

return to the Lord's Table; (d) aft. the *Sursum Corda*—then shall the Priest turn to the Lord's Table; (e) bef. the Pr. of Humble Access—... the Priest, kneeling down at the Lord's Table; (f) bef. the Pr. of Consecration—when the Priest, standing 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; (g) aft. the Communion of the People—when all have communicated, the Minister shall return to the Lord's Table.

All these indicate a position of the Officiant which was certainly not toward the people, and on this ground they were objected to by the Puritans. At the Savoy Conference, when the Rubrics of the Communion Service were under discussion, the Presbyterian Divines suggested that "the minister turning himself to the people is most convenient throughout the whole ministration," as he was directed to do at the Absolution. The bishops disagreed with this, and answered that "When he speaks to them, as in Lessons, Absol. and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all" (both Minister and People) "turn another way as the ancient Church ever did" (Cardwell, *Conf.*, pp. 320, 353—quoted in Lincoln Judgment). This lays down the principle that in the *Godward* part of the Service, as we may call it, when the Priest is presenting the prs. and offerings of the people, and pleading with and for them the Sacrifice of the Death of Christ, he should stand, as it were, at the head of those for whom he ministers, turning with them towards the Altar whereat he is making the Memorial of Christ's Death. Thus Solomon stood or knelt bef. the altar of the Lord in offering his Pr. at the Dedication of the Temple; and afterwards arose, apparently turning to the people to bless them (1 Kings 8 22, 54, 55). [For the Priest's position with regard to the Holy Table, see arts. EAST, TURNING TO; EASTWARD POSITION; POSITION AND POSTURE OF MINISTER AND PEOPLE.]—R2.

E. HOBSON.

**UNCONSECRATED BUILDINGS AND GROUND.**—An incumbent may perform divine service in any consecrated building within his benefice, but not elsewhere in the parish without the bishop's licence. If so authorised, he may (18-9 Vict., c. 86<sup>1</sup>) conduct a "congregation or assembly for religious worship" anywhere in the parish. In unconsecrated buildings the services may be read by any layman. In a consecrated building there seems to be no law against a layman reading Morning and Evening Prayer and the Litany in the absence of an ordained minister, or officiating at services additional to those required by law. The bp. cannot compel an incumbent to perform the Burial Service on unconsecrated ground, even when it is the entrance to a vault in consecrated ground.—A4.

R. J. WHITWELL.

<sup>1</sup> Before this Act it was against ecclesiastical law to preach in an unconsecrated place.

## UNCTION.

### I. THE RITE OF UNCTION.

The present art. is confined to U. of the sick (for other kinds, see BAPTISMAL OFFICES, § 23

#### 1. The Rite of Unction.

cp. RITUAL, § 39, 16, n. 3; CHRISM: CORONATION), but deals incidentally with healing ministries. The question of U. is one of practical urgency. The Peculiar People and others are fatally neglecting the sick in reliance on Jas. 5 14. On the other hand, the use of Extreme Unction operates as a sentence of death upon average people.<sup>1</sup>

In the passage cited we have to do with the most soberly practical writer in the NT, Jas. 5 14. St. James was a Jewish Christian who kept up his Jewish traditions more fully than most of his fellow-believers. He would then be well aware that it was the practice amongst the Jews, as Dr. Schechter has shown, to call for the holiest Rabbis and ask them to go to a sick neighbour's house and pray over him. Moreover, the use of oil for medicinal purposes was not only common in antiquity and recommended in all the ancient medical treatises, but was well known and frequently practised amongst the Jews, which was natural enough, Palestine being the land of the olive. Instances are familiar in the NT, as in the treatment of the injured traveller by the good Samaritan (Lk. 10 34, where Harnack refutes Wellhausen's assertion, that no physician would prescribe a mixture of oil and wine, by an apt quotation from Hippocrates), and in the Mission of the Twelve who "anointed with oil them that were sick" (Mk. 6 13). Again the verb used for *anoint* is ἀλείφειν, which, as Trench points out (and Grimm-Thayer endorses his view), is the word for mundane and profane use, as for festal purposes, healing, or embalming, χρίειν being reserved for sacred or mystical use. The presumption is that the prescription of oil here is not for sacramental efficacy or with a merely symbolic reference, but that it is mentioned as a household remedy of well-nigh universal application and sure to be at hand.

Why then call for the Elders of the Ch. and say nothing of the physician? Probably, because the physician likely to be available would be a mixture of medical practitioner and sorcerer, more of a medicine man than a physician, and likely to rely more upon charms and incantations of a heathenish or superstitious sort than upon sound remedies or wholesome treatment.

So a reasonable interpretation of the reference to the element of oil finds in it a mention of the use of means. Pray and work.

Moreover, this view is more or less borne out by the restriction of the use of oil in the earlier cents. of the Christian Ch. to

**2. Ch. Usage.** bodily healing and not to sacramental effect upon the soul. Knowing points out that at first laymen and women could bless the oil, and that, even when

<sup>1</sup> A Roman priest claimed that he had been the means of saving an immense number of lives simply by refusing Extreme U. The sick people would say to him, "Oh, then you don't think I am going to die," and they would get well.

priests and bps. blessed it, all could apply it; that in the 10th cent. the administration began to be restricted to the priest, this naturally suggesting that it bore more on the soul's than the body's state; and that it is not till the 12th cent. that we find the term Extreme U., or the practice of restricting it to those on the edge of death.

In the First PB of Edw. VI anointing is permitted, if the sick person desire it, and the prayer includes prominently a petition for bodily healing, though the symbolic inference is also admitted (see RITUAL, N<sup>5</sup>, n. 1). No formula for benediction of the oil was preserved, as the Romanists complained in 1551. (Further, see Puller, *The Anointing of the Sick*, SPCK, 1904, and the *Report of Com. of Lamb. Conf. of 1908*, p. 137, V.) A growing body of opinion is in favour of the authoritative, though permissive, revival of the rite. But many still fear the risk of superstition.

Two further points emerge clearly enough.

(1) St. James categorically asserts that "the prayer of faith shall save the sick."

**3. Value of Prayer.**

I will assume that the words mean what they seem to mean, and that

they do not, as RC. commentators make them out, refer to spiritual salvation, but to bodily healing. Neither may the absence of expressed qualification be pressed.

What is clear is that St. James teaches that a primary and normal element in the treatment of the sick with a view to their healing was believing prayer under the authority of the ministry of the Ch. The faith naturally would include that of the sick person and his family, for *they* are to "call for the Elders of the Church."

(2) The connection of sin with sickness and of healing with forgiveness is brought out in the following verses, Jas. 5 15, 16, on

**4. Sickness and Sin.**

mutual confession and its relation to healing and forgiveness. The

idea is as clear as can be. Health and bodily harmony are not to be expected while there is indulged unconfessed and unforgiven sin. Body and soul are intimately interdependent. Moreover the influence of prayer is cumulative. A circle of praying people has more power than an individual. Mutual confidence and sincerity, entire openness towards God and one another, will be powerful factors in augmenting the efficacy of prayer.

**II. THE HEALING MINISTRY OF THE CHURCH.**

Every one of the Gospels contains ample evidence that, in the tradition reproduced by them, healing miracles were frequent and prominent elements in the saving ministry of our Lord.

**5. Gifts of Healing.**

The proof given by Hobart, and lately sifted and endorsed by Harnack, that St. Luke was a physician, lends an added evidential weight to his testimony. These cures also, unless we are to throw over the narratives altogether, at least included cases of serious organic disease, and are represented as being instantaneous.

Similar instances are narrated also in Acts, some occurring in the sections in which St. Luke was an actor and an eye-witness. Again, St. Paul testifies to "gifts of healings" as familiar marks of the mighty working of the Spirit (1 Cor. 12 28).

In the early Ch. there is still no lack of evidence that a healing ministry of the Ch. was a great reality. The supplementer of St. Mark records the instruction of the Risen Christ, "they shall lay hands on the sick and they shall recover," without betraying any consciousness that the experience of his day had falsified the direction.

Harnack, in his *Expansion of Christianity*, has devoted a considerable section to this department of the Ch.'s work, considered as one of the causes of its victory, and especially to the conflict with the demons. From Justin Martyr and Irenæus to Athanasius and Augustine these claims continue to be made.

In after ages the belief in Divine healing in answer to prayer retreated more into the background. The secularising of the Ch., the abuses arising from the order of exorcists, the rise of theories of sickness as Divine discipline—these with other causes tended to the obscuring of the subject.

Individuals, however, like Francis of Assisi, Luther, George Fox, and John Wesley, from time to time are recorded to have shown an exceptional control over conditions of ill-health, and in connection with revivals of religion recoveries of health have been not infrequently found. So, too, in the backwaters of religion, where superstition held sway, a continuous stream of marvels has been flowing on, Lourdes being only a striking recent instance.

And now within the last half cent. the whole subject has been thrust into new importance by the extraordinary developments of Faith Healing, Mind Cure, and Christian Science, mostly in America, but also in this country and elsewhere. These need to be judged by principles.

**III. PRINCIPLES OF HEALING.**

For a long time among the more thoughtful and independent members of the medical profession the close connection of mind and body has been seen to have many consequences in the treatment of disease. Dr. Radcliffe, after whom the Oxford Infirmary was named, is an instance of such men at the beginning of the 18th century.

**6. Helping "Nature."**

At the root of all healing it is now agreed that we must place what, after being accepted from the ancients, was ridiculed for a time, and is now reinstated as the prime *vera causa* of cures, the *vis medicatrix naturae*, the healing power resident in the very nature of living tissue. Symptoms of disease are now admitted to be the marks of the reaction of the system against some entering evil.

In the next place comes the regulation of a patient's condition apart from express remedies, so that this internal healing power may work best. Rest, quiet, sleep, warmth, simplicity of diet are common in such regulations.

In the third place come positive means of all kinds. They may be material, as in the prescription of drugs, or they may be mental, as the cheery encouraging manner and speech of a wise doctor, but their action is the same. They stimulate some healthful bodily reaction.

The phenomena of hypnotism show what can be done by working upon what is called the sub-conscious region of the mind. But the effects of direct suggestion are almost as remarkable. And the fact that Christian Science and kindred systems have such an extraordinary vogue proves that they must meet some need. There must be something in them which effects cures. But the lamentable instances of failure to cure prove equally clearly that their claims are extravagant and their sweeping assertions false, while an examination of their supposed metaphysical basis finds it honeycombed with contradictions and absurdities.

In part, the success of these systems may be attributed to the simple regimen which they prescribe. In part, it must be set down to the release afforded from the annoyance of medicine-administering and treatment, together with the freeing of the mind from fear and worries. But, at least in part, the effect of Christian Science and Mind Cure must be ascribed to their lofty spiritual teaching, with its realisation of the unseen, and the prominence which it gives to the empire of spirit. Devotees, especially women, who by temperament are commonly indifferent to logic, and who comprise the immense majority both of the patients and practitioners, swallow undigested the crude metaphysics offered to them, but *feed* upon the old truths, newly applied and regarded as alive and effective, which are mixed up with the errors.

It is to be noticed that the cures are not only of nervous functional disorders, but of organic disease. But it is shrewdly pointed out by a well-informed American writer, Dr. Buckley, in the *Century*, 1887, that Christian Science is more successful than Faith Healing, because the latter must act instantaneously or not at all, while the former is a gradual process, and so leaves room for the steady working of the *vis medicatrix naturae*, which is only hindered by the reaction of disappointment where an instantaneous cure is expected but not experienced.

The way then seems open to the Christian Ch. to take up systematically and with an open mind this work of healing, in full alliance with the best medical skill and the most approved psychological teaching. Such efforts are now beginning to be made both in America and England. But the movement is generally considered to be too much in the experimental stage for any endorsement by authority of particular methods.

Cp. *Medicine and the Ch.*, 1910; *Religion and Medicine*, 1908; *Dearmer, Body and Soul*, 1909; *The Faith and Works of Christian Science*, 1909; *The Christian Science of Life*, 1912.—N.

G. HARFORD.

**UNIFORMITY, ACTS OF.**—See ACTS OF UNIFORMITY.

**UNIGENITUS, BULL OF.**—In 1694 Quesnel, a learned and devoted priest, published a NT in French with "Moral Reflections." In 1713, 101 propositions from this book were condemned by Clement XI. Most of these propositions are concerned with the Augustinian doctrine of grace and free-will, but some are of more general interest, e.g., the bull condemns Quesnel's statement that all Christians should read the Bible. Cardinal Noailles, Archbishop of Paris, long refused to accept the "Constitution"; so did fourteen other bishops, as well as the universities of Paris, Rheims and

Nantes. These "Appellants" referred the questions in dispute to the Pope "better informed," or to a General Council.—A1.

W. E. ADDIS.

**UNION OF BENEFICES.**—Outside the Metropolis Bs. can be united only under the provisions of the Pluralities Acts (1 & 2 Vict., c. 106, amended by 4 & 5 Vict., c. 39, s. 23; 13 & 14 Vict., c. 98; and 34 & 35 Vict., c. 90).

The Bs. proposed to be united must be in the same parish or contiguous to each other, and their aggregate population must not exceed 1,500. Proceedings are initiated by the Bp. of the Diocese and carried to completion by the Abp. of the province, with the consent of the patron or patrons of the Bs. affected, the final sanctioning authority being an Order of the Crown in Council ratifying the Abp.'s Scheme.

The Order for union may contain directions for regulating the course and succession in which the patrons, if there be more than one, shall present or nominate to the United B., and for determining the diocese in which the United B. shall be, if the separate Bs. are not in the same diocese. If the United Bs. are not all held by the same incumbent, upon the voidance of any one of them the patron of the vacant B. is bound to present the incumbent of the other or one of the other Bs., and the union takes effect so soon as all the separate Bs. are held by one and the same incumbent.

The Scheme of Union may declare one of the churches (if there be more than one) to be the parish church, and the Bp. has power to direct subsequently the use to be made of any other church; but there is no power to sell any church or the site thereof.

Contiguous Bs. in London (*i.e.*, the Metropolis or Metropolitan District) can also be united under the Union of Benefices Act, 1860 (23 & 24 Vict., c. 142, slightly amended by 61 & 62 Vict., c. 23), without regard to the aggregate population of the Bs. to be united. The initiation of a scheme of union under this Act rests with the Bp., by whom a Commission of Inquiry is issued addressed to five persons consisting of three beneficed clergymen (two nominated by the Bp. and one by the Dean and Chapter of St. Paul's, or, if in the City of Westminster, by the Dean and Chapter of Westminster) and two lay churchmen nominated by the Corporation of London (or, if not in the City of London, by the vestries of the parishes affected respectively). If these Inquiry Commissioners deem a union expedient they also recommend the terms of union. The Bp. then causes proposals to be prepared based upon those terms. The proposals are sent to the Eccles. Commissioners, but first they require the consent of the patrons of the Bs. affected and of the vestries of the respective parishes. It is then for the Eccles. Commissioners to prepare a scheme for submission to H.M. in Council for effecting the union.

Provision may be made for (*inter alia*): (a) the diversion of unnecessarily large revenues or endowments to making provision for other Bs. within the Metropolis or in the vicinity thereof; (b) the exchange of patronage with a view to facilitating unions; (c) the removal of a ch. or parsonage house

and the sale of the site and materials and ground annexed thereto (provided that the erection of another ch. or parsonage in the Metropolis or the vicinity thereof forms part of the scheme).

To the sale of the site of a ch., it is necessary to obtain the consents of the Abp., the Bp., the Archdeacon and the Home Secretary; the churchyard cannot be sold under this Act.—*Ta. R. W. FOWELL.*

**UNITED PARISH.**—After a union of benefices, the Ps. of which the united benefice consists become united for eccles. purposes only, and continue distinct as to all secular rates, taxes, charges, duties and privileges. In the case of benefices within the Metropolis, if there is only one church within the UP., such ch. becomes the ch. of the UP., but, if more than one, the Scheme of Union determines which ch. shall be the ch. of the UP. The parishioners of the Ps. united continue to elect churchwardens for each P., and the churchwardens so elected are together the churchwardens of the UP.; and the Vestries of the UP. together form one joint Vestry for eccles. purposes (23 & 24 Vict., c. 142, s. 18 & 20).

In the case of benefices outside the Metropolis, if there are more chs. than one within the limits of the UP., the Bp. of the Diocese may decree that one ch. shall be the P. ch. of the united benefice. The persons residing within the limits of the UP. have then the same rights and privileges, and are subject to the same obligations in relation to such ch., as if that ch. had always existed as their P. ch. (34 & 35 Vict., c. 90).—*A7. R. W. FOWELL.*

**UNITY** is one of the "notes" of the CHURCH (see § 4). So far as it involves visible U., it is obviously lacking in our day. In the PB, however, where it is four times prayed for (Pr. "all conditions"; Coll. St. Simon and St. Jude; Pr. Ch. Militant; Pr. for U. in Access.), it is in each case asked in dependence upon a prior need, TRUTH. See further, REUNION, and, for internal U., CHRISTIAN RELIGION, § 22.—*K2<sup>6</sup>. G. HARFORD.*

**UNLEAVENED BREAD.**—(1) Did our Lord celebrate His Last Supper at the normal canonical time for the Paschal meal

1. **The Original Use.** according to Jewish tradition? or, (2) Did He anticipate the canonical time, and celebrate His Passover the evening before? <sup>1</sup> These questions have arisen from a presumed difficulty in harmonising statements in St. John's Gospel with those in the Synoptics as to the order of events during the last days of Holy Week. The controversy which these questions have raised is of ancient date, and it is not probable that it will be ever finally settled; we have no concern with it here, except so far as it has affected the practice of the Church, and this has happened in the following way. In the first case (1), our Lord must certainly have consecrated UB. when instituting the Euch. In the second case (2), He would probably have used Leavened Bread. Naturally, it has been thought important that the Church should follow our Lord's example in this matter. We have no certain indication as to the practice of the Church in apostolic times, but, if 1 Cor. 5, 7, 8

<sup>1</sup> Consult Edersheim, *Life and Times of Jesus the Messiah* 59. And in any standard commentary on the Gospels will be found a discussion of the apparent discrepancy between the Synoptists and St. John as to the exact day of the Last Supper.

has a Euch. reference, it would undoubtedly point to the use of UB. Oriental canonists would answer question (2) in the affirmative, and hence the Eastern Churches, as a rule, consecrate Leavened Bread. It seems doubtful whether UB. were exclusively used in the Western Church from the first; but it is certain that by the 8th or 9th cents. the use of UB. *only* was universal in the West.

Our own Rubric on the nature of the Euch. Bread is ambiguous; its form is permissive and not prescriptive; it allows something ("it shall suffice") but does not enjoin it; it permits an exception to what had been up to the framing of the Rubric the traditional rule, and that rule had been the use of UB. The permission to use ordinary bread does not abolish the lawfulness of the previous custom, but modifies its binding character. This was the opinion of Abp. Temple expressed in a letter written in 1898,<sup>1</sup> notwithstanding the fact that in 1871 the Privy Council had decided against the lawfulness of using Unleavened Bread.

[For a summary of the arguments maintaining that ordinary bread is *prescribed*, see RITUAL, H<sup>o</sup> n. ||.]—*H2. T. I. BALL.*

**USAGE.**—The English Church in 1549 explained her position in reference to the changes in her Service-books that were then being made, that the wilful and contemptuous breaking of a common order and discipline is no small offence before God.

It was recognised that many were addicted to their old customs and that others would innovate all things. In explaining therefore the reason why some ceremonies were retained and others rejected, it was stated that, when the old may well be used, then men cannot reasonably reprove the old only for their age without bewraying of their own folly. If they declare themselves studious of unity and concord, then they will reverence ceremonies that are edifying for their antiquity. The English Church was not a new religious body, but a continuation under new conditions of the same corporate religious life that had prevailed for centuries in the land. So throughout the PB it is at once evident that the customs that had prevailed were still largely to be observed. The rubrics would need to have been much fuller and more explicit, had it been otherwise. The MP and EP were to be said in the accustomed place, and the chancels to remain, as they had done in times past. On the first day of Lent, the Lit. being ended according to the accustomed manner, the Communion Office was to be used, and a portion of it said where they were accustomed to say the Lit. In the Churchofing of Women the women were to come to the church at the usual time, and kneel down in some convenient place as had been accustomed, and

<sup>1</sup> See *Hierurgia Anglicana*, new edition, 2 142.

they were to make afterwards their accustomed offerings. Parishioners were yearly at Easter to reckon with the Rector, Vicar or Curate, and pay to them all ecclesiastical duties accustomedly due.

It is thus clear that U. and custom were intended to regulate much of the ceremonial of the Church, U. which at that time was recognised as well known and therefore quite unnecessary to specify definitely.

It is probable that some penitential Office or Lit., together with the Brev. Office of Prime or Tierce, was wont to be recited publicly by the curate bef. he celebrated the parish Mass on Sunday mornings. So it was that after his visitation of the province of York in 1571-2 Abp. Grindal ordered that Mattins on Sunday was to be followed immediately and without any break by the Lit. and the HC, and this U. of the Church once more defined by the order of the Abp. was recognised and lawfully authorised by Convocation and Parliament, when in 1662, after the Savoy Conference, the Lit. was ordered to be said on Sundays "after Morning Prayer." Abp. Grindal's order was certainly not the enactment of a new ceremony, but merely a definition of Usage.

In order that U. may become legal, it must have a definite origin and an observance time out of mind; but it is doubtful whether it could ever be regarded as such in reference to the Ceremonies of the Church in face of a definite rubric authorised by the Church and by Parliament. On the other hand, it is questionable whether a rubric which has fallen into desuetude, such as that expressly enjoining that the names of would-be communicants are to be signified to the curate some time the day before, could be again generally enforced, even though the authority is so express and undoubted. Yet the neglect of the daily offices and of the observance of saints' days in the 18th cent. and in the early part of the 19th cent. has not prevailed to authorise their non-observance, and the improvement of the U. may in time make other rubrics now ignored become once more observed according to their original purpose. [See further, RITUAL §§ 78-80, 102, 104.]—R.

T. SCOTT HOLMES.

USE.—I. SARUM USE. In the interval between Abps. Lanfranc and Anselm Wm. Rufus sanctioned charters for establishment of three cathedral chapters, by (1) T. of Bayeux,

Abp. of York in Northumbria, (2) Remigius of Fécamp, Bp. of Lincoln in Mercia, whose see had been previously at Dorchester, and (3) Osmund of Seez, Bp. of Old Sarum in Wessex. These three, who had been attached to the Conqueror, were together among the royal counsellors in this joint policy, and they witnessed one another's charters.

It is noteworthy that nearly 450 years later Cranmer mentions (Pref. to First PB) that "heretofore there hath been great diversitie in saying and synging in churches within this realme: some following Salsbury use . . . some the

use . . . of Yorke, and some of Lincolne" (others "Herford," i.e., "Hereford," or "Bangor").

The Use of a cathedral church deals with three principal parts of cathedral life. (a) The constitution to settle and define the relations of Bishop, Dean, Officers, Canons, Vicars, etc. St. Osmund had taken over the new see of (Old) Sarum from Herman who at Ramsbury had had no Canons. Osmund granted a charter of endowment, and also in 1091, the year before the cathedral at Old Sarum was consecrated, imported the main features of his model chapter from Bayeux. (b) Ritual, or words and order of services. As these at first were contained in *Sacramentaries*, *Mass-books*, *Gospel-books*, *Legenda*, etc., with little or no provision in the nature of rubrics, there were required further—(c) Ceremonial directions as to the manner of performing the service. In St. Osmund's time some of the *Ordines Romani* may have been found generally sufficient. Later mediæval tradition, however, ascribed to him the composition of a fuller *Ordinale* for local use, in accordance with the liberal policy ascribed to St. Gregory.

The "illustrious and most famous of the churches of the West," the Cathedral of Salisbury, owed its reputation (1) to the constitution with

### 2. Importance of the Church of Sarum.

which St. Osmund endowed it, (2) to the liturgical genius of its second founder Ric. Poore (dean, 1198-1215, at Old Sarum; and, after two years at Chichester, Bp. of Sarum), in whose time it was transferred to the new city. The traditions of his *Ordinale* were kept up by such experts as successor J. de Middleton (c. 1279), who furnished certified answers on perplexing points of ceremonial, and precentor Welewyk, who (c. 1342) framed an *Ordinale* which, with that of "Edmund," came to be cited as authoritative in distant East Anglia. The Bishops of Salisbury from the 13th cent. to the present day have taken official rank as precentors, chanters, or rulers of the choir, in the episcopal chapter of the province of Canterbury, when the primate performs a solemn celebration. In days gone by, when St. Osmund's successors visited Rome, they enjoyed the dignity and title of the Pope's master of the ceremonies in his chapel.

