. or Archdeacon, or, failing such commendation, matters that seem to him to require consideration.

2. The recent institution of Mixed Ruridecanal Conferences of Clergy and Laity followed that of Diocesan Conferences. These latter were started by Bp. Selwyn of Lichfield after the model of his organisation of the Ch. in New Zealand. The constitution of the Ruridecanal Conference has been usually formulated by the Diocesan Conference with the sanction of the Bp. The scheme of the Oxford diocese may be taken as a type. The Rural Dean is president and

convener. *Ex officio* members are the beneficed and licensed clergy in the deanery, the churchwardens and sidesmen, being communicants, licensed lay readers, and members of the Diocesan Conference resident in the deanery. Lay representatives, being male communicants, are elected, proportionate to the population, from each parish by "qualified persons" resident in the parish. ("Qualified persons" are laymen of full age, and females who have a Vestry vote and "have the status of a communicant.") The Ruridecanal Conference meets annually or oftener; it discusses subjects drawn up by the Rural Dean, who is sometimes assisted by an elected committee, and passes resolutions. One important function of the Ruridecanal Conference is to elect a fixed number, proportionate to the size of the deanery, to serve on the Diocesan Conference. The clergy elect from their own body; and the elected parochial representatives (only) elect communicant laymen resident in the deanery. It is thus part of a graduated system whereby laymen take their share in Ch. affairs.—A2. E. R. MASSEY.

SABBATARIANS.—The controversy concerning the observance of Sunday was occasioned largely by the publication in 1595 of Dr. Bound's book on the Sabbath, in which he maintained that the obligation to sanctify one day in seven was moral and perpetual and not confined to the Mosaic dispensation. This view was strongly upheld by the Puritans, and the stricter Sabbatarians were even accused of saying that "to throw a bowl on the Lord's Day was as great a sin as to kill a man." The more moderate party urged that Sunday ought to be spent to God's glory in religious worship and all but innocent recreations should be forborne. The anti-Sabbatarians affirmed that the observance of Sunday depended on ecclesiastical and not divine authority, and therefore apart from the hours of public service all lawful sports and pastimes were permissible and even desirable. The issue of a book of special Sunday sports by James I and Charles I in 1618 and 1633, and the command to the clergy to publish it from their pulpits, caused great offence to the Puritans and led to the deprivation of several of their clergy who refused obedience to it.

See Fuller's *Ch. Hist.* 1 143, 375 (1837 ed.); Collier's *Ecc. Hist.* 2 644; Neal, *Hist. of Puritans* 1 452 f. (1822 ed.).—A1. C. SYDNEY CARTER.

SABBATH.—See WEEK, THE CHRISTIAN, § 1; SUNDAY, § 2.

SACRAMENT.

1. ANGLICAN DEFINITION.
2. HISTORY OF TERM.
3. NUMBER.
4. EXTRA-BIBLICAL PARALLELS.
5. OT. PARALLELS.
6. CHRISTIAN SACRAMENTS.
7. IN THE CATECHISM.
8. PB. LANGUAGE.
9. LANGUAGE OF FATHERS AND REFORMERS.
10. THEIR "NECESSITY."

The PB contains: (i) a doctrine of Sacraments in the Catechism and in the 25th of the