From about 1150 the Sar. constitution or customs were introduced at Glasgow. In 1212 Moray followed

### 3. Spread of the Sarum Use.

suit, and in Bp. R. Poore's time the Bishops of St. David's and Dunkeld and Abp. of Dublin adopted St. Osmund's model as "explained" in Poore's custom-book. In 1220 the Dean of Sar. began to inquire whether churches and chapels in his jurisdiction had an *Ordinale*, and the new cathedral at Salisbury was hardly ready for use when a college in Winton diocese (Merewell) was singing service "after Sarebury." Within three years of the first opening of Salisbury Lady Chapel Pope Greg. IX had ascertained that already more than half the Church of England was copying Osmund's institutions. About 1290 the dean complained that the Gradual at Ruscomb and the Manual at Sandhurst Chapels were "*non de usu Sarum*." Several dioceses maintained their independence, absolutely, or in some particulars, from the growing influence of Sar. use. In 1376 the parishioners of St. Giles, Cripplegate, applied to the Pope for leave to replace their worn-out books of diocesan use by those of Sarum. In 1415 the use of St. Paul's was discontinued by

authority in London. A few years later the Sarum *Ordinale* was enjoined as a guide for Lichfield choir.

When influential personages introduced Sar. use within the dioceses of Canterbury and Winchester, carried it with them to their private chapels beyond the seas, and when Wykehamists and Etonians familiarised thereto were scattered over all parts of England, in the 15th cent., it followed naturally that, after the art of printing was invented, the call for books of this use was louder than the demand for any other. Those who were responsible for the printed books of Sar. use adopted the prudent and liberal policy of catering in them for the most pressing local requirements of other dioceses: Ely, Lichfield, Lincoln, London, and Norwich in the matter of SYNODAL feasts, and for weekly COMMEMORATIONS in the case of the first-named. In March, 1542, Abp. Cranmer in the Convocation of Canterbury prescribed the Sar. Brev. for the clergy of the Southern province. The effect of this would be to discontinue the printing of the Hereford Brev. and to forbid recitation of the Divine Office from the old editions or such MSS. as survived, while the decree would leave the Hereford Missals and could not interfere with any of the books of York use.

About a year later Cranmer was trying his hand at a reformed Latin Brev., and the printing of the Lit. and suffrages in English in 1544 was followed by Compline sung in English in the Chapel Royal on Easter Monday, 1547, and by the Communion Book a twelvemonth later, till the 1st Act of Uniformity, Jan. 22, 1549, established one use for the whole Church of England, and on Christmas Day the bishops were required to call in the old books of "Sarum, Lincoln, York or any other private use." After the accession of Q. Mary, Sar. and York books were reprinted, and those uses were revived until the 3rd Act of Uniformity, April 28, 1559, prescribed the use of the Book of Common Prayer on or before June 24 following.

Dr. J. W. Legg, in his introduction to the *Westminster Mass-Book* (HBS) of c. 1370, has traced the Missals of the Sar. type in MS. as far back as that of the Rawlinson collection (*Liturg. c. 1*) in the Bodleian Library at Oxford, which was written for the monastic church of St. Albans, c. 1095-1105, by one of the younger contemporaries of St. Osmund, and those of Paul, Abbot of St. Albans, who (c. 1080) had been furnished with Missals and other service-books by Lanfranc himself, as has been recorded by the monk William of Malmesbury. This historian, while usually uncomplimentary towards secular clergy, spoke in high terms of the Canons of Salisbury and of their great bishop, who worked in the *scriptorium*, writing, illuminating and binding volumes with his own hand. It is remarkable that the principal Mass-books in which Dr. Legg has detected Sar. peculiarities are those of the Benedictine churches of Abingdon, Westminster, Norwich and Tewkesbury. In the absence of direct testimony it is difficult to ascribe the common origin of the rite (where it diverges from the Gregorian) to a date subsequent to Anselm, and we rather incline to find in it the hand of his predecessor Lanfranc using his influence to commend the result of the labours of St. Osmund. The monasteries usually adopted the use of the diocese in which they were situated, and application had to be made to the Pope for exemption from

this rule, even for a time and under such special circumstances as long familiarity with some other use or the ownership of other books. Such indults were granted by Clement VI in 1344, by Boniface IX in 1391-98, and others. Abingdon itself was in the old diocese of Salisbury; St. Albans indeed belonged to Lincoln; Tewkesbury was in the diocese of Worcester, which, with that of Norwich (which would perhaps prefer to be independent of its neighbour Lincoln, as Westminster from London), adopted what was virtually the Sar. use, and their monasteries conformed so far as the altar service of the Mass is concerned. For the daily and nightly office of divine service the religious orders were bound to use the Psalter and Brev. of their order.

Thus the Sar. Missal, as we know it in the printed editions c. 1486-1557, may be considered to have had for its exemplar a MS. copy which had taken form after the delayed canonisation of St. Osmund in 1456-7.

That the calendar of the earliest editions (*incunabula*) does not name St. Anthony (Jan. 17), the translation of St. Frideswide (Feb. 11),

#### 7. Historical and other Data.

of St. Erkenwald (Apr. 30—a London synodal feast, 1386), or of St. Nicholas (May 9), or of St. Chad (Sunday before Ascension), is simply natural, seeing that they were not kept by any service in the Salisbury Missal, nor with the exception of St. Erkenwald was provision made for their observance even in the Brev. of this use. The earliest printed Sar. calendars, however, place the feasts of the Transfiguration and the Most Holy Name in their proper position in August, but the latter, though it had received papal sanction in 1457, and had been commended by Bp. Halam as early as 1411, did not get promoted out of the appendix of votive masses in the Missal until after 1494. The rubrics contain a few indulgences and some references to circumstances of an historical nature. The latest is of the time of K. Edward III, when Pope Urban V (c. 1362-70) granted 100 days' pardon to the faithful hearing the mass of Corpus Christi festival. This rubric, however, does not occur in the earliest printed editions. The earliest of such privileged devotions in the Missal (viz., three Prayers of the Passion) occurs at the end of the book, just before the *Kyries*, in ed. 1498, and is of interest as being ascribed to Innocent III, contemporary with R. Poore's tenure of the deanery at Old Sarum. The mass of the Five Wounds ("*Humiliavit*") is ascribed to St. Boniface (presumably the VIIIth Pope of that name, 1294-1303), and a constitution ("*Debitum*") on second marriages to John XXII; and his emissary in 1321, J. Haystede, is named. To the same Pope is ascribed the grant of 300 days' indulgence in connection with the Gospel of the Passion according to St. John ("*Apprehendit*"). The name of another of the Popes at Avignon, Clement VI, is associated with the mass "*Recordare*" for use in time of general mortality. He consecrated the river Rhone into which corpses were cast in the fatal year 1348 when Petrarch's Laura, among two-thirds of the population, perished of the Black Death. The cultus of SS. Erasmus, Raphael, Gabriel, and some others, became fairly general about the middle of the 15th cent., and was introduced by way of supplementary offices appended to the later MSS. and earlier editions.

About 1223, while the new cathedral church was in building, Bp. Poore issued a constitution requiring all priests in his diocese to procure the Canon of the Mass corrected according to the custom of Sarum. Though the earliest Sarum Missal (*Rylands*, late *Ld. Crawford*, which Dr. Legg has undertaken to edit) is believed to be not much earlier than 1264, there is a *Graduale*

of the earlier part of the 13th cent. now made accessible in facsimile by the Plainsong and Mediæval Music Society, but the Ordinary in this MS. is defective. Dr. Legg in his *Tracts on the Mass* gives texts of c. 1264 and 1320, showing simpler rubrics than those of the *incunabula* and the 15th cent. MSS., which, as he points out, were brought into harmony with the ceremonial recognised by W. de Pagula (c. 1330) and J. de Burgo (c. 1385) in *Oculus Sacerdotis* and *Pupilla Oculi*. Some passages in the rubric of the printed *Missale* (e.g., cols. 586-9) may be recognised as imported from the *Sarum Consuetudinary* (pp. 21-2, 68).

When we turn to the rubrics of the printed *Sarum Brev.* (1475-1557) we find that they are largely drawn from the *Sarum "Customary"*

**9. Peculiarities of the Sarum Use.** of the 14th cent. (c. 1330-1390), and, to a smaller extent, from the "*Consuetudinary*" of the 13th cent. (c. 1210-

1270). A touch of local colour may be noticed in the reference to processions after evensong to the altar of St. Martin, and others which were in Salisbury Cathedral (see indexes to *Brev. Sar.*, fasc. i and iii; *Frere's Use of Sarum*, i; Wordsworth's *Salisbury Processions*). The *index festivitatum* in *Brev. Sarum*, iii, pp. (xxix)-xxxvii, may help to show differences in the *Sanciorale*, etc., of the principal English uses. Many points of variation between York and Sarum Antiphons, *Capitula*, Hymns, Responds and Versicles are shown in their indexes, *ib.*, iii, pp. lxii-cxvi—also the Sequences, in the same vol., pp. xcii-cxix (introductory pages). The Lectionaries and the Collect-books of the respective uses still require investigation. Dr. Legg has pointed out the most characteristic peculiarities in the Dedication Office Ps., the Grail (especially its last versicles) particularly in the Epiphany season and Eastertide, the Tracts and Colls. for Easter Even, the Lessons, Tracts and Colls. on Whitsun Eve, and the Secrets and Post-commons of the Mass, particularly in the Advent Ember days, the 3rd and subsequent Sundays in Lent, the "still days" of Holy Week, Tu. and Fri. in Easter week, Low Sunday, 4th Sun. aft. Easter, Sun. aft. Ascension Day, Whitsun Eve, Monday, Tuesday, etc., 1st, 3rd, and 5th Sundays aft. Trinity, and the Ember days in September (*Westminster Mass Book 3* 142-147); and the services of Palm Sunday, Easter Even and Candlemas (*ib.*, pp. 1426-34).

The CANON of the Mass (14th cent.) appears to have been practically identical in all English uses, and thus formed a bond of union throughout the country as well as for the Western Church in general. Its rubrics differed in various places, there having been practically none in the Sacramentaries which introduced the rite into this country. Only the private devotions of the celebrant developed to some extent in various places. The Prs. at the vesting of the priest and those said during the singing of *Gloria in excelsis* are noticeable in the use of Westminster.

**II. USES OTHER THAN SARUM.** Lyndwode the canonist, who had been preb. of Salisbury and

**10. General Principle with regard to "Uses."** Hereford and archdeacon in the dioceses of Sar. and Lincoln, laid down as a general principle of Canon Law, in 1433, that the Use of the Metropolitan Church (e.g.,

Canterbury or York) is to be followed throughout the entire province; but he added that the Use of Sar. had been so long, and so properly, in vogue, that it had a prescription of long-continued and reasonable authority, and he pointed out that it might be fairly maintained

that almost the entire province of Canterbury followed it, and that Abp. Chichele in 1416 had virtually prescribed or recognised that use as authoritative in a constitution after the battle of Agincourt. Papal briefs and indulgts, however, from the latter part of the 13th cent., if not earlier, testify to the existence of a doctrine generally received in England after the country became completely Christian and the church and nation co-extensive, that the unit of the *ius liturgicum* was the diocese rather than the province; and this principle was to some extent respected for the Roman Communion in the case of Brevs., when, in 1568, the bull *Quod a nobis*, abolishing Card. QUIGNON'S BREVIARY, secured for the time the continuance of those local uses which could already prove a prescription of two centuries.

In theory, and not infrequently in practice, an English diocesan bishop took counsel with

his *senatus*, the clergy of his cathedral centre (who were, originally,

**11. Power of the Bishop.** the mission-priests of Christianity for the diocese, and, in Norman times, the clergy of his city), and he promulgated in chapter such directions as he determined to make with regard to rites or ceremonies. The records of the diocese of Exeter under J. de Grandisson (A.D. 1337, 1339, 1366), T. de Brantingham (1391), and Hugh Oldham (1505), show us the bp. reducing to writing the previously unwritten customs of his cathedral in an *Ordinale*, securing the approval of his chapter, prescribing it for the use of the college which he founds at Ottery; also prescribing a *Legenda* to his cathedral church. *Ordinale* and *Legenda* in this case were both drawn largely from those of Salisbury. A successor, later in the cent., desires the dean and chapter to adopt the Sar. *Ordinale*. After some delay, and evident reluctance on the part of dean Ralph Tregrisson, they accept it with the condition that they keep their local *non-Sarum* saints' day services, and on the understanding that the archbishop, W. Courtney, concurs in their disuse of the old *Ordinale* which he had approved, and to which they are at present bound by oath. A year later (Dec., 1392) the dean directed the vicars to say the prs. for the King and for peace in Ember weeks, vigils and ordinary days, "as they are done in other cathedral churches of the province of Canterbury regulated by Sarum use" (*Chapter Acts*). What had been accepted by the chapter soon came to be required by Ordinaries in their visitations of "peculiars" or of parish churches. Only here and there stalwarts like Clement Maydestone, who had left Winchester College to "enter religion" at Isleworth, and who became a Brigittine nuns' deacon (though in priests' orders) at Syon convent, were found to protest that only the rubrics of "general" import concerned even those clerks who were bound to follow Sar. use, but that the *Ordinale* contained various rules of a purely "ceremonial" character which were applicable to the cathedral body of Salisbury in particular on

account of its statutes and local circumstances (*Defensorium Directorii*, c. 1440).

The secular cathedral and diocese and the province of York were of course independent alike of Canterbury and of Salisbury. Applying the tests mentioned above (§ 9), Dr. Legg has proved that the rite of the York Missal belonged to a distinct class or family from that of Sar. (which stands practically alone), and that the northern province had a rite closely akin to that of the Gregorian Sacramentary which was introduced in early times at St. Augustine's, Canterbury, and by Leofric at Crediton and Exeter, and of which traces appeared even at Sherborne monastery in the diocese of Sar. in the 15th cent., as well as at Whitby, and which prevailed among the Dominicans (from 1254; ed. 1504), the Cistercians (ed. 1617), and at the Charterhouse (ed. 1541), and in such Norman dioceses as Bayeux, Rouen, and Coutances. All these may be assigned to the "Gregorian" or *non-Sarum* group (*Westminster Missal* 3148). York maintained its own Brev. printed in 1493, 1507, 1517, 1526, 1533, its *Pye* in 1509, its *Manuale* in 1509 and c. 1530, its Processional in 1530, and its Psalter and Hymnal in 1503 and other years, and Hymnal in 1517, as well as *Horaæ*, or *Prymer* for the laity, in 1517 and 1538, besides its Missal in 1509 and 1533. The Antiphoner also can be traced in MS. These books were retained until the policy of imposing one book "according to the use of the Church of England" was established in 1549. The York Brev., Processional and *Horaæ* were reprinted in the reign of Q. Mary, but a York Missal of her reign does not seem to be extant. The weekly COMMEMORATIONS at York were those of S. William, SS. Peter and Paul, and Our Lady ("de domina").

At *Durham* the cathedral was served (except for a period ended in 1083) by Benedictine monks, who had a Mass-book of Gregorian type

### 13. Use at Durham.

akin to that of York, along with their own ceremonial and the monastic Breviary. It is remarkable that when Bp. Antony de Bek, a Lincolnshire baron, gave statutes to the collegiate churches of Chester-le-street in 1286 and St. Andrew's, Bishop Auckland, in 1292, he ordered the *modum psallendi* of York or Salisbury. When one of his successors, T. Longley, in 1428, gave new statutes to Bishop Auckland, he repeated the direction more explicitly, that all masses and canonical hours were to be performed in their choir "with note according to the use of York or Sarum"; only ordering that Mattins should be said in the morning instead of at midnight.

It may be mentioned here that in 1504 a Psalter was printed which appended York hymns to those which belonged to Sar. use.

The old diocese of *Lincoln*, extending from the Humber to the Thames and containing eight archdeaconries, was the largest in England.

### 14. Lincoln Use.

Before Remigius removed the bishop's stool from Dorchester, near Oxford, on its south border, the Mercian and Mid-Anglian diocese had been in extent comparable to that of one of the missionary bishops of more recent times. It had included ten counties: viz., Herts, Lincoln, Northampton, Rutland, Leicester, Hunts, Beds, Bucks, Oxon, and (till 1109) Cambs. Its northern part owed its conversion to Paulinus, and attempts were made by his successors, in 1092 and 1175, to include Lincoln in the northern province. The spirit of independence which resented such claims may be sufficient to account in part for the maintenance of a use of Lincoln distinct from that of York. The existence of such a use is attested by its mention in the Pref. to the PB in Jan., 1549, and by the order

of K. Edw. VI on Dec. 25th, that "all antiphoners missales . . . and ordinalles after the uses of Sarum, Lincoln, York, or any other private use" should be brought in by clergy and churchwardens. In 1542 the Convocation of Canterbury decided that the use of the Sar. Brev. should be incumbent on clergy of the southern province. Of a MS. missal (15th cent.) claiming explicitly in its rubric to be *secundum usum Lincoln* (*Bodl. Tanner*, iv. f. 133; MS. 9824) only three leaves are preserved. This solitary fragment is sufficiently unlike the Sar. Mass-book to be interesting. Dr. Legg finds that the (Advent) Mass lessons do not correspond entirely with those of any English use which he has seen. There is no evidence that any book of Lincoln use was ever printed. We read of a MS. Antiphoner of Lincoln use having been adapted to Sar. usage for Louth Church some time before 1486. A similar, or in part a reverse, process may have been gone through in the case of an extant MS. Missal (*Brit. Mus. Add. 11,414*) made up of quires written at various times in the 15th cent. It has a *Sar. Temporale*, and what may be a calendar and *Sanctorale* adapted for use in some church within the Lincoln diocese. A Brev. (c. 1380) now at Stonyhurst, which, except for its containing the office for the Translation of St. Hugh, is of Sar. use, was formerly in use at Ashridge, Bucks, within the old diocese of Lincoln; and in 1390 the rector of Mareham le Fen, near Revesby, bequeathed to his clerk a "Missal of the new use of Sar. in case he wishes to be a priest." In 1391 Boniface IX gave an indulgence to the Augustinian abbot and convent of Notley in Lincoln diocese to follow Sar. use as other Augustinian convents did. At Lammass, 1556, Bp. White gave notice to his chapter to conform to Salisbury Cathedral use by Easter, 1557. Lincoln Cathedral enjoyed its own liberties before 1212, and had its own *Ordinale* before 1230. In 1265 the traditional customs of divine service and other local precedents were reduced to writing. About 1192, when the choir was consecrated, St. Hugh gave an order as to the entire Psalter and the Lit. being shared among the Canons and the Bishop in a daily recitation. The two weekly commemorations at Lincoln Minster were those of St. Hugh and the BV. Mary.

At *Lichfield* the Sar. *Ordinale* was prescribed for psalmody on double feasts in the episcopate of W. Heyworth (1420-47).

### 15. Uses at Lichfield and Norwich.

As regards the Eastern counties, we find that the Sar. Brev. was in use in *Norwich* about 1325. We trace it also in the College of Stoke by Clare in Suffolk, and in the Mass-book among the Franciscan nuns of St. Clare at Brusyard in 1354 (*Lincoln, and other Cathedral Statutes*, ed. Camb., 1897, 3 840, 844).

In the case of the Church in Wales, we learn from the Pref. to the PB of 1549 that there were some in the country who followed "the use of

### 16. Bangor Use.

*Bangor*." There is no evidence that any service-book of that use was printed. Maskell included in his *Anc. Liturgy*, in 1844, 1846 and 1882, on the assumption that it was of Bangor, the Ordinary and Canon from a Mass-book written about 1400 and (at least in 1554) in use in Oswestry Church, Salop, in the diocese of St. Asaph, but in the 12th cent. in Lichfield. We find, however, that in Maskell's MS. the rubric of the Mass is often more nearly in verbal accord with the Sar. *Consuetudinary* than what we may call the vulgate rubric of the Sar. Missal itself. There is indication of the services of St. Asaph chapter being brought into some conformity with other cathedrals in 1297. In S. Wales, St. David's cathedral in 1223, and St. Mary's College there in 1372, were evidently more or



less under Sar. influence. Considering that the hagiology of Wales (indicated by the dedications of churches) differed so widely from that of England, it could hardly be otherwise than that Bangor in the N.W. should find the Salisbury *Sanctorale* unsatisfactory, and we may well believe that part of the Principality clung with Celtic tenacity to their distinctive use. But we must reluctantly confess that we have hitherto found no trace of this use; though we cannot believe that Cranmer had in view nothing more distinctive than the Pontifical of Bp. Anian. Bangor Cathedral itself lay desolate for nearly a complete cent. after the fury of Owen Glendower in 1402, and went through troublous times, later as well as earlier, so that we can hardly be surprised if all traces of Bangor use have disappeared. It was mentioned by Cranmer as if distinct from that of Hereford and those of York, Sarum and Lincoln.

Although the *Hereford Missal* was printed at least once, in 1502, and some copies of the edition on

**17. Hereford Use.** vellum, and the Hereford Brev. followed, under the patronage of Lady Margaret Beaufort, in 1505, the whole edition of each came perilously near extermination. The Missal has, however, happily been reprinted under the late Dr. Henderson's editorship (1874), and two volumes of the Brev. have been produced for the *HBS* by W. H. Frere and L. E. G. Brown (1903, 1910), in each case with some reference to MS. sources, and also, reaching as far back as 1290, in the case of the Antiphoner, or "noted" Breviary. There are extant, of Hereford use, two 14th cent. Missals (*Univ. Coll. Oxon.* and *Rev. E. S. Dewick*), a *Graduale* (*B. Mus. Harl.* 3965), and *Ordinale* (*Harl.* 2983). Dr. Henderson, writing to a correspondent from Carlisle in 1892, mentioned that he had found in the hands of a Hereford family, after he had issued his reprint, a MS. Missal showing what this use had been at an earlier time. In the case of the Brev. likewise, the book of 1505 shows the *usus modernus*, while the MS. noted Brev. belonging to the Dean and Chapter was written before J. Trillek, Bp. of Hereford 1344-61, made additions and alterations. For the Missal "the secular use of Hereford cannot well be definitely placed" in either the "Sarum" or the "Gregorian" group (Legg, *Westm. Missal* 3 148). On the whole it appears to have approached more nearly to the Gregorian rite, though in some details it shows Sar. peculiarities, and there was some slight tendency in its later recension to approximate more closely to Sarum. As an instance of local colour we note the mention of the altar of St. Denys in the Maundy Thursday rubric of the Hereford Missal (p. 90). It also retains in its rubric for Good Friday (p. 91) the direction for the *stealthy* removal of two linen cloths *in modum furantis*. Though this ceremonial act is noted elsewhere, as at Rheims, the peculiar phrase "*in modum furantis*" is evidently a survival from "Alcuin," or the *Ordo Romanus* which supplied long rubrics to Leofric's Sacramentary (p. 261 b). In 1413 Pope John XXIII gave an indulgence to Ric. Kingston, who had been archdeacon of Hereford till recently, to continue to follow that use for the remainder of his life, and excused him from the obligation to conform to any other, notwithstanding that he was dean of Windsor in the diocese of Salisbury. The three weekly commemorations of Hereford use were of St. Cuthbert, St. Thomas, and the BVM.

That *St. Paul's, London*, should hold aloof from the influence of Salisbury is not surprising. It was perhaps partly due to the fact that the **18. St. Paul's Use.** Metropolitan himself had a monastic chapter at Canterbury, and that he therefore could not in the first instance lead the way with a cathedral use of his own thoroughly

adapted in all points to be a copy for other secular cathedrals and with a Psalter and Brev. which might in due natural course serve as a model for parochial clergy, that no provincial or even diocesan use of Canterbury was formed before the middle of the 16th century. One instance (1121) is on record when the forwardness of a bishop of Old Sarum among his comprouncials on an occasion of national interest called for a rebuff from the Primate (William of Malmesbury, *Gest. Pont.* 1 132). Bp. Roger was required to disrobe, and to make way for his brother of Winton to bless the royal marriage. On the other hand, just 100 years later, while the new cathedral church in Salisbury itself was in an early stage of building, Ric. Poore had to defend his prerogative of precedence in the college of bishops against the apparent encroachment on the dignity of his see on the part of a bishop of Rochester, Benedict, who had been precentor of St. Paul's as well as Head Justice for the home counties.

There can be no question that the labours of St. Osmund and Ric. Poore himself supplied a felt want in England, Ireland, Scotland and Wales; but yet, if Londoners even more than Yorkshiremen or those of Lincoln and Hereford were somewhat jealous for the maintenance of their local and particular customs in religious service, it was only natural and just. The Londoners' bishop ranks next to the Primate of all England within his own southern province and officiates as Dean of the college of com-provincial bishops suffragan to Canterbury. Documents now made accessible in three of the vols. of the Camden Soc., especially the records of Visitations of Churches belonging to St. Paul's Cathedral in 1249-52 and 1297, prove abundantly the existence of service-books such as Antiphoners, *Ordinalia*, Brevs. and Missals *de usu London ecclesie* in the latter half of the 13th century. Notice was at the same time taken by the visitor of a few altar books which were found to be "of monastic use," "of no use," or "not of the use of London Church," and one Brev. "which in part has no music neither the *ordo* of London nor of Salisbury." Apart, however, from Cathedral Statutes, Dr. W. Sparrow Simpson's unwearied investigations produce no written remains of the use of London prior to 1414, with one interesting exception, and that has been preserved only in an 18th cent. transcript by W. Cole. This consists of offices (canonical hours and Mass) for two (weekly) commemorations, viz. of St. Erkenwald and SS. Peter and Paul, which, doubtless with the usual *plenum servitium* of the B. Virgin, were intended to supply the three commemorations for the cathedral and other churches of the diocese of London. To these, which according to Cole were before him in a MS. written in the latter half of the 15th cent., T. Bateman, or Batemanson, a chantry priest of the time of Philip and Mary, had added in the 16th cent. a set of six *benedictiones ad lectionem*, and a collection of 18 Colls. in honour of saints, not one of which occurs in the Roman Missal Calendar of 1474. The names of SS. Ethelbert (Feb. 24), Mellitus (Apr. 24), Helena (Aug. 18), Ethelburga (Oct. 11), are noticeable as distinctive of London. In 1344 Clement VI authorised the Master and chaplains of St. Laurence Poulteney to use their books of Salisbury use, although their diocese was London. In 1376 Gregory XI directed the Abp. of Canterbury to examine and decide upon the petition of the parishioners of St. Giles Cripplegate to replace old office books of St. Paul's use with books of Sar., which were then used almost everywhere in the province, notwithstanding the dean's zeal for London use. In 1397 Boniface IX authorised the convent of Austin canons of St. Antony, London, to celebrate

divine service according to Sar. use until they had obtained books of their own order. In the next year he gave an indulg. to Ric. Ludelowe, a Cluniac monk and papal chaplain, to continue his practice of saying canonical hours after Sar. use, provided that he conformed to the custom of St. Saviour's, Bermondsey, when present in that monastery. In 1390 the curious old custom of Barking monastery, Essex (founded by St. Erkenwald), was confirmed, by which they had a threefold use: the hours of St. Benet, the Roman *Psalterium*, and St. Paul's Missal. In 1414 Bp. Clifford, with consent of the chapter, decreed that from 1st Dec. the divine offices should be celebrated at St. Paul's in conformity with the use of Sarum. Accordingly, as Dr. Sparrow Simpson tells us, the early 15th cent. London Missal (*B. Mus. Harl. 2787*), written for Malden, has purely Sar. rubrics. The canons of St. Paul's, however, still observed local customs and ceremonies in the time of Clement Maydestone. Earlier and later London MSS. are mentioned in Dr. Legg's list (*Westm. Missal*, iii, pp. vii, xii, xiv).—B2.

CHRISTOPHER WORDSWORTH.

**VEIL (EUCCHARISTIC).**—Four Euch. Vs. are in use. There is first the large V. of coloured silk used for covering the vessels when placed on the altar, and remaining over them until the alms have been presented (*vide* Rubric before the Pr. for the Church Militant). Then two small linen Vs. embroidered with a cross or crosses, for covering the paten and chalice containing bread and wine. And finally a large and very thin transparent cambric V. also finely embroidered, for covering both chalice and paten containing the remains of the consecrated Elements until the time of ablution. There is no definite authority in the PB except for the last of these, but the custom comes from Pre-Reformation times and is in every sense a decent and proper one [cp. CORPORAS; PALL (iii); and RITUAL § 105, || c. 3-7].—R3. F. L. H. MILLARD.

**VENI, CREATOR SPIRITUS.**—There are two translations of this famous Latin Hymn in the Ordinal. Both of these occur in the Form of Ordering of Priests; Bp. Cosin's, with a reference to the other, in the Form of Ordaining or Consecrating of an Abp. or Bp. These are the only metrical hymns which occur in the PB. The rubric which precedes them orders that the Bp. is to begin to sing or say the Hymn, *the Priests, and others that are present, answering by verses*. The first of the two translations, "Come, Holy Ghost, our souls inspire," is the work of Bp. John Cosin and occurs in his *Collection of Private Devotions* (1627). It was inserted in the PB of 1662 as an alternative to the older version. This latter, "Come, Holy Ghost, eternal God," seems to have been based upon a translation in *Abp. Parker's Psalter*, which in its turn was simply a more even rendering of an anonymous translation dating from the Ordinal of 1550 and printed in the PB of 1552; it received a third revision for the PB of 1662. The Latin words date from the 9th cent., but their author is not known. They are certainly not the work of Charlemagne, or of St. Ambrose, or of Gregory the Great, to each of whom they have been ascribed. Present criticism is inclined to favour the authorship of Rabanus Maurus, Abp. of Mainz (776-856). *Veni Creator* took the place of the Terce Hymn in many Brevs.,

and was in the 11th cent. adopted for use in the Ordination Services. Its original text is as follows:

1. Veni Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quae tu creasti pectora :
2. Qui Paraclitus diceris,  
Donum Dei altissimi,  
Fons vivus, ignis, caritas,  
Et spiritalis unctio.
3. Tu septiformis munere,  
Dextrae Dei tu digitus,  
Tu rite promisso Patris  
Sermonem ditas guttura.
4. Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.
5. Hostem repellas longius,  
Pacemque dones protinus ;  
Ductore sic te praevio  
Vitemus omne noxium.
6. Per te sciamus, da, Patrem,  
Noscamus atque Filium,  
Te utriusque Spiritum  
Credamus omni tempore.

(For further information, see Julian's *Dict. of Hymnology*, s.v.)—Q2. MAURICE F. BELL.

**VENIAL SIN.**—The expression V. Sin does not occur in the PB, but is implied in the phrase "deadly sin" (Lit.). V. sins are the daily failings of good Christians, which, though needing forgiveness, are not—by God's mercy—grave and wilful enough to remove the soul from grace. The distinction is a real one, but needs to be carefully used; as habitual *venial* sin may easily become *deadly*.—pd. A. R. WHITHAM.

**VENITE.**—The first word, in Latin, of Ps 95 which has been, from the time of St. Benedict (515), if not earlier, sung as an introduction to the psalmody at Mattins. It received the name of the *Invitatory Ps.*, and hence the antiphon used with it came to be called the INVITATORY. In the PB the V. is replaced by another Cant. on Easter Day (ANTHEM), and the rubric directs that on the 19th day of the month "it is not to be read here, but in the ordinary course of the Pss." As this in reality makes no difference—the 95th being the first Ps. for that morning—it seems probable that the rubric, when written, contemplated the singing of a metrical hymn between V. and the other Pss., as had been done at Mattins in the Latin service.—D2.

A. M. Y. BAYLAY.

**VERGER** (Lat. *virgarius*).—An official, so called from his duty to carry a verge or wand (Lat. *virga*), which may be of wood, or a silver mace. At Lincoln we find that from the 14th to the 16th cents. there were six *virgarii*. Four of these, called *bedelli Episcopi*, were paid by the Bishop. On certain festivals they preceded the celebrant, carrying maces. They also preceded the Bp. when he came from the palace to the cathedral, and attended upon him during service. A fifth V. was entitled "the dean's verger." It was the duty of one of these Vs. to keep the door of the chapter-house during meetings of the chapter. It is still the duty of the Vs. of a

cathedral to head a procession before, during, or after, service; to conduct the preacher to and from the pulpit; and of the dean's V., to precede the dean to stall, lectern, or pulpit, if he preaches or takes any part in the service. Another of the Vs. is often known as "the canons' verger." The Vs. are in charge of the cathedral, whenever it is open, out of service time, and regulate the visits of strangers to the choir, chapter-house, etc., and find seats for them during service. In cathedrals and parish churches, Vs. have usually worn a stuff gown, ornamented with velvet. At the enthronement of Dr. King (1885) as Bp. of Lincoln, the procession was headed by a V., styled "The Bedell." In foreign cathedrals and important churches, a procession is commonly headed by a beadle, or "Suisse," wearing a three-cornered hat and quasi-military uniform, carrying a halberd, or a silver-headed black staff. In English churches, where the V. is often also Sexton, he heads a procession, and conducts the preacher to the pulpit, and may, as the churchwardens' deputy, see to the seating of the congregation. Sometimes there is only one church officer, who is both parish-clerk and Verger. He may be assisted by a mere gravedigger. Formerly he might also be the beadle of the parish, and wear his uniform in church.

—A3. J. E. SWALLOW.

**VERSE.**—The word Vs., in the Pref. "Concerning the Service, etc.," means the Vs. or texts which formed part of every **RESPOND.** Each such V. was sung by the chanters and not by the whole choir. Hence has come the custom of giving an anthem, or part of an anthem, sung by solo voices the title of "V." It was no doubt the fact that aft. each *Verse* the latter clause of the respond was repeated, and sometimes the whole respond as well, by way of conclusion, that suggests the mention of "vain repetitions" in this same sentence of the Preface.

—B2. A. M. Y. BAYLAY.

**VERSICLE.**—A very short pr., said by the officiant, to which the congregation reply with a similar prayer, called the **Response.** The use of Versicles and Responses in the Divine Service is exceedingly ancient, certainly anterior to the 6th cent.; and, as the Psalter was the great storehouse of devotion in the early Church, we naturally find all the most ancient *Vv.* and *Rv.* drawn from it. In the PB, *Vv.* and *Rv.* are employed in two ways: (1) as introductory to the psalmody at MP and EP; (2) as leading up to a Coll. When used for the latter purpose, they are technically known as *Preces.*

The first V. and R., "O Lord, open Thou," etc. (Ps. 51 15), were in use, from at all events the 6th cent., before Mattins only. They were first prefixed also to Evensong in 1552.

**2. At MP and EP.** N.B.—In 1549 these and the other *Vv.* and *Rv.* were in the singular number, as in the Psalter itself. The next V. and R., "O God, make speed," etc., consist of the first words of Ps. 70, which was in early times said all through at this point of the service; and the *Gloria Patri* which follows is really that said at the end of the Ps. After

this, *Alleluia* was said, except from Septuagesima to Easter, when its place was taken by the couplet, "Laus Tibi, Domine: Rex aeternae gloriae" (Praise be to Thee, O Lord King of everlasting glory). In 1549 the translation, "Praise ye the Lord," was substituted for the *Alleluia*, which however was to be added "from Easter to Trinity Sunday." This addition was struck out in 1552, and the R., "The Lord's Name be praised," was first inserted in the Scottish PB (1637) and adopted by the revisers of 1662. *Preces* leading up to a Coll. are found in the PB not only at MP and EP, but in the following services: Lit., Confirm., Marriage, VS, Churching, Commination and the Accession Service. The general form of such *Preces* is: the Lesser Lit., the Lord's Pr., Versicles and Responses, and the Coll. The regular place for "The Lord be with you," etc., and "Let us pray," is immediately bef. the Coll. It is difficult to conjecture what led the revisers of 1552 to put these in a new and unheard of position bef. the Lesser Lit., but possibly the transition from the Cr. to the Lesser Lit. was felt to be otherwise too abrupt. In the Lit., Confirm. and Commination we find "Let us pray" in its right position bef. the Coll. In the ancient *Preces* the Apostles' Creed was said aft. the Lord's Pr.; its position bef. the *Preces* is a novelty introduced in 1552. In 1549 it had been placed between the Lesser Lit. and the Lord's Pr. Prime and Compline were the only ancient offices at which this Creed was said in the *Preces.* The *Vv.* and *Rv.* aft. the Lord's Pr. are a selection from those in the Sarum rite. "O Lord, shew," etc. (Ps. 85 7); "O Lord, save the King," etc. (Ps. 20 9; in the Vulgate, "Domine, salvum fac regem," etc.); "Endue," etc. (Ps. 132 9); "O Lord, save Thy people," etc. (Ps. 28 10). The next, "Give peace," etc., was not a V. and R., but the *antiphon* in the Memorial for Peace (COMMEMORATION), said aft. Lauds and Evensong: "Da pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi Tu, Deus noster." The last, "O God, make clean," etc. (Ps. 51 10, 11), occurs in the *Preces* at Prime.

Aft. the Lord's Pr. in the LITANY only one V. and R., "O Lord, deal not," etc. (Ps. 103 10), is retained out of the large number which were here used. The omission of the *Amen* aft. the Coll. must be pure accident. That which follows: "O Lord, arise," etc., has no connection with the Coll., but is the antiphon used with the first words of Ps. 44, "O God, we have heard," etc., and the *Gloria Patri*, as an *introduction* to the Lit. on solemn occasions. Its presence here is to be explained by the fact that the suffrages that follow, "From our enemies," etc., are not *Vv.* and *Rv.* but a *Lit.* anciently used in England in time of war: "Ab inimicis nostris defende nos, Christe. Afflictionem nostram benignus vide. Dolorem cordis nostri respice clemens. Peccata populi Tui pius indulge. Orationes nostras pius exaudi. Fili Dei vivi, miserere nobis. Hic et in perpetuum nos custodire digneris, Christe: exaudi nos, Christe: exaudi, exaudi nos, Christe (*Sarum Processional*). They are followed by the V. and R., "O Lord, let Thy mercy," etc. (Ps. 33 21), leading up to "Let us pray" and a Collect.

In the CONFIRMATION service there are these *Vv.* and *Rv.*: "Our help is in," etc. (Ps. 124 7); "Blessed be the Name," etc. (Ps. 113 2); "Lord, hear," etc. (Ps. 102 1). This last was inserted in 1552, taking the place of "The Lord be with you," etc., which was in accordance with the ancient office. In the MARRIAGE SERVICE we find the following Versicles and Responses: "O Lord, save Thy servant," etc. (Ps. 86 2); "O Lord, send

**4. In the Occasional Services.**

"The Lord be with you," etc., which was in accordance with the ancient office. In the MARRIAGE SERVICE we find the following Versicles and Responses: "O Lord, save Thy servant," etc. (Ps. 86 2); "O Lord, send

them help," etc. (Ps. 20 2, but the *R.* is altered); "Be unto them," etc. (Ps. 61 3); and "O Lord, hear," etc., as above. In the VS (SICK, VISITATION) of the *Vv.* and *Rr.* are the same as in the Marriage Service, *mutatis mutandis*, with the exception of the third—"Let the enemy," etc. (Ps. 89 23, the translation being from the Vulgate, "Nihil proficiat inimicus in eo," etc.). In the CHURCHING OF WOMEN we have again the same *Vv.* and *Rr.* as in the case of the Marriage Service, with the omission of the second, "O Lord, send them help," etc. In all the above occasional offices the *Vv.* and *Rr.* have been retained from the ancient use of Sarum. The *Vv.* and *Rr.* in the COMMUNION are those of the ancient Ash-Wed. service. The two first are in substance the same as in the Marriage Service; the third is, "Help us, O God," etc. (Ps. 79 9, the translation following the Vulgate version). Then follows "O Lord, hear," etc., as before. In the Accession Service (ROYAL ACCESSION) the *Vv.* and *Rr.* unite those at MP and EP with those used in the above occasional offices.—B2.

A. M. Y. BAYLAY.

**VERSIONS OF THE PB (MODERN).**—The PB has already been translated into a large number of languages, in all parts of the world. We append to this art. as complete as possible a list of these up to date, but their number is constantly being augmented.

Wherever a Ch. of Eng. Mission is established, the PB is translated (in whole or in part) into the vernacular, as soon as a congregation of converts has been formed. The most necessary services are translated first, the Pss., Epistles and Gospels being taken from the best vernacular version of the Bible. Tentative versions of the PB are carefully revised by the best scholars before the final version is completed. This may be locally published, but the course generally adopted is to submit it to the local diocesan committee and the bp. (if there be one) for approval, and to request the SPCK. to publish it. Except for the generosity of this society, many a version could not be printed, for lack of funds. In accordance with the rules of the SPCK., the sanction of the Abp. of Canterbury is necessary before any version or revision, at all "intentionally altered, whether in text or rubrics, from the original," can be accepted for publication by the society. When there is any difficulty in finding a suitable word in the vernacular to translate any technical term (such as *Catholic*, *deacon*, *priest*, etc.) in the PB, transliteration may be used. But the present Abp. of Canterbury in that case requires the transliteration to be that of the equivalent (if any) word used in the Greek of the NT. Unfortunately, this rule has not been always strictly adhered to in the past. Hence in some versions certain distinctly sacerdotal terms have been introduced:—*e.g.*, some twenty-one years ago a bp. refused to permit the PB word "priest" to be rendered (as in the previous version in the same vernacular) by the word used to translate *πρεσβύτερος* in the NT in that tongue, but insisted on the adoption of the English word "priest" in transliteration, which was the more objectionable because the

Cowley Fathers had already introduced that word with the meaning of *lepebs*. Fortunately, in versions intended for use in Mahometan lands there is less danger of this: for the word *Qasis*, or some modified form of it (*e.g.*, in Persian *Kashish*, in Kisuaheli *Kasisi*), is used for *πρεσβύτερος*. *Qasis* is the Arabic form of the Syriac *Qashishá*, used in the Peshittá to render the latter Greek word.

In versions for use in countries outside the British Empire, the State Prs. are omitted, and others inserted in their stead in favour of the sovereigns and governments of the respective countries.

In no country in Europe has any native Ch. adopted our Liturgy, nor is there any reason to expect them to do so. The PB is very useful in the Mission field, but it is not in all respects suited to the circumstances of the native Chs. there. It requires, in the nature of the case, large alterations to adapt it to the varying needs of each country, but no authority exists to sanction this. In almost every case the necessity of making a literal translation from the English has rendered the style of the vernacular versions stilted and somewhat unidiomatic. As has well been said: "A translation may be etymologically perfect, and yet no more give the force of the original than the awkward dancing of a bear represents the graceful pirouettes of the ballet." When the Chs. in the Mission field become independent, they will doubtless draw up each a liturgy of its own.

We proceed to deal very briefly with certain important versions, taking as specimens of the rest

**3. Specimens of PB Versions.** (*German*), one Teutonic (*French*), one Semitic (*Hebrew*), and two Asiatic Aryan (*Persian* and *Ararat-Armenian*) Versions.

(a) *French*. The present French version is in large measure modern. There are two distinct editions, differing especially in the State Prs. The edition intended for and in use in the Channel Islands agrees with the English PB throughout, except in having a double set of Pss., one for reading and the other for singing. In the other edition the requisite alteration in the State Prs. is made (see also VERSIONS OF PB, OLDER, § 7).

(b) *German*. The SPCK. German version of the PB is some sixty years old. Germans find much tautology—or what to them seems such—in it, as, *e.g.*, the German rendering of "to acknowledge and confess," "sins and wickednesses," "pardoneth and absolveth," etc. This somewhat detracts from their approval of the book.

(c) *Hebrew*. The PB has been translated into simple and excellent Hebrew. Yet, as it is mainly intended for the use of Hebrew Christians, it would have been much more useful and would have had much greater charm for them had the translators adopted as much as possible the phraseology employed in the very ancient Syngagogue Service-Book, familiar to them all since infancy. Instead of this the word *priest* (*i.e.*, *πρεσβύτερος*) is rendered by *כֹּהֵן* (*kôhên*, *i.e.*, *lepebs*), a title which to this day none among the Hebrews except Aaron's descendants dare assume. This seems likely to repel Hebrews from Christianity. In default of a better word, why should not *זָקֵן* (*zâqên*, the word used in

the Hebrew NT, in both the Salkinson-Ginsburg and Delitzsch's versions, to render *προεβύρετος* be employed? "Minister" is generally rendered by *שליח* (*sheliach-hassibbar*), which has little to recommend it.

(d) *Persian and Ararat-Armenian*. In both these versions the translators have made a practice of referring to every passage in the Persian and Ararat-Armenian translations of the Bible before rendering any PB phrase in which the English appeared to have been affected or coloured by the language of Holy Scripture. They thus endeavoured to produce in their respective versions the same effect of fidelity to Scripture and of being pervaded by its spirit, which is so noteworthy in the PB. This is a fair instance of the care taken to produce a perfect version of the PB. It may be said that what the Germans call the *tautology* of the PB gives it an added charm to Persians, being in accord with the genius of their own tongue. It is not so with Armenian, however.

The following list shows into what European, Asiatic, African, American, and Oceanic languages the PB has, in whole or in part, been translated. Other versions are constantly being added. Versions in italics are as yet only partial, not containing the whole of the PB.

**4. List of PB Versions.**

A. EUROPEAN.—Danish, Dutch, French, Gaelic, German, Greek (Ancient), Greek (Modern), Irish, Italian, Latin, Manx, Portuguese, *Russian*, Spanish, Turkish, Welsh.

B. ASIATIC.—Ainu, Arabic, Armenian (Constantinopolitan), *Armenian (Ararat)*, Armeno-Turkish, Bengali, *Car*, Chinese, Foo-Chow, *Hang-Chow*, Hindi, *Ho*, *Hok-Kien*, Japanese, Kashmiri, Malay, Malayalam, Malto, Marathi, *Mundari*, Pashto, Persian, *Sgaw-Karen*, *Sinhhi*, Tamil, Telugu, Urdu.

C. AFRICAN.—*Addo*, Amharic, *Boondibi*, *Brass*, *Chimo* (or *Chiswina*), *Chi-Nyaja*, Gogo, *Hausa*, Ibo, *Iswana-Ibo*, *Kafir*, *Kaguru*, Kisu-Kuma, Luganda, *Lunyoro*, Malagasy, *Nupe*, *Sechuana*, *Sesutho*, *Shekiri*, *Susu*, *Suaheli*, *Taita*, *Taveta*, Yoruba, Zulu.

D. AMERICAN.—*Chipeyawa*, *Cree*, *Dakota*, *Eskimo*, *Haida*, *Kwagutl*, *Lengua*, *Munsee (Delaware)*, *Nishga*, *Nitlakapamuk*, *Ojibbeway*, *Takudh*, *Tenni*, *Zimshian*.

E. OCEANIC.—*Bugotu*, *Fiu*, Florida (Solomon Islands), Hawaiian, Maori, Mota, *Mukawa*, *Saa*, *Ulawa*, *Waio*, *Wedau*.—B.

W. ST. CLAIR TISDALL.

VERSIONS OF THE PB (OLDER).—A considerable number of partial or complete versions of the PB into Latin have been

**1. Object of a Latin Version.**

made at different times and at different stages in the evolution of the book itself. Originally, two main objects were aimed at, to which a third was sometimes added: (1) To fix the meaning of the words used, which could be done in a classical or "dead" language better than in a living and changing tongue. In this the analogy of the statutes of Tudor and Stuart times was followed. Thus the 39 Arts. of 1571 were published authoritatively in Latin and English at the same time. (2) To enable Continental scholars, especially the Reformers, to watch the progress of the Reformation in England. (3) To be used in Ireland when the Irish clergy did not understand the English PB.

The first Latin version of the First PB (1549) of Edward VI was by Alesius (Aless), and was published in 1551. Almost at the same time another

was made in Ireland by Smith. Aless' error in rendering *overnight* in the 2nd Rubric before the

**2. Latin Versions of PB of 1549.**

Communion of the Sick by *postridie* instead of *pridie* passed thence into several later versions. Aless' version was hastily and not very honestly prepared. Colls. altered from the Missal in the PB were often by him reproduced in their original form. Some renderings are loose, and some parts reproduce unaltered phrases in the *Order of Communion* of 1548 which had been changed in 1549.

The greater part of the Elizabethan PB of 1559 including the Occasional Offices, edited probably by Haddon, appeared in Latin in 1560, by the Queen's authority. It followed

**3. Latin Versions of PB of 1559.**

Aless far too largely, even in his errors. Whitaker's Latin PB of 1569 (MEP, Lit., Cat., Colls.) was but slightly altered from this. The *whole* PB in Latin, published by Wulf, first appeared in 1571, and another edition in 1574. Versions of the Cat. separately by Aless and Whitaker and another by Vantrollier are mentioned. Mockett's unauthorised version of the PB appeared in 1617, but was proscribed and burnt.

The Act of Uniformity of 1662 rendered Latin and Welsh versions necessary (as it practically did one in French).

**4. Durel's Latin Version of PB of 1662.**

The Act permitted a Latin service at both Oxford and Cambridge Universities, at Westminster, Winchester, and Eton Colleges, and at Convocations. Therefore in April, 1662, Convocation committed the task of translating the Revised Liturgy of 1662 into Latin to John Earle (afterwards Bp. of Salisbury) and Prof. John Peirson. The latter soon retired, and his place was filled by John Dolben (afterwards Abp. of York). Their work, revised and completed by Dean John Durel, was published in 1670. Made by authority of Convocation, according to Act of Uniformity, it was dedicated to the King (cp. Authorised Version of Bible), printed by the King's printer and sold by the King's bookseller. It is still the only authorised Latin Version of the PB. Durel took the Pss., Canticles, Epistles and Gospels from the Old Sarum Use, which had borrowed them (except the Canticles) from the Vulgate. He also consulted the Elizabethan versions of the PB, which have had their effect on his choice of language in many places.

Parsell's Latin Version of 1713 is in the main based on Durel's, but it takes the Pss., Epistles and

**5. Later Latin Versions.**

Gospels from Castello's revision of the Bible. Among less important translations may be mentioned that published by Bowyer in 1720, and another by Harwood in 1785. Bagster, in 1821, published Carey's revision of Bowyer's edition. Carey largely followed Durel and Harwood, though in some cases affected by Parsell's renderings. Other editions of Bagster's appeared in 1834 and 1866, and one revised by Canon Warren is now promised. Parker's excellent edition of 1848 was based on the Elizabethan versions and that of Durel. Bright and Medd's version (2nd ed., 1869) was intended to introduce sacerdotal language. It has, of course, no authority. In some passages taken from the Missals, Aless permitted the word *sacerdos* to remain, though elsewhere he generally avoids

using the word. Durel never once uses *sacerdos*, but always the proper NT word *presbyter*. This agrees with Hooker and Jewel. Bright and Medd constantly and deliberately employ *sacerdos* for *priest* in the PB.

The first Ancient Greek Version of the PB was that made by Whitaker, Master of St. John's Coll., Cambridge, and published with his Latin rendering in 1569 (see § 3).  
**6. Versions in Ancient Greek.** It contained MEP, Lit., Cat., and Colls. The whole PB in Greek, by Petley, printed in 1638, was dedicated to Abp. Laud. Dupont, Greek professor at Cambridge, published in 1665 his much better known version, dedicated to Abp. Sheldon. Of course, this was a translation of the PB of 1662. Dupont largely followed Petley. Bagster in 1821 published an edition of this Greek Version, interpagated with a Latin rendering (see § 5), adding the Epistles and Gospels from the Greek NT. In this revision the word *minister* is sometimes rendered *κηδεύων*, sometimes *leitourgός*; but, contrary to NT usage, *priest* is generally represented by *ιερέυς*.

The first PB of Edward VI was translated, about 1550, into French, by order of Sir Hugh Paulet, Governor of Calais, for use there and in the Channel Islands. This version was amended, so as to agree with Edward VI's Second PB, by the Lord Chancellor's and the Bp. of Ely's orders, in 1552. A version made in 1616 was very hastily altered for use at the French service held in the Savoy (Strand) Chapel on Sunday, 14th July, 1661. The Revised Eng. PB of 1662 rendered a new French version necessary. This was hastily prepared by Dean John Durel (see § 4), who in consequence made too much use of the version of 1616. His French rendering was published before his Latin, being required for use in Jersey and Guernsey and also in the Savoy Chapel. It was sanctioned by Royal ordinance (6th Oct., 1662), and the use of all other versions forbidden. (See also WELSH VERSION OF THE PB.)—B1.

V. ST. CLAIR TISDALL.

**VESPERS.**—The evening office of pr., commonly called *Even-song* in England. Its form has been borrowed from that of Lauds. It is composed of five Pss., varying for each day of the week, with Antiphons, a short chapter (in old times followed by a Respond), a hymn, the cant. *Magnificat*, and the Coll. The Pss. are those of the latter part of the Psalter beginning with Ps. 110, and omitting those already allotted to Lauds, etc. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

**VESTRY.**—A V. is a room which adjoins the church or is a part of it and screened off from it, where the clergy vest and where the vestures, registers, and many other articles are kept.

In old cathedral and abbey churches the space behind the screen at the back of the altar was used as a V., access to which was obtained through the doors on either side of the altar. This arrangement can be seen in Westminster Abbey, St. Albans Cathedral, Winchester Cathedral, the chapel of Magdalen College, Oxford, and in many other places.

There are examples in other churches of low screens with one door behind the altar. Sometimes the altar stood out 7 or 8 feet in front of the east wall, thus affording a V. space.

In many small churches there were no vestries, and in consequence vesting was done at the altar. The vestments and vessels were kept in chests and aumbries in different parts of the church, and

probably each altar had its own chest and aumbry near at hand.

In the case of old churches the greatest care should be exercised in the provision of vestries. The most deplorable acts of vandalism have been perpetrated in converting side-chapels into vestries and organ-chambers.

When a new church is built, a V. or vestries are always provided. There should be a priest's V. and a choir V., and some advocate the luxury of a churchwardens' Vestry.

Vestries are not famed for being clean, tidy, and orderly, as they certainly ought to be. Everything should be kept in its proper place. Cupboards and chests should be provided (a chest of drawers will be found very useful), and many other things should find their place in a V., e.g., a table, chairs, ink-pot, useful pens, blotting-paper, note-paper, a hanging calendar, a clock, a looking-glass, etc., all clean and in order.—R6.

H. D. MACNAMARA.

**VESTRY MEETING.**—The V. is the council of the parish for eccles. purposes. It is so called because its meetings are usually held in the VESTRY. Vs. may be classed as: (A) Ordinary, and (B) Extraordinary.

(A). The ordinary V. consists of the minister of the parish and all persons of either sex who pay rates or occupy premises that are rated for the relief of the poor in respect of the parish: where, however, a person has made default for three months in the payment of a poor rate his right to attend and vote at a VM. is suspended till the rate is paid. A VM. should be convened by the minister of the parish or the churchwardens: a private parishioner cannot convene it. A written or printed notice, duly signed, should be given, specifying the place, day, and hour of the meeting, and the purposes for which it is convened; and such notice should be posted bef. divine service on a Sunday three clear days at least bef. the day on which the meeting is to be held, on or near to the principal doors of all the public chs. and chapels of the Ch. of Eng. in the parish in which divine service is held. The meeting need not be held in the V. or indeed in any part of the church; it always may, and sometimes must, be held in a place at a distance from it. The minister of the parish is the chairman of the meeting *ex officio*; if he is absent, the V. may elect a chairman from among its members present. The voting is usually by show of hands; but no resolution can be carried except by an absolute majority of those present at the meeting. However, if a poll be demanded by any member whether bef. or aft. a show of hands, a poll must be taken, and, if necessary, an adjournment may be made for the purpose. Where there is a show of hands, each member has one vote; but, where there is a poll, a member has from one to six votes according to rating. The chairman may vote as a member, and he has also a casting vote. Minutes of the proceedings of the V. must be kept in a book; such minutes must be signed by the chairman; they need not be confirmed.

The V. normally exercises the following functions. (a) It appoints two CHURCHWARDENS annually, with the concurrence of the minister of the parish. If there is a disagreement between the minister and the parishioners in regard to the appointments, the minister appoints one and the parishioners the other of the churchwardens. In many parishes this has become the customary procedure. (b) It may also appoint SPESMEN with the concurrence of the

minister. (c) It usually receives the accounts of the churchwardens at the end of their year of office. (d) It controls the custody of the V. books and accounts. (e) It may make a CHURCH RATE, though the payment of such a rate cannot be enforced. (f) It should be consulted where it is proposed to make alterations in the fabric or the furniture of the ch., or in the churchyard.

(B) Extraordinary Vs. include the following. (r) *Quasi-Vestries*. In the new parochial areas, formed under the Ch. Building and other Acts of the last cent., meetings are held in the nature of VMs. There is, however, no plural voting on a poll, as these meetings are not the meetings of a V. properly so-called. (2) *Select Vestries*. In some parishes the ordinary V. has been superseded by a V. consisting of a limited number of the parishioners who are constituted members of the V. in some special manner. Some of these select Vs. are the creatures of custom, others of statute.—A2.

HUGH R. P. GAMON.

VIA MEDIA.—See CHRISTIAN RELIGION, § 21.

VIATICUM.—This Lat. word (= provision for travelling) is sometimes applied to the Euch. given to the dying as food for their long journey (see I Kings 19 8). In this sense it first occurs (in its Gr. form *ἐφόδιον*) in the 13th canon of the 1st Council of Nice, 325.—N7.

J. W. TYRER.

VICAR.—The term V. means a substitute, one who takes the place of another, or fulfils the duty which he cannot discharge himself. Ecclesiastically, the title of V. is given to the priest of a parish where the rectory has been appropriated. He takes the place of the rector as regards all spiritual jurisdiction, functions, and duties, but his relation to the temporalities is different (see BENEFICE and INCUMBENT). He does not take the place of the rector in the sense of being his deputy or as deriving authority from him; strictly speaking there is no rector. The patron may be said to have been excused from presenting a person to be rector, and instead thereof presents a person in place of a rector, that is a *vicarius*, or V. The V., just as much as the rector, has his spiritual jurisdiction directly from the Bp. by institution, and is put by induction as fully into possession of the ch. and churchyard as a rector is, but he has no right to all the temporalities. The use of the term V. is thus somewhat misleading, inasmuch as the title RECTOR is given to a parish priest, not in respect to the temporalities, but in respect to his spiritual government. That spiritual government is given to a V. as fully and completely by institution as it is to a rector. The forms of institution and induction are precisely the same in the case of a V. as in the case of a rector. It is one of the unfortunate results of the grave mediæval crime of the appropriation of rectories to the monastic bodies, that the misleading term V. came into use, as it conveys an impression that the spiritual or canonical status of the parish priest so designated is different from, or even inferior to, that of the parish priest who is designated rector, whereas such status is identical. The true remedy would

be to abandon the use of the titles V. and perpetual curate, and call all parish priests rectors, whatever be the nature of their temporalities. In some of the Colonies the curious custom has arisen of calling the parish priest V., in countries where there are no tithes and no lay rectors or impropricators, and, therefore, where the use of the title V. is an anomaly.<sup>1</sup> In France at the present time *vicaire* is used in a different sense from the English use of V. It means there the assistant of the parish priest who himself is called the *curé*, or curate. It there means deputy, one having only delegated jurisdiction, whereas our vicars are not properly deputies and have ordinary jurisdiction.—ta.

E. G. WOOD.

VICAR-GENERAL.—On occasions when a bishop was absent from his diocese (e.g., on embassies) he was accustomed to delegate his functions to a *vicarius generalis*. Later, this officer had charge only in matters of voluntary jurisdiction, as in visitation, institution, licensing, and the sequestration of vacant benefices, being appointed for life by any bishop who thought fit to have such an officer. Now, it is usual to commit the office of VG. to the CHANCELLOR of the diocese along with that of OFFICIAL PRINCIPAL. The only diocese in which the office now survives separately is that of Sodor and Man. Each *archbishop* has a VG., who holds a court for the confirmation of bishops. In recent times this court has been the scene of considerable disturbance (e.g., *Rex v. Abp. Cant.*, 1902, 2 KB. 503) in connection with the formal "praeconization" of opposers to appear and show cause against the validity of the election or the qualifications of the elected. The patents of the Vicars-General of Canterbury and York are printed in *Rep. Eccl. Courts Comm.*, 1881 (1883), 666-7, 696-7.—A5.

R. J. WHITWELL.

VICARS-CHORAL; MINOR CANONS.—Two names applied to the same persons. Jebb (*Choral Service*) says: "The distinction between MC. and VC. is not very apparent: and the present usage of the Church would seem to make them identical as to the duties they have to perform. . . . The term 'MC.' is restricted to the clergy: that of 'VC.' is common to them and laymen." In some cathedral bodies both names are found still. They have always been deputies for the canons and prebendaries for choral purposes, but in some foundations—notably at St. Paul's—the MC. form a "College" under a president, and are a separate chapter. This arrangement dates from the reign of Richard II (Jebb).—A3, Q1.

JAMES BADEN POWELL.

VIGIL (*vigilia, pervigilia*).—A fast day immediately bef. certain festivals; see EVEN.—In PB, Christmas, Purification, Annunciation, Easter, Ascension, Pentecost have vigils; also SS. Matthias (not Sarum), John Baptist, Peter, James, Bartholomew, Matthew, Simon and Jude, Andrew and Thomas, and All Saints. But a V. never falls on a Sunday, when fasting is forbidden (see WEEK, THE CHRISTIAN, § 2); if therefore one of these festivals fall on a Monday the V. is on the Saturday.<sup>2</sup> It is not quite easy to say why some other festivals have not Vs. assigned to them; some perhaps because they fall in Eastertide or Christmastide (yet in Sarum Epiph.

<sup>1</sup> [In the Amer. and Canadian Chs., however, the incumbents are regularly styled *Rectors*.]

<sup>2</sup> In Sarum, in such a case, the Sunday seems to be called the V., though the Saturday would be the fast day.

had a V.); St. Luke, perhaps, because St. Etheldreda's Day precedes, a most popular English festival; the Conversion of St. Paul, perhaps, because it was always inferior to the festival of St. Peter and St. Paul on June 29. Michaelmas, on the other hand, is a feast *sui generis*; perhaps it has no V. because the angels have not passed through suffering.

Vigils are found in most Churches. At first, as the name and the corresponding *παραυγία*, pernoctatio, denote, a V. was a night spent in prayer. When St. Cyprian was apprehended, A.D. 258, a V. was being observed (*Life* 15). Chrysostom (*Hom. de Martyr.* 2 668 D) attests Vs. before martyrs' festivals. Socrates (*HE* 6 8) speaks of both Catholics and Arians keeping V. before each Lord's day. *Silvia* describes weekly Vs. To this day the E. Syrians keep up the old idea of a V. bef. Great Festivals; on these occasions the night service, always a long one, is enormously protracted, the whole Psalter being said. But with them there is no special fast on the day bef., other than the ordinary Advent and Lenten fast. And probably the present idea of a V. as a fast day only began in or after the 9th cent. In the Sarum Brev. Te D. is forbidden on Vs., except on that of Epiphany if it fall on a Sunday (ed. Procter and Wordsworth, 1 39). In the Amer. PB all Vs. are omitted except that of Easter.—C3.

A. J. MACLEAN.

**VIRGIN.**—Self-dedication to a single life was regarded in the primitive Church as an ascetic act honouring to God and virtuous in itself. Women who so consecrated themselves lived at home and had not necessarily special duties in the ch., though they were honoured and recognised. At first there seems to have been no particular ceremony for admitting such *virgines canonicæ*, nor was the act irrevocable, but the veil that was worn suggested the idea of a mystical marriage, and in the *Can. Hippol.* (7 51) they are recognised by the laying on of hands after due inquiry as to age and character. From the 4th cent. a stricter view of vows prevailed, and the age at which they were allowed was raised (in Africa 25; in Spain, where they were considered irrevocable, 40). A distinction between the veiled and the unveiled V. was drawn, and the ceremony of veiling seems to have been performed on the Great Festivals. A 3rd cent. painting in the Cemetery of St. Priscilla represents the veiling of a virgin (Lowrie, *Christian Art and Archaeology*, p. 247).

Bingham, *Ant.*, bk. 7, c. 4 (history); Duchesne, *Christian Worship*, c. 13 (ceremonies of veiling); Wordsworth, *Ministry of Grace*, pp. 282-303 (history, later ceremonies, and practical suggestions).—A3.

CLEMENT F. ROGERS.

**VIRGIN BIRTH OF CHRIST.**—The VB. of Christ is asserted explicitly in the Proper Pref. and the Coll. for Christmas, as well as in the Creeds. The *a posteriori* evidence of the fact consists:—(a) of the narratives in Mt. and Lk., (b) of some phrases in St. Paul, St. John, St. Ignatius, and one or two other early writers.

(a) The Virgin Birth of Christ is not part of the "Synoptic tradition," which begins with His Baptism. The earliest Christian preaching was of things as to which the preachers were eye-witnesses, and the Virgin Birth was necessarily outside the range of their personal knowledge. The Nativity narratives are independent of the Synoptic tradition. That in Lk. 1, 2, clearly goes back to Jewish sources (see Sanday,

*Critical Questions* 135); and it presents features which suggest that it depends on a woman's evidence (cp. the method of dating events in 1 24, 26, 56, the incident mentioned in 1 44, and generally the tenderness of the details). These considerations point to the conclusion that the Virgin is the ultimate authority on whose testimony the narrative rests. It is from the point of view of the Maiden Mother's experience that the story is told throughout (cp. 1 29).

In Mt. 1 the story of the Nativity is told from a quite different point of view; in Mt. the anxiety of Joseph, as in Lk. the faith of Mary, is the most conspicuous feature, and it is not unreasonable to infer that the sources of the Matthaean narrative go back to information supplied by Joseph. It is, at any rate, quite different from the Lucan story; we have here two convergent traditions, coming from distinct sources, which must be regarded therefore as mutually corroborative in regard to the main fact they describe. It should further be observed of the Matthaean account that:—(1) it unquestionably speaks of a *supernatural* birth, despite the eccentric variants of the Sinaitic Syriac at 1 16, 21, 25; and (2) it was not invented in the interests of prophecy, and to provide a fulfilment for OT predictions. For there is no trace that the Jews ever interpreted Isa 7 14 as meaning that the Messiah should be miraculously born of a Virgin (Dalman, *Words of Jesus*, ET, 276), which indeed they did not expect; "*almah*" does not necessarily mean more than "young woman." The evangelist's commentary on Isa. 7 14 presupposes a tradition already well established. Jewish soil being thus unfavourable to the growth of a "myth" like that of the Virgin Birth, some writers, e.g., Usener (*Encycl. Bibl.* 3 3352), have suggested that it must be of pagan origin, and have been at the pains to collect heathen parallels. Harnack has sufficiently answered Usener as to this (see Lobstein, *Virgin Birth of Christ* 128), the early date at which the Nativity stories of the Gospel appear, the horror with which primitive Christianity regarded paganism, and the intensely Jewish atmosphere of Mt. 1 and Lk. 1, 2, being conclusive against a pagan origin for the belief.

(b) There is nothing decisive in St. Paul, although Rom. 1 3 and Gal. 4 4 are apposite, nor in St. John, although there may be something in the suggestion that in Jn. 2 3-5 the Mother seems conscious of the miraculous personality of her son.

But St. Ignatius (A.D. 115) is very plain on the point: "Hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise the Lord's death—three mysteries to be cried aloud which were wrought in the silence of God" (*Eph.* 19; cp. also *Smyrn.* 1). This is a highly important testimony. The Virgin Birth is as certain for Ignatius as is the Crucifixion; so he tells the Church of Ephesus, which owed much both to St. Paul and to St. John. This could hardly have been a received

1. Evidence from Mt. and Lk.

2. Other Evidence.



doctrine in that city as early as 115, were it not congruous with the well-remembered teaching of these great Apostles.

This is the direct evidence. It points back to the witness of the only two persons who could assert of their own knowledge that Jesus was born of a Virgin Mother, and the fact was received for true in the Church in the opening years of the 2nd cent. Is the evidence sufficient to compel belief? Would such evidence compel belief of a similar event alleged to have happened in our own day?

**3. The Evidence Weighed.**

It is urged by some that it would not be regarded as sufficient. Here then an important consideration must be borne in mind. The measure of our credence to testimony of this sort must depend on our estimate of the Child alleged to be miraculously born. The infancy narratives would not persuade us of their literal truth, if there were nothing exceptional in the character and history of the Child. But we read these narratives in the light of the Personality of Jesus Christ, and then they assume a new significance. The *a posteriori* witness, good so far as it goes, receives powerful and necessary reinforcement from all that we have learned as to the Incarnation and Resurrection of Jesus.

(1) His *Resurrection*.—this is here assumed—does not *prove* the Virgin Birth, but the two are easier to believe taken together, than either would be separately. It is natural to think that the Body which defied the dissolutions and corruptions of death was not begotten of mortal seed (cp. Ac. 2 24). There is a propriety of correspondence between the manner of Christ's entrance into this earthly life, and the fact of His superiority to death.

(2) Christ was morally *sinless*. Science assures us, such is the *damnosa hereditas* of our ancestry, that a sinless man would be a physical miracle, no less than a moral one. Not that there is anything essentially sinful in the normal antecedents of human birth; but, if a sinless man was ever born, experience and science both suggest that there must have been something abnormal in the circumstances of his conception in the womb. And the allegation of the Virgin Birth supplies us with such an exceptional antecedent. This line of thought does not necessarily lead (as has been suggested) to the Roman doctrine of the Immaculate Conception; for all that is urged is that the normal conditions of birth are insufficient to account for a sinless man. Nor is it to be forgotten that the Virgin Birth presupposes not only the absence of human fatherhood, but also the operation of the Divine Spirit: "conceived by the Holy Ghost" as well as "born of the Virgin Mary." Here is the exceptional antecedent which reason demands, but we could not prove *a priori* that it might not have been otherwise supplied.

(3) The doctrine of the *Incarnation* does not *prove* that Christ must have been born of a

Virgin. The *Incarnatus est* is logically separable from the *Natus ex Virgine Maria*. But no in-

stance has been produced from the past history of the Church of belief in the former without belief in the latter. There is a congruity between the two beliefs, which cannot be explained away. Nor would it be easy to accept *ex animo* St. Paul's teaching in 1 Cor. 15 about Christ as the Representative Man, or St. John's teaching as to His Divine Personality, did one believe that He was born of human parents, exactly as every other man has been. *Talis decet partus Deum*. This has been the mind of the Church ever since she began to reflect upon the matter, as may be shown from the history of the Creeds.

The subject is discussed in all works on the Creed. See also: Gore, *Dissertations on Subjects connected with the Incarnation*

**5. Bibliography.** (1895); J. A. Robinson, *Some Thoughts on the Incarnation* (1903); R. J. Knowling, *Our Lord's Virgin Birth* (1903); and an essay by the present writer in the *CQR* for Oct. 1904, which has been drawn on for this article.—K2<sup>2</sup>. J. H. BERNARD.

**VIRTUES AND VICES**, even though not capable of being sharply defined, may and indeed for purposes of teaching, training and self-discipline, must be distinguished. For the fundamental unity of all the virtues, see GRACES (THE CHRISTIAN), also MAN, §§ 21-25, and RELIGION, §§ 8-12. In framing a list for English Ch. use, it seems advisable to follow as far as possible the lines of the Decalogue as treated in the Catechism. Assigning three virtues and vices to each Comm., a series of thirty is made up, which may for purposes of meditation or self-examination be connected with the days of the month, or the Ten Comms. may be taken three times in a month, or occasionally in a ten days' sequence.

TABLE OF VIRTUES AND VICES.<sup>1</sup>

Scope.	Virtues.	Vices.	No.
I. The Fear of God	{ Faith	Despair . . .	1
	{ Hope	Presumption . . .	2
	{ Love	Self-will . . .	3
II. Outward Worship	{ Intelligence	Superstition . . .	4
	{ Order	Slovenliness . . .	5
	{ Joy	Formality . . .	6
III. Hallowed Words	{ Sincerity	Hypocrisy. . . .	7
	{ Reverence	Blasphemy . . .	8
	{ Meditation	Inattention . . .	9
IV. Consecrated Time	{ Diligence	Idleness . . .	10
	{ Moderation <sup>1</sup>	Worry . . .	11
	{ Devotion	Self-indulgence . . .	12

<sup>1</sup> The 1st column of the table defines concisely the scope of the several Comms. The corresponding virtues and vices must in some cases be qualified by these definitions: e.g., "moderation" is here used specifically in regard to the disposal of one's own or another's *time* (11), and so would cover mercy towards subordinates, but not temperance in food and drink. Where, moreover, such a table, primarily intended as a guide for the younger members of families, is used by or with older persons, it should be observed that under the 5th Comm. it is the duty of elders to deserve and to require that those under them shall

Scope.	Virtues.	Vices.	No.
V. Respect for Authority	Humility	Conceit	13
	Loyalty	Insubordination	14
	Helpfulness	Selfishness	15
VI. The Debt of Love	Patience	Ill-temper	16
	Kindness	Malice	17
	Meekness	Hatred	18
VII. Self-Discipline	Temperance	Gluttony	19
	Sobriety	Drunkenness	20
	Chastity	Impurity	21
VIII. Just Ownership	Honesty	Fraud	22
	Faithfulness	Negligence	23
	Generosity	Meanness	24
IX. Sound Speech	Courtesy	Evil-speaking	25
	Truthfulness	Lying	26
	Consideration	Slandering	27
X. Regulated Desires	Simlicity	Luxury	28
	Contentment	Covetousness	29
	Industry	Laziness	30

These can, without much difficulty, be related to other groupings, as indicated by the index figures attached. A. *The Seven Virtues: three theological and four cardinal.* Faith (1), Hope (2), Charity (3) [cp. GRACES, THE CHRISTIAN]; Prudence (iv, x), Justice (viii), Fortitude (1, 2, 16), Temperance (vii). B. *The Seven Deadly Sins.* Pride (2), Covetousness (29), Lust (21), Anger (16), Gluttony (19) Envy (18), Sloth (1, 10, 30). C. *The Nine Fruits of the Spirit.* Love (3, vi), Joy (3, 6, 29), Peace (11, vi), Long-suffering (16), Gentleness (13, 25), Goodness (17), Faith (1, 23), Meekness (18), Temperance (vii). D. *The Seven Gifts of the Spirit.* Wisdom (1), Understanding (4), Counsel (5), Strength (6), Knowledge (9), Godliness (3), Fear of the Lord (2). These last (in Is. 11 the characteristic gifts needed by the pattern ruler) are not so sharply distinguished from one another as most of the qualities in other groupings; and in the Confirm. Pr. they are best taken, not as a comprehensive or exhaustive list, but as typical instances of that fulness of Divine endowment which the Spirit distributes to the members of the Body severally as He will, and according to their needs.—K3. G. HARFORD.

VISITATION.—See VISITOR.

VISITATION ARTICLES AND INJUNCTIONS

have considerable importance as evidence of the contemporary view of Ch. law and episcopal authority. Frere and Kennedy, in their valuable collection (*VAI*, 3 vols., 1909), have made a sufficient exhibition of them from 1538 to 1573; Dr. Frere's full introd. and the exhaustive index add greatly to the value of the compilation. Other later examples are found in the Ritual Commission's 2nd Report, 1871. Not a few are in Cardwell's *DA*, and Wilkins' *Concilia* is another still more extensive treasury. There is room, however, for a careful edition of (say) Cosin's standard set after 1662, compared with four or five typical sets before 1662, and one or two later ones. Sets by Shaxton, Ridley, Bonner (1542), Parker, Bancroft, and Laud might be chosen for the earlier period; and Gibson's, Philpott's, and Bp. J. Wordsworth's would serve for later times. Cp. INJUNCTIONS (ROYAL), and RITUAL LAW, § 5.—A4. G. HARFORD.

VISITATION OF THE SICK.—V. of the sick is the duty of every Christian, as our Lord's

practise the virtues specified, and under the 7th Comm. married persons need to combine with the specific virtues assigned to it a particular and intense application in regard to one another of the virtues attached to the 6th.

own sayings and example show. His words in the Parable on the Future Judgment are addressed to all, "I was sick, and ye visited me"; and His example in going about "doing good and healing all that were oppressed of the devil" is to be humbly imitated by all his servants, whether ordained ministers or not. But it is obvious that men who have been called by the Holy Ghost to Holy Orders should make it their first duty to attend upon and minister to the sick among Christ's flock. In the Church of England this is held so strongly that the parish priest who does not respond to the call of the sick thereby invalidates his ministry.

We shall consider then:

- A. The minister's own preparation: (a) *general*, (b) *particular*.
- B. The main points he ought to dwell upon with all sick people (cp. "Order for the V. of the Sick"). These are: (a) *God's Purpose*, (b) *A sense of sin*, (c) *Repentance and Absolution*, (d) *Duties to be enjoined*.

A. (a) The minister's paramount need is a constant serenity and freedom of mind and heart—neither troubled by worldly cares and ambitions, nor engrossed with social claims—

**2. The Minister's General Preparation.**

"A heart at leisure from itself To soothe and sympathise."

For no particular preparation can avail much, unless grounded on habitual piety towards God and man in the depths of the soul. His habitual state of mind must be congruous with the requirements of a call to minister to the sick or dying, often with little or no warning. And in our present conditions of social life he will, whilst taking a kindly share in the ordinary interests and amusements of his people, be jealous lest these ever encroach upon his supreme duty and vocation. His general preparation must also include a knowledge of his people's ways of life and habits of mind. The condition of a man's mind and heart in sickness is generally the outcome of his previous life and surroundings; the pastor should be able to approach him with a knowledge of these (see VISITATION, PASTORAL).

A. (b) The minister's particular preparation should be after the manner of a good physician's, who before he starts on his rounds turns over in mind the cases he means to visit, and the particular treatment needed by each. The priest must pray and must meditate beforehand, that the illumination of the Holy Spirit may be with him; and indeed this illumination must be his one equipment when called upon, as he may be from time to time, to minister to strangers. "It shall be given unto him in that hour what he shall speak."

**3. The Minister's Particular Preparation.**

B. (a) "Sick people are often little disposed to turn to spiritual matters. This temper arises either from acute pain, or consequent prostration—or they are ignorant—or they have been habitually careless" (Dr. Vaughan's *Notes on Sick Visiting*).

**4. God's Purpose in Sickness.**

Hence our PB Office wisely dwells upon the Divine Purpose in sickness as the primary truth to be pressed home. The intention of God's visitation of sickness is always remedial. In our Lord's words "sickness is not unto death, but for the glory of God." Death is not its final object and end.

Bodily death may intervene; but it is not the real purpose of the visitation. *That* is the glory of God by the betterment of men's souls—the soul of the sick person, and the souls of his friends.

B. (b) In Divine irony our Lord said, "They that be whole need not a physician, but they that are sick. I came not to call the

5. **The Sense of Sin.** righteous, but sinners to repentance." Our Church, therefore, devotes the greater part of her Office to impressing upon the sick person a sense of sinfulness, and urging contrition and repentance. Every experienced visitor knows how great a difficulty faces him here. The two great deficiencies of our modern life are the lack of a sense of sin, and consequently of contrition. Gross and violent offences are less common than formerly; but a mean and poor view of moral obligation, petty selfishness and deceit, want of chastity and temperance—all these are frequent. And thus it is often exceedingly difficult to bring any sense of sinfulness home to sick persons. But a sense of sin there must be, if God's visitation of sickness is to have its proper remedial effect; for if there is no contrition there can be no consolation—no deliverance from the moral bondage of sickness, or from the black curtain of approaching death. No rule can be laid down for finding the best avenue to a man's conscience who lies in this state—only direct contact with his soul will disclose it; but personal prayer on his behalf before attending him will do much.

B. (c) Where true contrition exists, REPENTANCE will follow. Accordingly our Office next directs the minister to examine the sick person,

6. **Repentance and Absolution.** whether he truly believes all the articles of the Catholic Faith, and whether he repents him truly of his sins, and is in charity with all the world. The great aim of our Office is to make the sick person's contrition genuine and thorough; and to this end it is provided that he be moved to make a special acknowledgment, "if he feel his conscience troubled by any weighty matter; after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." Here discretion is left to the sick person whether he shall make particular Conf., and to the priest whether he shall use the particular words of Absol. which follow. Some form of Absol. in the manner of the PB he will probably use, but not necessarily in the precise words given in the Office, though some authorities hold that the words "after this sort" limit the form of Absol. to that given in the service.

B. (d) The duties to be enjoined on the sick person are these: (1) to ask forgiveness for offences and to make amends for wrongs done; (2) to see that provision is made for settling his worldly affairs; (3) to be liberal to the poor.

All these will be the natural preliminaries to the HC (see art. SICK, COMMUNION OF).

[For the Office, see art. SICK, VISITATION OF.]  
—Te. E. W. CHAPMAN.

**VISITATION, PASTORAL.**—Pastoral V. is exactly what the words imply. It is the work of the Shepherd going in and out

1. **Its Nature.** amongst his flock. It has been always recognised in the Church as a paramount duty of the Christian Ministry. Nothing less, indeed, could be its position, in view of that we may call the charter of Pastoral work, contained in our Lord's solemn words to St. Peter: "Feed my lambs—Shepherd my

sheep—Feed my sheep"—words which again are pressed home in our PB Office for the Ordering of Priests. Their charge is to be "messengers, watchmen and stewards of the Lord, to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are scattered abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

Taking then a general view of Pastoral V., we may inquire:

- A. What is its *ideal*?
- B. What is its *scope*, and what are its *aims*, in the present day?
- C. What are its *methods*?
- D. What are its *difficulties*?
- E. What are its *encouragements*?

A. Its ideal is to present and to bring near, to all sorts and conditions of people, the Personality and Presence of our Lord and

2. **Its Ideal.** Saviour. The visiting minister as sent by the Church is His humble representative in the home, and has to show forth the Christ-like character in the midst of the common circumstances of life. The Ideal of V., therefore, is distinct from, though complementary to, that of ministration in church and school, for it is conditioned by the familiar surroundings and various and multiform occasions of family and individual life. It is, in short, to bring the Life of the Saviour into vital contact with the people's life. In George Herbert's incomparable words, "A Pastor is the Deputy of Christ for the reducing of man to the obedience of God" (*Priest to the Temple, ad init.*).

B. The Parish Clergyman has in this country a unique position; it is his privilege to knock

3. **Its Scope and Aims.** at the door of every house in his parish. He may be refused admittance—but he has the right to knock. Hence there is no material limit to his V. And, as in England no one is outside the sphere of the Church of England, every person has a right to the ministrations of the clergyman of his parish. Hence there are no moral or spiritual limits to the Pastor's V. The scope of it in his parish is only limited by his strength and will, and by his people's acceptance. But in the present day an important question arises, How far should the clergyman offer his pastoral service to persons whom he knows to be either (a) openly hostile to all religion, or (b) antagonistic to the teaching of the Church of England?

In regard to the first (a): The Parish Priest must put Christ's message before his flock, "whether they will hear or whether they will forbear." But it must be borne in mind that people are often far from hostile to religion who do not attend a place of worship. As has been truly said lately, "The number of persons in our own country who seldom enter church or chapel, but who nevertheless are earnestly endeavouring to conform their lives to the standard of Christianity, as they understand it, is

probably greater now than it has been at any period in the past."

(b) As to religious persons who have difficulties and objections with regard to the teaching of the Church, it is very often from sheer lack of understanding what that teaching is, that objections are made. Everything points then to the Pastor's taking both these classes of persons, with judgment and discretion, into the scope of his V. It must not be limited to Church-goers, or persons already disposed to worship in church; but must include people who, though they may appear outwardly indifferent or even hostile, may by pastoral intercourse be found ready, and in time eager, to accept the message of the Gospel from him.

C. The unit of the parish is not the individual, but the family; hence the pastor must be in vital touch with as many families

4. *Its Methods.* as possible. The head of the family is the husband and father.

The pastor must therefore visit especially the master of each household. His visits must be generally when the father is at home, if families are to be won to the Church. Night visiting is thus, in the case of working people, imperative. Kindly visits to the women in the afternoon are well enough, but the chief work lies in the evening, man to man.

For it will generally (and rightly) be found that the husband and father and bread-winner is the most important person in the family, and therefore his co-operation is the chief element in its religious development, though it may often be the last secured. It is of course profoundly true that the work of the Gospel is individual; but the best access to individuals is in most cases through their family relations. This is evident through all ages of the Church in the dealings of Almighty God Himself with His people—as in the family of Abraham—as in the Holy Family at Nazareth, and in many instances of families, mentioned in the NT, in the first days of the Christian Church. Above all, this dealing with families was our Lord's method; He constantly visited people at their homes, and treated each family as in a special relation to Himself. It will be found that the pastor who is intimate with the family gradually becomes the personal friend of each member of it; so that at last all the joys and sorrows, the hopes and fears, of all members of the family are naturally communicated to him, and appeal to his sympathy and his prayers. Thus also he will be enabled to exercise the rights of a personal friend; to say many things, to proffer advice or reproof, which would naturally be regarded and even resented as an intrusion from a stranger, albeit a clergyman. The first accost of the pastor is therefore of very great moment. It must, as our Lord directs, express *peace*; peace to the home. The pastor's attitude brings peace, because it must be one of personal humility and courtesy combined with a deep sense of the greatness of his office. The first impression he produces will often determine whether his ministrations shall be accepted or not. In this connection it is well to note how the wise and temperate teaching of the Church of England concerning individual Conf. of sin can be helped and furthered by pastoral V. A person, young or old, who "cannot quiet his own conscience, but requireth comfort or counsel," will "open his grief" to a minister whom he knows and trusts as a friend, and whose humility and holiness encourage him to come; and thus through "the ministry of God's holy Word he may receive the benefit of absolution,

together with ghostly counsel and advice." Nothing is more important than the pastor's readiness to meet such appeals; for often under the smooth surface of a well-ordered home grave troubles of mind and soul are seething. For the rest, in his dealing with the inner life of his flock, the pastor must humbly imitate the infinite tact and wisdom, the patience and forbearance, of the *Pastor Pastorum*.

D. The difficulties of Pastoral V. will necessarily vary with the antecedents and actual qualifications of the individual pastor; but some may be noted in general terms.

#### 5. *Its Difficulties.*

(1) *Visiting the educated and well-to-do.* The ordinary life of a well-to-do English family of average education does make openings for the message of the Gospel difficult. Life is very full, and there are many calls of business and pleasure; but the family method already referred to will in most cases make a way for a zealous and tactful pastor. It will be generally found that one person in every educated family—although often apparently an insignificant member—may be reached, and thus the initiative of welcome may be gained. But, failing this, an appeal to the master of the house that servants may be visited, and pastoral intercourse established with them—which is itself an important part of the pastor's duty—will often enlist the interest, and perhaps personal effort of the members of the family themselves, till gradually the whole house be won.

(2) *The careless.* It has been well said "Where the Gospel seems least congruous, there it is most needed." The pastor must have great tact and great courage in approaching men in this case. His own sense of the awful responsibility of life, of his own duty, and also of his own shortcomings, will not allow him to shrink from direct rebuke, notwithstanding that it gives pain.

"Reproof that vex'd not never yet sank deep"—and yet even reproof must be given with courtesy and kindness.

(3) *Unbelievers.* Some of these are honest and some dishonest. The dishonest unbeliever needs to have his double-mindedness brought home to him. He "does not believe" because he does not wish to face the claim of religion on his attention, or to give up some practices inconsistent with it. But of honest, genuine unbelief there is a great deal at the present time from various causes. It is imperative that the pastor, before attempting to deal with it, should acquaint himself with the conditions and circumstances that have generated it, and trouble the mind; and, whatever these be, great gentleness and tenderness, without any mere self-assertion, must be used by a clergyman in dealing with such minds. Above all, verbal controversy must be avoided. Much may be done by suggesting suitable books for study; also by the appeal by the pastor himself to a wider view of life than is generally taken by persons in this case.

(4) One word in conclusion as to the difficulty of dealing with solitary persons who are not sick. How are they to be reached, as they are apart from family surroundings and influences? If they are young, they can often be reached through employers and comrades—or through clubs, guilds, or classes for instruction. If old, they will generally welcome a friendly visit; little introduction is needed, and it can be supplied by the people with whom they lodge. There are often middle-aged lonely people at work all the week, requiring Sunday visits from the diligent pastor. These will often repay abundantly the pains and time spent upon them; and no people

are more grateful, or need the joy of the Gospel more than these.

E. The pastor's encouragements will be increasingly found as he becomes intimate with

**6. His Encouragements.**

particular families and persons—especially the God-fearing, whether as communicants or church-workers, and children. Nothing is more refreshing and encouraging to the wearied pastor who has been striving with the careless and indifferent than the welcome he receives from some devout person whom he is accustomed to meet in HC. Such people will often unconsciously give him more than he can give them; and he will also oftentimes receive from such a one valuable suggestions and advice in meeting specific difficulties in his dealing with souls. It is frequent and encouraging experience in visiting communicants to find that a husband or wife is anxious to bring the other partner to share in HC. It is not seldom found that the one who does not come to Communion has reached mature age without being confirmed; and in preparation for Confirmation and the Communion which follows there is the means of winning a whole family to Christ. No encouragement can be greater to the faithful pastor than to see parents and children all assembled together, through his V., at the Table of the Lord.

Encouragement from visiting churchworkers is in proportion to the share which can be given them in the work of the parish. It is evident, in view of the modern requirements of parish organisation, that the work delegated to the laity must be increasingly large, that the pastor may have time, strength and opportunity for his own proper work of V. Whether sick or well, there will always be persons needing his spiritual ministrations, and no "service of tables" ought to prevent that.

Lastly: the chief solace and encouragement to a diligent pastor is found in the children of his flock. We have the image of our Lord always before us in this aspect. It is always delightful and always a refreshment to the pastor to go amongst the children. He is to them a true Father in God; and nothing is more helpful to him in his own spiritual life than the answering love of the children whom he has visited and known in their homes from their earliest years. He may rest assured that the fruit of this will long endure, even in many a life of which he must of necessity lose sight in this world. Children, in a wonderful way, prove to us the validity of the Christian religion; recalling to us our Lord's mysterious words, "In heaven their angels do always behold the face of my Father which is in Heaven."  
—re. E. W. CHAPMAN.

**VISITOR.**—Commonly an eleemosynary corporation is subject to the jurisdiction of a Visitor. The V. represents the founder. It is his office to inquire into the conduct of the corporate body, to see that the rules and regulations by which it is governed (as distinct from the laws of the land) are observed, to correct abuses, and to act as arbitrator in the settlement of internal disputes; and for the proper exercise of his office he may make periodic Visitations. The same system of government has been adopted by the Ch.; all spiritual persons, unless they are specially exempted, are subject to the jurisdiction of Vs. The King is the V. of the

Abps., the Abps. are Vs. for their provinces, the Bps. for their dioceses, and the ARCHDEACONS for their archdeaconries. The V. need not always act in person; he may act through a delegate, e.g., the Bp. through his CHANCELLOR, the Archdeacon through his OFFICIAL or COMMISSARY. A V. of inferior rank cannot act at all while a V. of superior rank is acting: his jurisdiction for the time being is inhibited. It is the duty of the Bp. to hold a Visitation, if possible, in every third year (canon 60); and he is not permitted to visit more frequently. The Archdeacons hold Visitations in the other years; they cannot hold their Visitations in the year that the Bishop holds his; but the Bp. is relieved of the Visitation work to a large extent by his Chancellor.

For the purpose of Visitation, the clergy are convened as a rule to convenient centres in the diocese about Easter time; the CHURCHWARDENS, old and new, and the SIDESMEN are also cited to attend. Thereupon inquiries are made of the old churchwardens as to the conduct of eccles. matters in their parishes, and they are called upon to make such representations, or *presentments*, touching the jurisdiction of the V. as they may think fit. To assist them in doing this, canon 119 requires them to be furnished beforehand with suitable articles of inquiry. At the same time, the new churchwardens and sidesmen are admitted to their offices, and the Visitation is concluded by an address or *Charge* to the assembly by the Visitor.—A5. HUGH R. P. GAMON.

**VULGATE.**—The name now exclusively given to Jerome's Latin version of the Bible, but formerly applied to the LXX.

Very little is known of the Latin version in use in the Western Ch. prior to the V. Jerome's

**1. Earlier Versions.**

statement that there were differences between copies may mean that in his days there was only one version, the MS. copies of which showed various readings; but Augustine said that the *Itala* was the preferable, as if there were more than one, unless, as Burkitt suggests, by the *Itala*, of which nothing further is known, he meant Jerome's Vulgate. Whether there were one or more ancient Latin versions, it is fairly certain that they were of African origin, emanating from the neighbourhood of Carthage, and that they were written in an uncouth, provincial dialect. The influx of converts to the Christian Ch. from the educated classes rendered a more scholarly version of constantly increasing importance.

Accordingly Pope Damasus (c. 383) commissioned Jerome, as the most learned doctor of the West, to revise the Gospels of the *Old Latin* version. It is not absolutely certain whether he

**2. Work of Jerome.**

restricted himself to the exact terms of his commission, but from his own words it would appear that he went on to revise other portions of the NT besides the Gospels, but in a less thorough way. After this, he proceeded to a revision of the old Latin Psalter, introducing only such alterations as were necessary to make it a true rendering of the Greek text of the LXX. This version, known as the *Roman*, became very popular in Italy, and continued in use in the churches of Rome until the 16th century,

Dissatisfied with this revision, he proceeded with the preparation of a new version, by comparison with Greek MSS. This new Psalter, with its wide acceptance in Gaul, is known as the *Gallican*. Still working on the Greek of the LXX, he translated Job, Prov., Eccles., the Song of Songs, and probably all the other canonical books.

About this time he seems to have encountered some Jews, who alleged in controversy that certain passages in the LXX did not represent the original Hebrew. This led him to study Hebrew, and after acquiring a fair working knowledge of the language he retranslated the entire OT from the original tongue. Already the changes introduced by him into the Old Latin Version had occasioned complaint, but when the illiterate and conservative clergy realised that Jerome had abandoned the LXX, which one and all regarded as inspired, these complaints gave way to angry remonstrance. But good work will make its way, and, before the death of the illustrious translator, the new version justified, by its increasing popularity, the title *Vulgate*, which it has ever since borne.

In some churches the V. text was used for the Gospels, and the Old Latin for other portions of Scripture; in others the V. was employed for the NT and the Old Latin for the OT; while

### 3. Later Corruptions.

others again used the V. in the Lectionary, and the Old Latin in the Service-books. This parallel use led to endless corruptions. Scribes familiar with the old renderings introduced them into the V., and *vice versa*. Thus innumerable variations crept into the MSS. National Churches, cut off by seas or mountain ranges from direct communication with their neighbours, evolved peculiar classes of error. Thus, free interpolations of marginal notes and legends mark out the Spanish MSS. from all others. In England and Ireland the text retained more of its original purity; but in France, lying between England and Spain and subject to both influences, peculiarities of the British and Spanish schools united. These differences became so serious that Charles the Great, in 797, instructed Alcuin to prepare a new standard text for the whole Western world. This scholar, having received his education in York where the text was comparatively pure, procured MSS. to work on from that city; but Theodulph, Bishop of Orleans, who started independently on the same task, adopted the corrupt French text. The manifest superiority of Alcuin's, backed as it was by royal authority, led to its immediate acceptance. Both Alcuin and Theodulph confined their labours to the comparison of Latin MSS., so that their work was soon accomplished. So great was the demand for Alcuin's revision that innumerable copies were made of it, with such haste, and with such indifferent attention to detail, that countless errors crept in, and the last state quickly became worse than the first. From this time frequent efforts were made to restore the text, but until

the invention of printing with small success. Thus, Lanfranc, Stephen Harding and Cardinal Nicolaus tried to purge out the errors, and during the 12th and 13th centuries combined efforts for the same object were made by the Paris theologians, by the Doctors of the Sorbonne, and by the Dominican and Franciscan Friars.

The first printed editions were prepared from cheap MSS., and are full of errors. The most

important printed editions are the 4. **The Printed Vulgate and the Council of Trent.** Mazarine, 1452; the Venice, 1475; the Complutensian polyglot, 6 vols. folio, 1514; the V. of

Stephanus (the first attempt at a critical edition), 1528; and the V. of John Hentenius, folio, 1547. Stephanus' editions of 1538-40 form the basis of the various official editions since issued. The Council of Trent, by its decree "de editione et usu sacrorum librorum," officially adopted the V. as the only "authentic" version, meaning by this term, official and reliable. It was the wish of the Tridentine Fathers that such an edition should be prepared as would render reference to the Greek and Hebrew originals unnecessary. Under the direction of Sixtus V the work of revision proceeded steadily, and in 1590 the *Sixtine* edition appeared, prefaced by a Bull, in which this edition was pronounced to be the *authentic* copy sanctioned by the Council of Trent, and ordered in future to be used in debates, public readings, preachings and expositions. In spite of this claim to finality, only two years elapsed before the Sixtine edition was recalled by Pope Clement, under the influence of Bellarmine, and another, known as the *Clementine*, partly based on the edition of Hentenius, was put forth in its place. At the present time a further revision is under consideration.

The preface to the AV, speaking of the errors and deficiencies of the Old Latin text, says,

"This moved St. Hierome, a most learned Father, and the best linguist without controversy of his age or of any other that went before him, to undertake the translating of the OT out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath forever bound the Church unto him in a debt of special remembrance and thankfulness." In translating the NT, Jerome was influenced by an Italian revision of the European family represented in the Gospels by Codex Brixianus, but he had also other authorities of which we know nothing, as there are passages in which he has made corrections against all known MSS. In his translation of the OT he used a good Hebrew MS., together with the translations of Aquila, Symmachus and Theodotion, sometimes striking a mean between these authorities and the Old Latin. To recover among the numerous extant and ancient MSS. the actual rendering of Jerome is a task of almost hopeless difficulty. The language of

the V. is the strong rustic Latin of Jerome's own time, nervous and masculine.

The chief vernacular renderings of the V. are the Rhemish and Douay into English, and the Jansenist French of De Sacy.

It has been inferred from the great influence of the AV on the language of England that the

V. must have exercised a similar effect prior to the Reformation; but this is to forget that the V., though expounded and translated by the Preaching Orders, was still a book in a tongue unknown to the common people. It is unquestionably true that a large number of V. terms are found also in the PB. The question is, "Did they find their way there direct from the V. or did they creep in in some other manner?" To answer this the writer selected 100 common Theological terms from all parts of the PB and submitted them to careful examination. The whole of these words were of common occurrence in the Romance languages, and were presumably introduced by the Norman invaders. Very few, and these of slight importance, could be traced in Anglo-Saxon writers, although the V. was in Saxon times as much the Bible of the Church as during the Middle Ages. Out of the 100 selected words, 85 were ultimately traceable through the Romance Languages to Classical Latin, 69 being found in some kindred sense in Cicero, while only 15 were purely ecclesiastical. Although, as has been said, scarcely any could be found in Anglo-Saxon writers, 26 of the 100 were in Gower's *Confessio Amantis*, 24 others in Chaucer's *Tales*, 21 others in the tracts of Wicliffe (excluding direct quotations from the V.), and 6 which could not be found in these writers were discovered in *Piers Ploughman*, making a total of 77 per cent. in common secular usage by popular writers. There is not a shadow of evidence that any of these terms came through the direct influence of the V. into every-day use or into the PB either.

The only actual incorporation of V. terms in the PB is to be found in the Latin titles to the Psalms, retained as a guide in the selection of the appropriate music, which was catalogued under the first words of the Latin version.

If, however, the direct influence of the V. on the PB was slight, the indirect doctrinal influence

cannot be overestimated. The compilers of the PB had been brought up under the influence of Scholastic Divinity, nine-tenths of which they took over as obviously conforming to the doctrines of Holy Scripture. In the Consecration Pr. in the PB, the words *Redemption*, *Sacrifice*, *Oblation*, *Satisfaction*, are all terms common in Scholastic Divinity. *Satisfaction* is not a V. term, but is very frequent in Anselm, and in secular literature. The derivation of PB theological terms may therefore be thus summarised. (a) Jerome adopted current theological terms in his translation. (b) The presence of these terms in the V., confirmed by traditional usage, led to their regular use in the writings of the later

Ch. Fathers. (c) The Schoolmen, later on, adopted these terms, not because they were to be found in the V., but because they were those used by Divines of repute. (d) Through the Norman invasion and the influence of Scholasticism on English thought, these words became familiar in England long before the Reformation. (e) Finally, they were taken over by the Reformers and by the compilers of the PB. The matter is of importance, because it has been argued that the so-called "Sacerdotalism" of the PB is due to the direct influence of the V., and represents a form of belief unscriptural in character, foisted upon Holy Scripture by Jerome from corruptions and developments belonging to his own time; whereas the Reformers and the compilers of the PB *rejected* the V., and if they adopted its phraseology did so unconsciously, and because Theology in their day had no other vocabulary.

(H. A. White, in *Hastings' DB*, 4 873-890; Rönisch, *Itala und Vulgate*, Marburg, 1869; Kaulen, *Geschichte der V.*, 1868, and *Handbuch zur V.*, 1870; Berger, *Histoire de la V.*, 1893; Henslow, *The V. the source of false doctrines*, 1909.)—B5. E. A. WESLEY.

**WAFER.**—The form that the Unleavened Euch. Bread took at an early date in the Latin Church was that of round Ws. made of fine wheaten flour and water, baked between heated irons, and marked with some sacred sign. Symbolism has often had to yield to considerations of convenience and comeliness. No doubt the spiritual unity of Christians was held, perhaps in apostolic days, to be symbolised by their all being fed at the Lord's Table from one loaf, and all being given to drink from one cup. But it is clear that this symbolism could be conveniently maintained only when a very moderate number of communicants had to be provided for, and the dividing up of the Consecrated Bread into the necessary morsels must often have been a tedious and scarcely edifying addition to the service. In view of all this, the Latin Church frankly abandoned any attempt to maintain the primitive symbolism, and adopted the use of a small separate W. for each communicant, a larger W. being provided for the celebrant. This was the use of the Church of England in the 16th cent., and the PB of 1549 expressly continued it, stipulating for some changes in the manufacture of the W., the object of which is not very obvious. Queen Elizabeth's Injunctions (1559) required the employment of W. bread, and there is abundant evidence of its continued use at least down to the middle of the 17th cent. If Abp. Temple's interpretation of the meaning of our present Rubric (see art. UNLEAVENED BREAD) be tenable, the use of W. bread is still lawful in the Church of England.—H2. T. I. BALL.

**WAND.**—A long strip of wood, sometimes painted, carried by a churchwarden as a symbol of his office.—R3. J. W. TYRER.

**WAR.**—In considering the Christian attitude in respect of military operations, reference may be permitted to the 37th Art. (*q.v.*) Tertullian, in his treatise *De Corona Militis*, argues against the lawfulness of a Christian engaging in war, but in his *Apology* he refers to the habit of Christians enlisting in the Roman armies and Roman navies. Nowhere in the NT is there any injunction against the military profession. Our Lord and St. Paul both refer to the customs of war in illustration of the Christian warfare. We have in the PB intercessions with regard to military and naval undertakings. In the Lit. there are these words, "From battle and murder and from sudden death, good Lord deliver us." There are in the "Prayers and Thanksgivings upon several occasions" a Pr. for use in time of war and tumults, and a Thanksgiving for the blessings of peace. We may also recall the Pr. for victory in the Service for those at Sea. Incidentally we may note that in the Pr. for the King or Queen, as also in the Accession Service, indications of this spirit of hopefulness in military operations are manifest, while in the *Veni Creator* we may even trace its use in time of war, a use which we have reason to believe was customary in the despatch of troops to the fight. The main thought which runs through the petitions in respect of seeking the help of God is the humble desire that just engagement in such operations shall be a necessary qualification for intercession. It is not so much victory over opposing forces as the triumph of right over wrong. The words of the Pss. are constantly recurring in those prayers. —K3<sup>6</sup>.

G. J. HOWSON.

**WASHING OF HANDS.**—See HANDS, § 1.

**WATER, HOLY.**—To wash or sprinkle persons or things with W. consecrated for the purpose, in sign of their religious purification and dedication to the service of the Divinity, is a rite of such general prevalence from the remotest antiquity that it may almost be said to belong to universal religion. The place given to this symbolical use of lustral water in the rites of the old Law, and the august sanction conferred on it by the divine institution of the Sacrament of Baptism, make it easy to understand that at an early date, probably before the 5th cent., it found its way to a place among the rites of the Christian Church, both East and West. In the West, HW. was used for the lustration of the people before divine service and at other times, and sprinkling with it formed part of every ceremony of consecration or benediction. In mediæval times the use of HW. was one of the most constantly recurring practices of our national religion. The PB of 1549 made no provision of any kind for the continuance of this custom, nor contained any allusion to it. The Church of England has never canonically condemned nor repudiated the use of HW., but doubtless the extraordinary efficacy popularly ascribed to it appeared to be superstitious to the reforming divines, and it was thought wise quietly to drop the use of it out of the authorised formularies altogether.—R2.

T. I. BALL.

**WEDNESDAY.**—See WEEK, THE CHRISTIAN, § 3.

**WEEK, THE CHRISTIAN.**—In Greek and Latin the Christian usage is to have special names for Sunday, Friday and Saturday; in Syriac for the last two only; the other days are known

by their numbers. Thus we have: κυριακή, δευτέρα, τρίτη, τετράς, πέμπτη, παρασκευή, σάββατον; dominica, feria secunda, etc., parasceve (or feria sexta), sabbatum. The Syriac names are: "one-in-the-week," "two-in-the-week," etc., "rūbhā" (lit. "the eve"), "shabta" (sabbath). But Justin, Tertullian, and other apologists, writing to the heathen, use "dies solis," ἡ τοῦ ἡλίου λεγομένη ἡμέρα (Justin, *I Apol.* 67), for the Lord's day, and it is so called by Constantine (Eusebius, *Vit. Const.* 4 18 ff.) and in the Theodosian Code. In Sozomen (*HE* 1 8) we read of "the Lord's day, which the Jews call the first day of the W., and which the Greeks dedicate to the sun." The pagan names of the days of the W. were, however, sometimes used by Christians; see *DCA* 2 2032. The day named "sabbath" in Christian and Jewish writings is our Saturday; but in a rhetorical passage in the *Ethiopic Didascalia* (ed. Platt, 6 10), the Lord's day is called the "Christian sabbath." Friday is called προσάββατον in Epiphanius (cited below, § 3).

The first day of the week appears to have been observed from Apostolic times, even though

Jewish Christians continued to keep  
**2. Sunday.** the Sabbath. It was observed as the weekly commemoration of the Resurrection (note the emphasis in Jn. 20 1, 19); it was the occasion of the second appearance of our Lord to the disciples (Jn. 20 26) and of the descent of the Spirit (Acts 2 1); it was the day of the Christian synaxis or meeting for worship (this is doubtless the force of 1 Cor. 16 2) and for the Euch., probably also for the Agape (cp. Acts 20 7 and 20 11). It seems to have been the day of St. John's vision in Patmos (Rev. 1 10), though other interpretations have been offered. Early references to the observance of Sunday are in Barnabas 15 9; in *Didache* 14 and Justin (*I Apol.* 67) where the synaxis is mentioned; in Ignatius, *Magn.* 9, where it is implied; and in Pliny, *Ep.* 96, where the assembly "stato die" is doubtless the Sunday synaxis. Indeed, for a long time, probably till the 4th cent., Sunday was the only regular day for public worship (*DCG* 1 253a); this is made still more probable if (as now seems likely) the *Canons of Hippolytus* in their present form date from that cent. Sunday was the day for ordination in the Church Orders (*DCG*, *ib.*). One of Constantine's most notable actions (A.D. 321) was to issue edicts ordering Sunday to be observed as a day of rest and worship, and Friday to be honoured; even pagan soldiers were to pray publicly on Sunday, and legal business was not to be carried on (Euseb., *Vit. Const.* 4 18-23; Sozomen, *HE* 1 8). Later emperors caused the circus and theatres to be closed and forbade races on that day. On Sunday, as during Eastertide (see FESTIVAL, § 23), kneeling and fasting were forbidden: see



Tertullian, *De Cor.* 3, *De Orat.* 23; the older *Didascalia* 5 14 (ed. Funk, 1, p. 278); *Test. of our Lord* 2 12 (not explicit; c. 350?); *Apost. Const.* 5 20 (c. A.D. 375), Nicene can. 20; Basil, *De Spir.* S. 27 66; Council of Caesarea Augusta (Saragossa), A.D. 380 (can. 2); Cassian, *Inst.* 2 18; Augustine, *Ep.* 55 32 Ben., *ad Januar.* (119 17). The Sunday rest is first mentioned by Tertullian (*Apol.* 16, *De Orat.* 23).

Wed. and Fr. appear as fasts almost from the Apostolic period. They are prescribed in the

**3. Wednesday and Friday.** *Didache* (8) as an equivalent to the practice among the stricter Jews of fasting on Monday and Thursday (cp. Lk. 18 12). Hermas (*Sim.* 5 1) speaks of keeping a "station," i.e., a fast, but does not say on which day of the week. Tertullian calls Wed. and Fr. "station days," a military metaphor meaning that the Church is on guard, and "half fasts" (*semijejunia*, *De Orat.* 19, *De Jejun.* 2, 13 f.). The latter phrase means that there was total abstinence from food till 3 p.m., or perhaps in some places till noon; and this was the reason for afternoon Eucharists, that the people might be encouraged to fast till then. These two days are also mentioned as fasts by Clement of Alexandria (*Strom.* 7 12), the older *Didascalia* (5 14; ed. Funk, 1, p. 276), Peter of Alexandria (*Ep. Canon.* 15, early 4th cent.), *Canons of Hippolytus* 20 154, Epiphanius (*Haer.* 65 6, *Exp. Fid.* 21), Origen (*in Lev. Hom.* 10; but we have this only in Rufinus' Latin, and therefore this is only 4th cent. evidence), *Apost. Const.* 5 15, 20, 7 23, *Apost. Canons* 69, *Arab. Didasc.* 38, Pseudo-Ignatius, *Philipp.* 13. The reasons given for the choice of these days vary. Thus, of the Alexandrians, Clement (*l.c.*) makes the two fasts a protest against heathen covetousness and voluptuousness symbolised by the days being named after Hermes and Aphrodite (Mercury and Venus); Peter (*l.c.*) ascribes the choice to the fact of the conspiracy of the Jews and the Crucifixion having taken place in those days. But these are clearly afterthoughts, at any rate except as regards Friday. Probably, when the Jewish fasting days were adopted and changed by the Christians, Friday was chosen for the reason given by Peter of Alexandria, and then Wednesday was taken merely for convenience. There is, however, evidence that in some countries these fasts were dropped, or perhaps that they never were universal. They are by implication negated by the silence of the *Test. of our Lord*, though we find them in the *Arab. Didascalia*, which is derived from the *Testament*. In Tertullian these days are set apart for the Euch. (*De Orat.* 19); and so *Arab. Didasc.* 38, and several of the 4th and 5th cent. Fathers. In the *Edessene Canons* (c. A.D. 350) they are days for public prayer (can. 2, 3), but neither Euch. nor fast are mentioned there. The *Pilgrimage of "Silvia"* (c. A.D. 385) mentions Wed. and Fr. Eucharists in Lent (4 3). At Alexandria there were no Eucharists on these days up to the 5th cent., though there were synaxes and preaching (Socrates, *HE* 5 22, but some think that he refers here to Holy Week only).

The Wednesday (and Saturday) fast died out early in the West except in Lent and at the Ember seasons (see **EMBER DAYS**). For the decree of Constantine ordering Friday to be honoured, see above, § 2.

The special observance of Thursday with a morning Euch. as a commemoration of the Last Supper is not primitive. To those who began their

**4. Thursday.** day at sunset rather than at midnight the Last Supper would have been considered to have taken place at the beginning of Friday, and the evening celebration on Maundy Th.

(see **HOLY WEEK**) in reality belonged to Friday. Hence Friday became a "liturgic" day rather than Thursday (see above, § 3). Before the 8th cent. there was mass in Rome every week-day in Lent except on Thursday, as we see in the oldest MS. of the Gelasian Sacramentary (Duchesne, *Chr. Wor.*, p. 130). Thursdays in Lent were first liturgically observed in Rome by Gregory II (A.D. 715-731). The Greeks do not observe them with Euch. (see **LENT**, § 4).

Considerable diversity is found in Christian antiquity as to the treatment of Saturday.

**5. Saturday.** From the 2nd cent. onwards we find the tendency to make it a fast in the West, a festival in the East. Tertullian as a Montanist blames the "Psychics" (the Catholics) for fasting on Saturday, and says that this should never be done except "in Pascha" (i.e., on Easter Even). Socrates (*HE* 5 22) says that in his day it was a fast in Rome. The Saturday fast was an extension of that of Friday and was called "superpositio": the phrases "continuare jejunium," "superponere (*ὑπερθεσβαί*) jejunium," were used. These "superpositions" were regulated by an obscure canon of Elvira (c. A.D. 305, can. 23). Jerome (*Ep.* 71, *ad Lucimum*) says that Hippolytus had discussed the Saturday question, but he does not give his results. On the other hand, Saturday is found as a festival in *Apost. Const.* (5 20) and Pseudo-Ignatius (*Philipp.* 13), where fasting on this day is vehemently forbidden except in Holy Week; in *Apost. Can.* 64; and Socrates (*HE* 6 8: "the festal days—I mean the Sabbath and the Lord's day").

Saturday in the East was a special day for a synaxis, usually for the Euch.; this was so at Constantinople and in Syria, but not in Rome and Alexandria. In Egypt the custom seems to have changed in the 4th cent. Athanasius' language (*Apol. con. Arian.* 11) shows that in his time Sunday was the only fixed day at Alexandria for the Euch., but at the end of the cent. Cassian (*Inst.* 3 2) says that the Egyptians had no public service except on Saturdays and Sundays, when they met at the third hour for the Euch. Socrates, in the 5th cent., says that Saturday Eucharists were almost universal, but that they were not held in Alexandria or Rome because of an ancient tradition (*HE* 5 22; cp. Sozomen, *HE* 7 19, who says that at Constantinople they had Saturday synaxes). There is a Saturday Euch. in the *Test. of our Lord* 1 23, and the *Arabic Didascalia* 38; the synaxis, but not the Euch., on this day is mentioned in *Apost. Const.* 2 59. Augustine testifies to varying custom; some (he says) had the Euch. on Sunday only, some on Saturday and Sunday, some daily (*Ep.* 54 2 Ben., *ad Januar.*). Tertullian says (*De Orat.* 23) that some abstained from kneeling on Saturday. For Saturdays in Lent and for the Euch. then, see **LENT**, §§ 2, 4.

For the Literature see under **FESTIVAL**, § 42, List B. On the Lord's Day, see **6. Bibliography**. Trevelyan, *Sunday* (Oxford, 1902); Hesse, *Bampton Lectures*, 1860.—C6. A. J. MACLEAN.

**WELSH VERSION OF THE PB.**—There is no evidence that a vernacular Liturgy was ever in use in any portion of the Celtic Ch.; such pre-Norman fragments as have survived are all in Latin. The supposed *Missal* (c. 1400), as well as the *Pontifical* (13th cent.), of Bangor (see **USE**, § 16) are entirely in Latin; and the so-called *Welsh Missæ* of St. David and of St. Teilo, in MSS. of the early 13th and the 15th cents., are also in that language. There are Welsh versions of

the Lord's Pr., the Ath. Cr., and the 10 Comms., of the 14th cent., and mid-15th cent. MSS. of a trans. of the *Officium Parvum*, or the Hours, attributed to Dafydd Ddu Hiraddug (flor. 14th cent.). In 1546 appeared a *Prymer*, compiled by Sir John Price, the first book published in the Welsh language. But all these were only for use in private.

In 1551 appeared the Liturgical Eps. and Gospels (*Kynnyver Llith a Ban*), trans. by a layman, Wm. Salesbury, and followed

### 2. The Version of 1567.

In 1562 by the Litany. In the same year an Act was passed providing that the four Welsh Bps. and the Bp. of Hereford (then largely a Welsh diocese) should take such order amongst themselves that the whole Bible and PB be truly and exactly trans. into Welsh, and a copy of each placed, at the joint expense of the parson and parishioners, in every ch. and chapel, where required, before March 1st, 1566. The time was much too short to accomplish so great an undertaking, but in 1567 the PB and NT appeared. The PB was translated, probably in its entirety, by Bp. Rich. Davies of St. David's from the Eng. PB of 1559, and printed "at the costes and charges of Humfrey Toy." The Eps. and Gospels are not the 1551 version, nor that of the NT of 1567 (in which Salesbury had the principal hand), nor even from the Eng. PB, but an independent translation; the Pss. are direct from the Hebrew. (Until 1588 the First Lesson was still read in English.) At least four copies of the 1567 PB exist, but none are perfect; of the 2nd ed., 1586, copies are fairly numerous.

Between 1567 and 1800, forty-eight eds. of the Welsh PB are recorded as having been issued, mainly from London and Shrewsbury. The most important are those of 1567, 1599 (3rd ed.), 1621 (4th), 1664 (7th), and 1710 (15th); to which must be added those of 1809 and 1841. The 1599 ed. was revised to agree, though not entirely, with Bp. Morgan's Bible, 1588. In the 1621 ed. the Eps., Gospels and Pss. are taken from Bp. Parry's Bible (1620), which is now recognised as the Welsh AV. All three Psalters were thus trans. direct from the Hebrew, the only portions from the *Great Bible* being the additions (within brackets) in Pss. 13 and 14. The PB of 1621 is supposed to have been edited by Bp. Parry and Dr. John Davies, and bound with it is the first ed. of Archdn. Edm. Prys's *Metrical Pss.* (mainly in the "Ps. Measure"), which is still popular and accorded a large place in every Welsh hymnal. Its precursors, Myddelton's and Kyffin's (the latter only the first 13 Pss.), both published in 1603, were utterly unsuitable for public worship.

The ACT OF UNIFORMITY, 1662, ordered the five Bps. to have the *Annexed PB* trans. bef.

### 3. The Version of 1664.

May 1st, 1665; but the translation appeared in 1664, probably undertaken by Bp. Geo. Griffith of St. Asaph. By an Act of 1677 the Bps. were again ordered, *inter alia*, to revise the PB with the Eng. of 1662, and bring the Bible-portions

into closer agreement with Bp. Parry's Bible. By far the most important revision of the 18th cent. was Ellis Wynne's (1710), at the request of the Bishops; he added Dr. J. Davies's trans. of the 39 Arts. (first published, separately, 1664) and the *Constitutions and Canons*. The Welsh PB was further improved by Moses Williams (1718) and Rich. Morris, of the Navy Office, who saw through the press the eds. of 1746, 1752, and 1770—the last being embellished with 54 fine plates, and probably the most beautifully printed Welsh book of the 18th century.

There were two eds. of some importance during last cent.—Tegid's (1809), and that of 1841 undertaken by a committee of four, one from each diocese, appointed by the Bps.; but the verbal alterations made were not very many: this latter is practically the PB of to-day. A further revision was proposed in the Lower House of Conv. in 1890, but nothing came of it. The present Version is substantially the same as that of 1664. It was then that the Sents. in MEP, Easter Anthems, Offertory Sents., and Comfortable Words were taken from the Bible of 1620; but the Cants., Lord's Pr., and 10 Comms. are still, to a great extent, the same as in 1567.

A few peculiarities in the Welsh PB may be mentioned. In the *Te Deum* the Welsh is often

### 4. Peculiarities of the Welsh PB.

nearer the Lat., e.g., "Gogoneddus gôr yr Apostolion" ("Gloriosus Apostolorum chorus"), "Moliannus nifer y Prophwydi" ("Prophetarum laudabilis numerus"). The Ap. Cr. has "Adgyfodiad y cnawd," "the Resurrection of the flesh," as in the Eng. Bapt. Office. In the Coll. for Innocents' Day "infants" are "plant aflafar" = "parvulus non loquendo." According to the rubric bef. the Pr. of Consecration, the Priest is to stand "by the Table" ("wrth y Bwrdd"), and to break the Bread "in the presence of the people" ("yngwyydd y bobl")—Eng. 1662 = Welsh 1664. "By His one oblation of Himself once offered" is inaccurately rendered "trwy Ei offrymiad Ei Hun yn offrymedig unwaith" (so 1567) = "by His offering of Himself (or His own offering) once offered." "Hollgyfoethog" (cp. Irish "uille-chumbachtach") is "Almighty" in the sense of the Lat. "omnipotens." "For ever and ever" or "world without end" ("in saecula saeculorum"), is rendered "yn oes oesoedd," "byth bythoedd," or "heb dranc na gorffen" ("without cessation or end"). "Priest" is always translated "offeiriad" = sacerdos.

Taken as a whole, the Version is an excellent specimen of chaste, dignified Welsh. It has its imperfections; but so has the

### 5. Its Influence.

Welsh Bible. Chief among these has been the too close following of the "verbum verbo reddere," noticeable more especially in the Colls. and Occasional Offices; MEP form the smoothest and most rhythmical portion. But it should be remembered that Bp. Rich. Davies and the rest were confronted with a great difficulty; the language at the time was ill-provided with technical theological terms and phrases; hence certain hybridisms and archaisms. The publication of the PB in Welsh probably did quite as much

as that of the Bible to revivify and fix the language; in fact, the trans. of the Liturgy and the Scriptures has, through the translators' linguistic influence, changed the literary dialect from that of the South to that of North Wales.—B1. J. FISHER.

**WHITSUN OFFERINGS.**—In 1903 an effort was launched in promotion of W.O., the intention being to aid the Assistant Clergy on similar lines to the way in which the Easter Offerings have helped the Beneficed Clergy. Considerable support has been given to this new movement.—A6.

FREDK. SHERLOCK.

**WHITSUNDAY, WHITSUNTIDE.**—See FESTIVAL, § 22, 23, 24; also next article.

### WHITSUNTIDE, RATIONALE OF SERVICES FOR.—

We reach on Whitsunday the last Festival of the historical half of the Christian year: we commemorate the descent of the Holy Ghost upon the disciples of Christ in Jerusalem. The day of Pentecost was reckoned by the Hebrews from the day of the Passover; and so the Christian Festival of Whitsunday is reckoned from Easter. The gift of the Spirit is the supreme gain that comes to us from the risen Lord: by the power of the Holy Ghost we are made partakers of the victory of our Lord; the same power that raised Him from the dead is ours to raise us from the death of sin to a life of righteousness. The Holy Gospel for this day (John 14 15-31) teaches us that obedience to God is that temper which befits and prepares the soul for the habitation of the Spirit; and the Epistle (Acts 2 1-11) tells us that the Spirit came down upon those who were all with one accord in one place—the united and loving fellowship of the disciples. So the NT Lessons (MP, Rom. 8 1-17; EP, Gal. 5 16-26 or Acts 18 24-19 20) exhort us to yield ourselves to the guidance of the Holy Spirit and to bring forth the fruits of the Spirit. There is no other way of Christian discipleship but this: the Spirit sanctifies the faithful in Christ Jesus. And the work of the Holy Ghost is this: to prepare redeemed mankind for the Second Advent and the Judgment by producing in men the likeness of Christ. The Feast of Pentecost was a Harvest Festival amongst the Hebrews (MP, *First Lesson*, Deut. 16 1-17): on this day the conversion of three thousand persons was, as it were, the first harvest of souls after the sowing of Christ's Body in the earth.

The two days of this Festival immediately following Whitsunday take their notes from their Epistles: on the Monday in Whitsun week (Acts 10 34-48) we read of the conversion of Gentiles and the gift of the Holy Ghost bestowed on these converts;

on the Tuesday we are told of the conversion of Samaritans and the gift of the Spirit in that city. In the former instance the Holy Spirit came upon the people as they listened to St.

Peter; in the latter the gift of the Spirit was bestowed by the laying on of hands. The Holy Gospel on the Monday (John 3 16-21) recapitulates the story of redemption; its cause, its course, its goal, in face as it were of its crowning endowment, the indwelling of the Holy Spirit. The OT Lessons (MP, Gen. 11 1-9; EP, Num. 11 16-30) refer us back in thought to the pride of the builders of Babel which led to confusion of speech and separation, and then to the inspiration of seventy chosen men who were moved by that Spirit which maketh all men to be of one mind in the household of God. The NT Lessons (MP, 1 Cor. 12 1-13; EP, 1 Cor. 12 27-13 13) are both from the first Epistle of St. Paul to the Corinthians, and give us the sustained teaching of that Apostle on the ministration of the Holy Ghost in the Church of Christ. We are now in the dispensation of the Blessed Spirit, and our personal lives are immediately dependent upon the graces conferred upon us by the Spirit. We ought to "covet earnestly the best gifts," not the conspicuous external gifts that attract admiration, but the abiding enrichments of the Christian life—faith, hope and love.

The Epistle for Tuesday in Whitsun Week (Acts 8 14-17) helps us to realise the regular and constant ways of the God of covenant. Condescending to man's condition in this mortal life, God

appoints certain ways of blessing, by which He helps and strengthens those who faithfully seek Him. By the laying on of the hands of the Apostles Peter and John, the Holy Ghost was evidently given to the converts in Samaria. The Holy Gospel (John 10 1-10) suggests the same lesson, the appointed order of Shepherd and Fold and Porter. The OT Lessons (MP, Joel 2 21-32; EP, Mic. 4 1-7) are from the prophets Joel and Micah, predicting the final dispensation, and the sanctification of all nations, beginning at Jerusalem. In the NT Lessons (MP, 1 Thess. 5 12-23; EP, 1 John 4 1-13) we have the references made by St. Paul to the work of the Holy Ghost in his earliest Epistle, together with his prayer for the complete sanctification of his readers in body, soul and spirit; and we have the admonitions also of St. John, the latest writer of NT Scriptures, as he warns us not to give ourselves over to false influences, but to discern always the guidance and teaching of the Spirit by the touchstone of fidelity to Christ. So far as we are led by the Spirit we are brought into increasing likeness with Jesus Christ in whom dwells "the fulness of the Godhead bodily." St. John would teach us that the mission of Jesus Christ prepared the way for the coming of the Holy Ghost, and that the ministry of the Holy Ghost is the widening and deepening application of the redemptive work of Jesus Christ.—G39. J. WAKEFORD.

**WIDOW.**—Second marriages were always disliked in the early Ch., and Ws., like virgins, were given a recognised position in the community. They were expected to be regular at worship, to fast

and to care for the sick (*Can. Hipp.* 9 59, 32 157), and to assist women candidates for baptism, though for this purpose deaconesses were preferred (*Syr. Didasc. and Apost. Const.*). In only one Ch. Order, the *Testament of Our Lord*, have they any definite place among the clergy at the altar. A limit of age was set, generally 50 to 60 years. In the West they seem more often to have occupied the position of pensioners (cp. the letter of Cornelius, in Euseb., *HE.* vi. 43). They were not ordained and do not seem to have taken any vows, though they wore a dark dress like the virgins. They were finally absorbed in the monasteries. Many parishes to-day find themselves responsible for pensions to widows, who could probably be usefully employed for a few hours every day as watchers in open churches.

Wordsworth, *Ministry of Grace*, pp. 264-274; Maclean, *The Ancient Church Orders*, p. 83; *The Charities Register and Digest*, c. 37 (assistance of Ws. and children), c. 62 (pensions).—A3.

CLEMENT F. ROGERS.

**WILL.**—In England, and in England only, the Courts Christian had an exclusive jurisdiction over testamentary causes and over the distribution of the goods of intestates (wills of real estate being always subject to the common law). Eccles. law prescribed the formalities necessary to a valid will, whether written or nuncupative, and required that it be proved in the court of the Ordinary—who might be the dean of a petty PECULIAR, a bp. or an abb. (see canons 92, 126, 134). The probate and testamentary jurisdiction of the eccles. courts was by 20-1 Vict., c. 7, transferred, as from 1 Jan., 1858, to the Probate Court founded by the act (now the Probate Division of the High Court); but in non-contentious cases probate is still granted by the District Registrars of the several dioceses. Some 325 courts possessing probate jurisdiction before 1858 are named, and the extent of their records (if any) indicated, in G. W. Marshall, *Handbook to Anc. Courts Probate*, 1895.

The minister's duty to exhort sick and sound to make wills is stated in VS, Rubric aft. Creed (cp. canon 84).—A4.

R. J. WHITWELL.

**WINE.**—See ELEMENTS, MIXED CHALICE.

**WORD OF GOD.** 1. The Logos, or Word, Wisdom, or Reason, of God, an eternally distinct Subsistence within the Totality of the Godhead, who became flesh and tabernacled among men, the Mediator of both the first and second creations, and the Agent of the final resurrection (John 1 1-14). 2. The creative Fiat (Gen. 1 3, Ps. 33 6, Heb. 11 3). 3. The message of God to prophets and apostles. 4. The Divine element of saving truth in the Bible. 5. By extension, the whole Bible. 6. The message of Christian preachers. Thordike (1 216) has some useful remarks on the word of God as *read* and *preached*: "the one the word of God as the Holy Ghost inspired it, the other no less, so far as it departeth not from that which is written, but always subject, so long as man is subject to error and infirmity, to depart from it. And when this precious wine [of Scripture] is once dashed with the water of human apprehensions, it is no offence to me that it is still called the word of God; for so it should be, and so it is presumed to be, till it appear otherwise: but it will concern every man [*i.e.*, preacher] to look about him, that he pin not on God his own infirmities."—B5. G. HARFORD.

**WORDS AND MEANINGS.**—Pedants and purists vainly seek to set bounds to the strange ebbings and flowings of the tide of linguistic usage. Each writer may indeed use his terms

in what sense he pleases, if he be careful to define that sense, but he is ill-advised who earns a name for splitting hairs or risks grave confusion of meaning out of a sentimental regard for an obsolete or obsolescent term or sense of a term. Readers of older literature, and even of books by contemporaries, can hardly be too careful to make sure that they have grasped the specific sense in which the several authors use their terms. Where a word met with is not clearly defined when first used, and has more than one sense, the mind must hold the ambiguity resolutely unresolved until some later sentence clears it up. Sometimes—more frequently, indeed, than might be supposed—a whole treatise is vitiated by some radical ambiguity of terms. The instances given below of words which have occasioned confusion will abundantly illustrate this possibility.

A few are merely obsolete (2, 24, 31); one or two terms dropped by the PB have been revived (4, 50, 68, cp. *Host*, *Mass*, etc.), while others, restricted in meaning within the PB, have been used in wider connotations (22, 60, 63, 64, 67). Many words are used in a sense now obsolete (3, 6, 11, 16-18, 20, 21, 32, 34-36, 41, 43, 46, 48, 52, 54, 57, 58, 61, 65, 68, 72, 73, 75), or liable to be missed because technical (13, 28, 38, 45, 49-51, 56, 60, 66, 67, 70, 71). And a great many pass more than one meaning in current usage (1, 5, 7-10, 12, 14, 15, 19, 23, 25-27, 29, 30, 40, 42, 43, 47, 53, 59, 62-64, 74).

1° **ABSOLUTION**: 1. Divine loosing from sin; 2. ministerial declaration or invocation of the same. 2° **Affiance**: trust. 3° **Allow**: 1. PB—approve; ct. 2. permit. 4° **ALTAR**: 1. place of sacrifice; 2. (*Coron.*, not 1662 PB) Communion Table, as a place where remembrance is made of Christ's sacrifice.

5° **BODY**: 1. mortal; 2. spiritual or resurrection; 3. Christ's natural B.; 4. His mystical B.; 5. His sacramental B. 6° **Brief**: a short official letter.

7° **CANON**: 1. an eccles. regulation; 2. the list of books of Scripture; 3. a cath. office-holder (residential, honorary, or minor); 4. a musical form. 8° **CATECHISM**: 1. an instruction in Q. and A.; 2. a system of conveying such instruction. 9° **Catholic**: 1. universal; 2. (*gen.*) an attribute of the Ch.; 3. (*spec.*) a title claimed by and wrongly applied to the Roman Ch.; 4. (*catholic*)= broad-minded. 10° **CHURCH**: 1. the Christian society in whole or part; 2. a building erected for Christian worship. 11° **Comforter**: 1. Advocate or Helper; ct. 2. consoler. 12° **Common**: 1. shared by, or meant for, all; ct. 2. base, vulgar. 13° **Communicate**: 1. to receive along with others (HC being usually implied); 2. to impart to others. 14° **COMMUNION**: 1. Fellowship; 2. the act of receiving HC; 3. the whole rite. 15° **Confirm**: 1. to ratify or accept as binding; 2. (of God) to strengthen with the Holy Ghost; 3. (of a bp.) to administer the Laying on of Hands in Confirmation. 16° **CONGREGATION**: 1. the members of the visible Ch. taken collectively; 2. those who usually or on a particular occasion worship together. 17° **Convenient**: 1. congruous, seemly, suitable; ct. 2. practicable without difficulty. 18° **Conversation**: 1. course of life as revealing character; ct. 2. familiar talk. 19° **CONVERSION**: 1. turning; or 2. returning to God. 20° **CURATE**: 1. the incumbent of a parish with his assistants (if any); ct. 2. an assistant min. in distinction from the incumbent.

21° **Damnation**: 1. judgment; ct. 2. final condemnation. 22° **DEACON**: 1. a member of the 3rd order of Mins., one who ministers to the Presbyter;

2. the min. (if either bp., priest or deacon) who assists the celebrant at HC. 23° **DISPENSATION**: 1. System or Economy; 2. a formal relaxation of eccles. rule. 24° **Dominical**: 1. (*gen.*) belonging to the Lord; 2. (*spec.*) of the Lord's day. 25° **DUTY**: 1. (*gen.*) what one ought to do; 2. (*spec.*) an eccles. payment accustomedly due; 3. a statutory tax.

26° **EVANGELIST**: 1. (*gen.*) a preacher of the Gospel (term often applied to laymen); 2. one of the Minor Orders; 3. (*spec.*) the traditional authors of the canonical gospels. 27° **Expedient**: 1. of public advantage; 2. personally advantageous.

28° **FACULTY**: 1. power or capacity; 2. (law) a legal permission. 29° **FAITH**: 1. intellectual assent; 2. personal trust; 3. that which is believed; 4. fidelity. 30° **Form**: 1. inner structure; 2. outward shape; 3. an order of service. 31° **Fruition**: enjoyment.

32° **Generally**: 1. universally; ct. 2. on most occasions. 33° **GRACE**: 1. God's free favour; 2. the capacity or strength which it imparts, e.g., through Word or Sacraments.

34° **HELL**: 1. the world below, or abode of the departed; 2. the place of final punishment. 35° **Honesty**: 1. (*gen.*) honourable conduct; ct. 2. (*spec.*) of property.

36° **Incomprehensible**: 1. infinite; ct. 2. meaningless. 37° **Indifferently**: 1. impartially; ct. 2. carelessly, or imperfectly. 38° **Instrument**: 1. implement; 2. legal covenant or deed (cp. sacrs.).

39° **Kindly**: 1. natural ('after its kind'); ct. 2. of kind disposition.

40° **Lay-People**: 1. (*gen.*) those outside any profession; 2. (*spec.*) those not ordained. 41° **Learn**: 1. teach; ct. 2. receive teaching. 42° **Lesson**: 1. portion of Scripture appointed to be read; 2. that which is learnt. 43° **Let**: 1. hinder; ct. 2. permit. 44° **Letter**: 1. a written character; 2. the wording as contrasted with the meaning or spirit. 45° **Liturgy**: 1. public service; 2. (*spec.*) one of the ancient orders of HC; 3. (*gen.*) the PB or other liturgical collection.

46° **Mind**: 1. (*vb. intr.*) purpose; ct. 2. (*vb. tr.*) care for. 47° **MINISTER**: 1. any one who serves the worshipping congregation; 2. any ordained man if ministering; 3. one in priest's orders; 4. the incumbent. 48° **Miserable**: 1. pitiable so far as sinners; ct. 2. feeling wretched. 49° **Mystery**: 1. (pagan use) an esoteric truth or rite kept secret from the world; 2. (in NT) a truth, once hidden, now revealed; 3. a sacrament or symbolical rite; ct. 4. anything secret or uncomprehended.

50° **OCTAVE**: 1. a musical interval; 2. the 8th day after a festival; 3. the 8 days begun by the festival (cp. Proper Prefaces). 51° **OFFICE**: 1. a post of responsibility; 2. a liturgical form (cp. MEP). 52° **Ordain**: 1. (*gen.*) appoint; 2. (*spec.*) solemnly set apart for ministry. 53° **ORDER (noun)**: 1. command or direction; 2. arrangement or system; 3. liturgical rite or form; 4. ministerial grade (ct. office), as Holy ORDERS, MINOR ORDERS.—**Order (vb. tr.)**: 5. command or direct; 6. arrange or plan out; 7. ordain to the ministry. 54° **ORNAMENT**: 1. something used in connection with worship; 2. decoration.

55° **Pelagians**: followers of Pelagius, who over-emphasised the independent power of the will. 56° **Person**: 1. a mask indicating an assumed character; 2. a self-conscious centre of individual life; 3. a distinct Subsistence or Form of Being (*i.e.*, of Father, Son, or Holy Spirit) within the Triune Godhead. 57° **Pointed**: 1. (Title of PB) Psalm verses divided by colons for singing; 2. (modern psalters) having the half-verses also marked for ordinary CHANTING or PLAINSONG. 58° **Prevent**:

1. go before; ct. 2. hinder. 59° **PRIEST**: 1. (= *cohen, hiericus, sacerdos*) one whose office it is to bring others near to God, by sacrifice, sacrament, intercession, benediction, or otherwise; 2. (= *zaqen, presbyterus*) an elder or presbyter, who represents, rules, and edifies the congregation as its leader.

60° **Religious**: 1. (*gen.*) of or pertaining to religion; 2. (*spec.*) of persons gathered from the world into a separate community and bound by its rule (ct. secular). 61° **RUBRIC**: 1. 'the rubric,' or body of ritual direction scattered through liturgical books, and often written or printed in red; 2. a clause or paragraph of this rubrical *corpus*.

62° **Sabbath**: 1. rest; 2. Saturday as the Hebrew day of rest; 3. (not in PB) SUNDAY as the Christian day of rest and worship. 63° **Sacrament**: 1. the outward sign; 2. the sign + the grace; 3. the entire ordinance, whether one of two, or seven, or an indefinite number; 4. HC as the *S. par excellence* (cp. SACRAMENTS). 64° **SACRIFICE**: 1. an outward gift solemnly presented to God by Jews or Gentiles, often afterwards partly shared at a sacramental feast; 2. Christ's infinite and eternal self-oblation once for all accomplished in His death; 3. any gift made to God; 4. (in the PB) Euch. S., (a) a sevenfold preparatory offering (heart, mind, will, money, fruits of the earth, prayers, adoration), (b) a solemn memorial feast upon the S. of Christ, and (c) a crowning S. of self in union with Christ; 5. (Tractarian) an explicit offering of Christ under the forms of bread and wine; and 6. (Tridentine) the indispensable offering of Christ in the Mass as a propitiatory S. for quick and dead. 65° **SAINTS**: 1. all Christians, as called to be holy; 2. eminent Christians who have best realised their calling; 3. those accepted as such by eccles. authority. 66° **Say** or **Sing**: see RITUAL, § 87. 67° **SECULAR**: 1. things or persons not specifically religious; 2. persons living in the world and not bound by the rule of any monastic community (*e.g.*, parish clergymen), cp. religious. 68° **SUBDEACON**: 1. one of the MINOR ORDERS; 2. the 3rd ordained min. officiating at HC (= epistler). 69° **Sudden**: 1. unprepared; ct. 2. occurring quickly. 70° **SUFFRAGE**: 1. vote; 2. short petition.

71° **USE**: 1. employment; 2. disposal; 3. trust; 4. ritual system.

72° **Vanity**: 1. empty show; ct. 2. conceit about appearance.

73° **Wealth**: 1. well-being; ct. 2. riches. 74° **WORLD**: 1. our earth or universe; 2. mankind; 3. human society so far as indifferent to God and goodness; 4. the spirit or temper of worldliness which is the atmosphere of such a society. 75° **WORSHIP**: 1. showing reverence to God; 2. showing respect to a fellow-creature (*e.g.*, a wife).—K6.

G. HARFORD.

**WORDS OF ADMINISTRATION.**—In the *Order of Communion* (1548) the words at the

delivery of the Bread were: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life"; and at the delivery of the Cup: "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life." According to Freeman (*Principles of Divine Service* 2 3) the liturgical source of the distinction is in the York Missal: "The Body and Blood . . . keep my body and my soul unto everlasting life" (cp. Prayer of Humble Access). Dowden (*Further Studies*, p. 319) quotes from a Missal of Subiaco (A.D. 1075): "The Blood of our

Lord Jesus Christ preserve thy soul unto everlasting life."

In 1549 the form in both cases was changed into "preserve thy body and soul" (Burnet, *History of the Reformation* 2, p. 136, Pocock's edition; cp. art. HUMBLE ACCESS, PRAYER OF; and *Mozarabic Missal*, Migne, *PL* 120 566-7). In 1552 the second clause: "Take and eat," etc., "Drink this," etc., was substituted for the form of 1549. In 1559 the two were combined (Cardwell's *Confereces*, pp. 33, 34). In 1661 the Puritans objected to the repetition of the words to each individual. The bishops' answer was that it was the propriety of the Sacraments to appropriate to each believer the merits of Christ's death (Hooker, *EP*. v. 68 2; Cardwell, *Confereces*, p. 354).

The earliest known forms of administration are very simple, e.g., "This is the Body of Christ,"

## 2. Earlier Forms.

"This is the Blood of Christ," the recipient being bidden to respond "Amen" (cp. *Canons of Hippolytus* 19 146; Tertullian, *De Spectaculis* 25; Augustine, *Contra Faust.* 7 10; Eusebius, *HE* vi. 43 19). In the Clementine Liturgy the words are: "The Body of Christ," "The Blood of Christ, the cup of life (*ωσφιοσ*)". In the Roman Church the earliest known form appears in the time of Gregory the Great (Migne, *PL* 75 103), viz. "The Body of the Lord Jesus Christ preserve (*conseruet*) thy soul"; and a similar form, "guard (*custodiat*) thy body and soul unto everlasting life" is found in the Pre-Reformation Manuals, though not in the Missals. In the present Roman Church, though there is no rubrical direction, the priest uses the same formula (Romsée, *Prax. Cel. Miss.* 2 13; Scudamore, *NE*, p. 738).

In the Greek Church the ordinary formula is, "The servant of God N. partakes of the precious and holy Body and Blood of our Lord and Saviour Jesus Christ to the remission of his sins and to eternal life" (Goar, *Euchologion*, p. 153).—H2. J. F. KEATING.

**WORKS OF THE DEVIL.**—This phrase is sometimes summarily used to cover all forms of evil, as in Exhs. 3, 4 of Bapt.<sup>1</sup>; but it has also a more specific meaning, as contrasted with the temptations of the world and the flesh. In this narrower sense pride, despair, hatred, and deceit would appear to be the forms of evil most properly to be included under the term. Both the narrower and wider senses can be defended. The "prince of this world" uses the world of things and people as well as the sensuous bodily organism as instruments of temptation, but has his peculiar province within the spiritual nature of man. According to the older view the great adversary is strictly a personal being. Many modern theologians would prefer to explain the names and titles used of him as personifications. But the subject cannot here be pursued further.—K1. G. HARFORD.

**WORLD.**—The word "world" is used in the PB in different senses. Sometimes, as in the Pr. of St. Chrysostom, it denotes the present life, or the present order of things: sometimes, as in the General Thanksgiving, the human race in general; the word in such cases being used in what may be called a "neutral" sense, i.e., without any moral significance and without any antithesis between the World and the Church.

In a few passages, however, the word occurs

in what may be termed the "moral" or "theological" sense—e.g., in the Baptismal Office ("manfully to fight under his banner against sin, the world, and the devil"), in the Catechism (Answer 3, "the pomps and vanity of this wicked world"), and in the Ordering of Priests ("his children who are in the midst of this naughty world"). In these places there is a moral connotation, which in the two last instances is made clear by the addition of an epithet. In this usage the PB reflects the teaching of the NT, and more especially of the Johannine writings, with regard to the World (*κόσμος*). The word *κόσμος* is used 177 times in the NT, 102 of the passages occurring in the Johannine writings, and 46 in St. Paul's Epistles. The classical sense of the word was (1) *order, constitution*; (2) *ornament*; (3) the *universe*: and it is often used in this latter sense, or as equivalent to "the human race," in the NT. It is not always possible to separate the passages where it bears this neutral sense from those in which it implies *alienation from God*, but in many passages it undoubtedly bears this moral significance. Most of them occur in John 14-17, or in 1 John, but some are also found in St. Paul's Epistles, Hebrews, St. James, and St. Peter, where the word is applied either to "the mass of men alienated from God" (John 15 18), or to worldly affairs, pleasures, etc., which lead men astray from God (1 Cor. 7 31, 1 John 2 15). St. Paul also uses the word *αἶψα* (*saeculum*) in a similar sense, to denote things temporal as opposed to things eternal, while *κόσμος* (*mundus*) acquires its moral significance as representing human society in its rejection of God and in its organising itself without reference to His Will.

We do not find the actual words "the Church" and "the World" definitely contrasted in any single phrase of the NT, but the contrast between the body of Christ's disciples which constitutes the Church, and the mass of human society which is alienated from God, is emphasised both by St. John and by St. Paul. St. John represents our Lord as sent into the World, which was lying in darkness, to be its Light. The effect of His mission was to separate those who loved light from those who loved darkness. The Church, in continuing Christ's work, was also to be the light of the World; and the Holy Spirit was to convince the World concerning sin and righteousness and judgment. Hence there is the contrast and antagonism between the Church and the World which finds its fullest expression in the Apocalypse, where the antagonism is accentuated by the persecution which the World-power, as represented by Imperial Rome, has already begun against the Church.

See CHURCH; also notes in Bp. Westcott's *Commentaries* on St. John's Gospel and Epistles, esp. note on John 1 10; Hobhouse, *The Church and the World*, Bampton Lectures, 1909, pp. 22-23, 352-354. [Cp. ORDER §§ 12-14].—K1.

WALTER HOBHOUSE.

## WORSHIP, DUTY OF PUBLIC.

The argument for the existence of God, known briefly as "*e consensu gentium*," bears its unimpeachable witness to the instinct in man which compels his acknowledgement of that Higher Power which brought him into existence and is his Preserver as

1.  
Natural  
Religion and  
Scripture.

well as being his Creator. It is not a long step to the acknowledgment of the duty of Worship. Such, briefly, may be the fair inference of *natural* religion. Revealed religion supplements this extensively and minutely. The specific directions of the Mosaic code (even to the details of the incense ingredients) manifest clearly the logical outcome of the foundation-principle of Worship. The OT bears its abundant testimony to this duty, and our Lord, in His moral teaching, did not condemn the Scribes and Pharisees for what they had done in this respect, but for their wearying "*traditions*," which ate out the heart of true religion and accordingly prostituted true Worship. In His own life as a pious Jew, He most carefully observed the Temple Feasts and took His place as a worshipper and expounder in the synagogue of the place where He happened to be. The teaching which He promulgated had as its aim the purification of the then existing W., which was to be preceded by repentance and amendment of life. Above all things He insisted upon that constant and private communion of the soul with God without which there could not be that purity of heart wherewith men shall see God. It is not surprising then that His Apostles should inculcate the same truths and practise that W. of God (through His Son Jesus Christ) which was always in the very forefront of their teaching. The anxiety of St. Paul, when the Euch. W. of the Corinthian Ch. was invaded by worldliness and excess, proves that W. was accepted as a solemn duty by all who professed the Name of Christ.

The teaching of the PB is very clear. Forms of W. are provided for daily MEP, and

2.  
The PB.

the direction as to the priest's duty in that respect is unequivocal (cp. RITUAL B2<sup>8,9</sup>). Thus by this rule the Ch. clearly desiderates that a daily stream of W. shall flow to the Divine Throne from her ordained sons at least, and to this there are no admitted exceptions beyond "sickness" or "some other urgent cause." In the matter of exceptions the language of this direction was deliberately strengthened in 1662. But the Ch. is equally solicitous that the lay-folk shall take their place in public W., since "the order for Morning and Evening Prayer (is) daily to be said and used throughout the year." Consequently, provision is made for the regular and consecutive recitation of the Psalter every month, and this *course* is invaded by *special* Pss. on only six days in the entire ecclesiastical year. Furthermore, there is a Calendar of Lessons from Holy Scripture for use (a) on Sundays and other Holy Days, and (b) daily

throughout the civil year. That is, the PB brings out and emphasises the centralisation of public worship in the united devotions of the community.

But the W. which is most acceptable to Almighty God is surely that which was so plainly commanded by His Son Our Lord,<sup>1</sup> and accordingly the Church is very insistent upon the duty of

3. The  
Eucharist.

Euch. Worship. The following facts are of great importance. (1) For every Sunday and Holy Day there has been provided a proper Coll., Ep. and Gospel. (2) A *Proper Preface* is provided for use on three of the Greater Festivals (Christmas, Easter and Ascension) and likewise for "*seven days after*," i.e., completing the *Octave* of these great days; and a similar Preface is given for use on Whitsunday "and six days after" (in that case the *Octave* is Trinity Sunday, which has its own Proper Preface). (3) The rubric following the Gospel for the Circumcision provides that "the same Coll., Ep. and Gospel shall serve for every day after unto the Epiphany." So the ideal of the Ch. is that the HC should be fully celebrated *at least* on all the days for which a Proper Coll., Ep. and Gospel are provided (cp. Ac. 20<sup>7</sup>). Further, since the only place in the PB where a sermon is to be preached is in the office for HC, it may be reasonably concluded that the Euch. is the service where the Ch. considers that the most part of her people will be gathered together for public Worship. Again, remembering the true liturgical sequence of Sunday morning W., which, beginning with MP (praise and instruction in the Holy Scriptures), passes on to the Lit. ("or General Supplication") and finds its apex in the pure and divine worship of the Euch., it is not difficult to elicit the Ch.'s ideal of the duty of Worship. That this sequence should have become dislocated or obscured is one of the regrets of the present Ch. "revival": that it should be emphasised anew and re-established in its liturgical splendour and simple purity is one of the desiderata of our age.—K3<sup>2</sup>.

H. E. SCOTT.

**YEAR, THE CHRISTIAN.**—For information on antiquarian, liturgical and practical points, see the following arts.: ADVENT, BLACK-LETTER DAYS, CALENDAR, EMBER DAYS, EVEN, FAST, FESTIVAL, HOLY WEEK, LENT, OCTAVE, ROGATION DAYS, ROGATION SUNDAY, SAINT, SUNDAY, VIGIL, WEEK (THE CHRISTIAN). For RATIONALE OF THE SERVICES proper to each Sunday and Holy-day, see that heading under: ADVENT, CHRISTMAS, EPIPHANY, SEPTUAGESIMA, LENT, HOLY WEEK, EASTERTIDE, ASCENSIONTIDE, WHITSUNTIDE, TRINITY SEASON, SAINTS' DAYS.—c6.

J. W. TYRER.

**YORK USE.**—See Use, § 12.

<sup>1</sup> [Care is needed, however, lest, in urging the obligation of HC, there be an appearance of disparaging that COMMON PRAYER, which is based on the explicit command, 'After this manner pray ye.' Cp. further, LORD'S SUPPER, §§ 6, 7, and RITUAL, § 109, and par. G. H.]

# APPENDIX

## CONTENTS IN PRAYER BOOK ORDER

**A**—Administration and Law.  
**B**—Books and Rites.  
**C**—Calendar and Tables.  
**D, E, F**—Daily Prayer, Litany.  
**G**—Collects, Epistles, Gospels.  
**H**—Holy Communion.  
**I**—Baptismal Offices.  
**K, L**—Catechism and Confirmation.

**M, N, O, P**—Matrimony, Visitation of the Sick, Burial, Communion, (Penitence).  
**Q**—Quires, Music.  
**R**—Rubrics and Ritual: Words, ceremonies, ornaments.  
**S, T**—Supplementary Services, Ordinal (Ministry).  
**U, X**—Church Teaching.

NOTE—Titles in italics are only refs. to sections of longer articles, and do not occur in the alphabetical sequence of the Dictionary. The number of sections in the longer articles is noted after the titles as a rough indication of the scale of treatment. Many topics, not specifically represented by titles, may be found treated under cognate headings of wider scope.

### Appendix, A]

#### A—ADMINISTRATION AND LAW

##### A1—CHURCH HISTORY

|| Cp. A2, B1; History  
 Church, 18  
 Eastern Churches, 11  
 England, Church of, 13  
     Anglican Communion, 17  
     Christian Religion, 22  
     Latitudinarians  
     Protestant  
     *Via media* (cp. Christian Religion, § 21)  
 Ireland, Ch. of  
 Primitive Ch.  
 Rome, Ch. of, 3  
 Scottish Ch.

Anabaptists  
 Baptists  
 Dissenters  
 Independents  
 Methodists  
 Nonconformists  
 Old Catholics  
 Papists  
 Presbyterians  
 Protestant Dissenters  
 Puritans  
 Sabbatarians  
 Socinians  
 Solemn League and Covenant

##### A2—CHURCH POLITY

Order, 27  
 Anglican Communion, 17  
 Church, 18 (cp. K2<sup>6</sup>)  
 Episcopacy, 8  
 Established Ch., 14  
 Jure Divino

A2  
 Parliament, Authority of, 8  
 Præmunire  
 Supremacy, Royal  
 Cathedral, 14  
 Convocation, 11  
 Council, 8  
 Parochial Ch. Councils  
 Representative Ch. Council  
 Ruri-decanal chapters and conferences  
 Synod  
 Trent, Council of  
 Unigenitus, Bull of  
 Vestry meeting  
 Communicant  
 Congregation, 6  
 Faithful  
 Franchise, 6  
 Laity, 5  
 Lay Communion  
 Suffrage

##### A3—PERSONS

|| Cp. Q1, T  
 Hierarchy  
 Archbishop, 9  
 Coadjutor  
 Diocesan Bishop, 11  
 Registrar, Bishop's  
 Secretary, Bishop's  
 Exarch  
 Metropolitan  
 Patriarch  
 Prelate  
 Primate  
 Suffragan  
 Archdeacon

#### A3

Canon, -ry  
 Catechist, 4  
 Chancellor of a Cath.  
 Chaplain  
 Clergy  
 Commissary  
 Curate, 5  
 Deaconess, 5  
 Dean  
 Dignitary  
 Discreet and learned minister  
 Evangelist  
 Lecturer  
 Minor Canon  
 Minor Orders  
 Pastor  
 Prebend, -ary  
 Proctor  
 Rural dean  
 Sub-deacon  
 Vicars Choral  
 Apparitor  
 Beadle  
 Churchwarden, 4  
 Clerk, 3  
 Collet  
 Confessor  
 Godparents  
 Parishioner  
 Questmen  
 Reader  
 Sexton  
 Sidesmen  
 Verger  
 Virgin  
 Widow

##### A4—CHURCH LAW

|| Cp. A5-8, MA, OA, R, TA; also Authority, Order  
 Acts of Uniformity, 10

### [Appendix, A

#### A4

Canon Law, 15  
 Canons, 4  
 Canons of 1604, 14  
 Canons, Sources of, 3 pp.  
 Church Discipline Act, 1840  
 Clergy Discipline Act, 1892  
 Colonial Clergy Act  
 Injunctions, Royal, 3  
 Law, Ecclesiastical  
 Lawyers, Eccles.  
 Orders in Council  
 Ritual Law, 35  
 Shortened Services Act  
 Services, Additional  
 Visitation articles and injunctions

Caution  
 Certificate  
 Election  
 Faculty, 4  
 Licence  
 Monition  
 Notice  
 Omission  
 Poll  
 Property, Church, 12  
 Sanctuary, Right of  
 Sitting  
 Will

Clergy, Disabilities, Immunities, and Privileges of  
 Inadequate performance of eccles. duties  
 Incapacity  
 Infirmitiy  
 Keys of church  
 Notices in church



- A4**  
 Secular  
 Unconsecrated buildings and ground
- A6**  
 Offertory  
 Queen Anne's Bounty Surveyor
- Annual value of benefice  
 Benefaction  
 Benefice  
 Bequest  
 Chantry  
 Donative  
 Easter Offerings, 3  
*Endowments* (see Property)  
 Glebe  
 Improvements  
 Parsonage  
 Pension, 4  
 Property, Church, 12  
 Terrier  
 Tithe, 4  
 Whitsun Offerings
- A5—JURISDICTION**  
 || *Ep. Canon Law, Episcopacy, Order, § 27, Ritual Law, § 34 f., A4*
- Courts, 28  
 Consistory Court  
 Chancery Court of York  
 Defender of the Faith  
 Faculties, Court of
- Jus Liturgicum* (see Ritual, § 64)  
*Visitatio* (see Ordinary)  
 Visitor
- Assessor  
 Chancellor of a diocese  
 Delegate  
 Official principal  
 Ordinary, 4  
 Surrogate  
 Vicar-general
- Affirmation  
 Citation  
 Deposition  
 Dispensation, 3  
 Injunctions, Royal, 3  
 Significavit
- Admonition  
 Censures, Ecclesiastical  
 Degradation  
 Deprivation  
 Inhibition  
 Penalties  
 Suspension (cp. A4)
- A6—CHURCH FINANCE**  
 Finance, Church, 8  
 Church rates  
 Curate's stipend  
 Ecclesiastical Commission, 6  
 Expenses, Church  
 Oblation
- B—BOOKS AND RITES**
- B1—PB HISTORY**  
 History of PB, 22  
 American PB, 4  
 Eastern influence on PB  
 Foreign influences on First PB, 8  
 Foreign influences on PB since 1549
- B2**  
 Use, 18  
 Vespers
- Absolution  
 Alleluia  
 Amen  
 Antiphon  
 Benediction, 6  
 Confession  
 Dominus vobiscum  
 Doxology, 4  
 Hosanna  
 Invitatory  
 Legend  
 Oremus  
 Respond  
*Rite* (see Ritual, §§ 54-66)  
 Sentence  
 Verse  
 Versicle
- B3—OF CEREMONIES**  
 || *Ep. R2* for full list of titles  
*Ceremonial* (see Ritual, §§ 66-89)  
 Ceremony
- B4—THE PSALTER**  
 || *Ep. Q2*  
 Penitential Psalms  
 Proper Psalms  
 Psalter, 14  
 Psalter, Liturgical use, 7
- B5—HOLY SCRIPTURE**  
 Apocrypha, 2  
 Bible in PB, 3 (cp. C1, G)  
 Canonical books, 3  
 Lectionary, 6  
 Scripture, 10  
 Vulgate, 7  
 Word of God
- C—CALENDAR AND TABLES**
- C3—FASTS**  
 (= C2<sup>2</sup>, under Ritual § 23)  
 Ember days  
 Even  
 Fast, 4  
 Holy Week, 4  
 Lent, 5 (cp. G20)  
 Rogation days  
 Shrove Tuesday  
 Vigil
- C6—THE WEEK**  
 (= C4, under Ritual, § 23)  
 Century  
 Feria  
 Sunday, 16  
 Week, The Christian, 0  
 Year, The Christian
- C7—THE CALENDAR**  
 (= C5, under Ritual, § 23)  
 All Souls' Day  
 Black-letter Days, 5  
 Calendar, 15
- B1**  
 Quignon's Breviary, 4  
 Revision of PB, 10  
 Scotland, PB History in Versions (Older)  
 Versions (Modern)  
 Welsh Version
- B2—LITURGICAL FORMS**  
 || *Ep. D-1, L-P, Q2, R1, S, T*
- Bibliography of PB, 15  
 Breviary  
 Books, Liturgical, 6  
 Language, Liturgical, 6  
 Manual  
 Missal  
 Pie  
 Pontifical  
 Rituale  
 Troper
- Common Prayer, 4  
 Compline  
 Daily Prayer (obligation)  
 Directory of worship  
 Evening Communion  
 Forms of Prayer, 8  
 Formulary  
 Hours of prayer  
 Lauds  
 Missa catechumenorum, fidelium, etc.  
 Nocturn  
 None  
 Occasional offices  
 Office, Divine  
 Prime  
 Proper  
 Sext  
 Shortened Services Act  
 Synodals  
 Tenebræ  
 Terce
- C1—PROPER LESSONS AND PSALMS, CP. B5**  
 || *Ep. G1-66, and Ritual viii*  
 Holy-days  
 State holy-days
- C2—HOLY DAYS**  
 All Souls' Day  
 Dedication Festival, 3  
 Festival, 42  
 Harvest Festival, 4  
 Mary, The B.V.M.  
 Movable Feast  
 New Year's Day  
 Occurrence and Concurrency  
 Octave  
 Patron Saint  
 Rogation Sunday  
 Saint
- A7—AREAS AND BUILDINGS**  
 || *Ep. R6*  
 Cathedral, 14  
 Chapel, 7  
 Church, Building of, 5  
 Collegiate Church  
 Diocese, 4  
 District  
 Foundation, Old, New  
 Orders in Council  
 Parish, 5  
 Parish, Ancient  
 Parish, New  
 Peel Acts  
 Populous parishes  
 See  
 Union of benefices  
 United parish
- A8—CORPORATIONS**  
*Chapter* (see Cathedral)  
 College  
 Corporation  
 Ecclesiastical Commission, 6  
 Queen Anne's Bounty
- Hermann's Consultation, 3  
 Ireland, PB History in, 3  
 Lutherans  
 Prayer books (Various), 10  
 Prefaces to PB  
 Punctuation, 3 pp.  
 Puritans

D, E, F—DAILY PRAYER, LITANY

- Cp. B2  
**D—MATTINS, MORN-  
 ING PRAYER**  
 Common Prayer, 14  
**Db—Breviary**  
**D1—Sentence**  
 Exhortation  
 Confession  
 Absolution  
 Lord's Prayer, 14  
**D2—Versicle**  
*Gloria Patri* (see Dox-  
 ology, § 3)  
 Praise, 3  
 Alleluia  
 Venite  
 Anthem  
*Psalms* (see B4)  
 Lectionary (see B5)  
 Canticle  
 Te Deum, 9  
 Benedicite  
 Benedictus  
 Apostles' Creed, 7  
 Quicumque Vult, 14  
 Dominus Vobiscum  
**D3—Intercession**  
 Prayer, 7  
 Lesser Litany  
 Lord's Prayer, 14

G—COLLECTS, EPISTLES, AND GOSPELS

- (Cp. c 2-7 for origin  
 and observance of  
 seasons)  
 Collects, 89  
 Epistle  
 Gospel, 3  
**RATIONALE OF SERVICES**  
**G1—Advent**  
**G5—Christmas-tide**  
**G9—New Year's Day**  
**G10—Epiphany-tide**  
**G17—Septuagesima, etc.**  
**G19—Shrove Tuesday**  
**G20—Lent**

H—HOLY COMMUNION

- Hb—Canon of Liturgy**  
 (Variorum Sarum), 14  
 pp.  
 Commemoration  
 Communion, Holy, 15  
 Mass  
 Missa Catechumenorum,  
 Fidelium  
 Missal  
 Names recited  
 Presanctified, Mass of  
 Scottish Communion  
 Office  
**Hc—Commixture**  
 Communion in one kind  
 Communion, Manner of, 5  
 Reservation, 9  
 Fasting Communion, 4  
 Sacrifice, 4  
**Hd—Black Rubric**  
 Lord's Supper, 15  
 Oblation  
 Transubstantiation

- D3**  
 Versicle  
 Collects, 89  
*2nd and 3rd Collects* (see  
 Common Prayer, § 5 g,  
 n.)  
 Quire  
 Anthems, 7  
 Litany, 8  
 State prayers  
*Occasional Prayers* (see  
 F10)  
 Chrysostom, St., Prayer  
 of  
*Grace, The* (see Benedic-  
 tion, § 4)  
**E—EVENSONG, EVEN-  
 ING PRAYER**  
 (see D, Common  
 Prayer)  
**E2—Magnificat, 5**  
 Nunc Dimittis, 4  
**E4—Quicumque Vult, 14**

F—THE LITANY

- Litany, 8  
**F10—Prayers and**  
 Thanksgivings upon  
 several occasions, 5  
 Thanksgiving

- Penitential Psalms  
**G24—Mothering Sunday**  
**G27—Holy Week**  
**G30—Easter-tide**  
**G31—Low Sunday**  
**G36—Ascension-tide**  
 Holy Thursday  
**G37—Expectation Sun-  
 day**  
 Rogation Sunday  
 Rogation Days  
**G39—Whitsun-tide**  
**G40-65—Trinity Season**  
**G66—Saints' Days**

- H1—Communicant**  
**H2—Discipline, 8**  
**H3—Ordinary**  
**H4—Lord's Table, 8**  
 North side, 5  
 Fair linen cloth  
 Chancel  
**H1—Ante-communion**  
 Service, 7  
 Commandments  
 Kyrie  
 Collects, 89  
 Epistle  
 Gospel, 3  
 Nicene Creed, 6  
 Notices in Church  
 Sermon, Place of  
 Homilies  
 || See also x  
 Alms, Collection and Pre-  
 sentation of  
 Offertory

H1

- Oblation  
 Bason  
 Credence  
 Elements  
 Mixed Chalice  
 Church Militant, Prayer  
 for  
 Exhortation  
**H2—Exhortation**  
 Exhortation, The Short  
 Confession  
 Absolution  
 Comfortable Words  
 Sursum Corda  
 Preface  
 Sanctus  
 Benedictus qui venit  
 Humble Access, Prayer of  
 Anaphora  
*Prayer of Consecration*  
 (see Communion, Holy,  
 § 10)  
 Chalice

H2.

- Paten  
 Flagon (cp. R3)  
 Eucharistic Consecra-  
 tion, 14  
 Re-consecration  
 Agnus Dei  
 Words of Administration  
 Communion, Manner of, 5  
**H3—Post-Communion**  
 prayers  
 Gloria in excelsis  
 Benediction, § 4  
 Collects, § 88  
**H5<sup>1</sup>—Cp. Ante-Com-  
 munion**  
**H5<sup>5</sup>—Elements**  
 Unleavened Bread  
 Wafer  
**H5<sup>6</sup>—Ablution**  
 Reservation, 9  
**H5<sup>8</sup>—Parishioner**  
 Easter offerings

I, J—BAPTISMAL OFFICES

- I—BAPTISM OF**  
 INFANTS  
**Ia—Lay Baptism**  
**Ib—Baptismal Offices, 39**  
 Exorcism  
**Ic—Affusion**  
 Immersion (see further,  
 Ritual § 72, i, and  
 § 81)  
**Id—Adoption**  
 Baptism, 16  
 Infant Communion  
 Original sin, 6  
 Re-baptism  
 Regeneration  
**II<sup>2</sup>—Godparents**  
 Font, 10  
**I6<sup>1</sup>—Name, Christian**  
**I6<sup>2</sup>, 3—Cp. 1c above**  
**I6<sup>4</sup>—Sign of the Cross**  
**II0—PRIVATE BAPTISM**  
 || See Baptismal Offices  
**II2<sup>3</sup>—Lay Baptism**  
**II9—Hypothetical Bap-  
 tism, see Ib.**  
**J—ADULT BAPTISM**  
 || See Baptismal Offices.  
 Catechumen  
 Preparation, 8  
**J10—Mission, A Paro-  
 chial, 6**  
 Foreign Missions, 7

K, L—CATECHISM AND CONFIRMATION

- K—THE CATECHISM**  
 Catechising, 4  
 Catechism, The Church, 6  
 Catechism, Revision of  
 the, 3 pp.  
 Catechism (system), The,  
 6  
**K1—THE GENERAL**  
 TEACHING  
 Antinomian  
 Calvinist  
 Christian Religion, 22  
 Covenant, 5  
 Flesh  
 Freewill, 4  
 Godliness  
 Godparents  
 Grace, 3  
 Man, 25  
 Means of Grace, 3  
 Meditation  
 Mystical  
 Name, Christian  
 Religion, 17  
 Works of the Devil  
 World  
**K2—THE CREED**  
 (Cp. v, Doctrine)  
**K2<sup>1</sup>—God**  
 Trinity, 4  
**K2<sup>2</sup>—Christ**  
 Incarnation  
 Jesus  
 Virgin Birth, 4  
**K2<sup>3</sup>—Body, §§ 10, 14**  
 Lord's Supper, § 4  
 Sacrifice, 4  
**K2<sup>4</sup>—Resurrection of**  
 Christ, 3  
 Judgment  
**K2<sup>5</sup>—Holy Ghost, 4**  
 Confirmation, 7  
**K2<sup>6</sup>—Angels**  
 Body, 15  
 Church, 18 (cp. A2)  
 Fathers, 7  
 Heresy, Heretic  
 Invocation of Saints, 3  
 Mary, The Blessed Virgin  
 Reunion, 11  
 Saint  
 Sanctification  
 Schism  
 Unity

**K2**—Baptism, 16  
 Conversion, 5  
 Justification  
 Repentance, 12 (cp. P)  
**K2<sup>a</sup>**—Resurrection, 8  
**K2<sup>b</sup>**—Death, 3  
 Eternal life  
 Heaven, 3  
 Hell  
 Purgatory, 3

**K3**—THE TEN COMMANDMENTS (cp. P)  
 Conscience, 4  
 Duty, 4  
 Faith  
 Graces, The Christian, 4  
 Hope  
 Love  
 Morality, 4  
 Negligence  
 Religion, 15  
 Reverence  
 Supererogation, Works of  
 Virtues and vices  
**K3<sup>1</sup>**—Mysticism, 3  
 || Cp. also **k3** and **k2**  
**K3<sup>2</sup>**—Thanksgiving  
 Creed  
 Praise, 3  
 Prayer, 7  
 Worship, Duty of Public,  
 3  
 || Cp. also **r**, Ritual  
**K3<sup>3</sup>**—Word of God  
 || Cp. **b5**, Scripture  
**K3<sup>4</sup>**—Sunday, 16  
**K3<sup>5</sup>**—Children, Training  
 of, 6  
 || Cp. **k6** below  
 Religion, §§ 8-II, 15, 16  
 Social life  
**K3<sup>6</sup>**—Justice  
 Mercy  
 Peace and concord

### M, N, O, P—MATRIMONY, VISITATION OF THE SICK, BURIAL, PENITENCE

**M**—MATRIMONY  
**Ma**—Affinity  
 Banns, 4  
 Bigamy  
 Consent to marry  
 Cousins' Marriage  
 Digamy  
 Divorce, 3  
 Marriage, Christian, 6  
 Prohibited Degrees, 3  
 Marriage Service, 6  
**Me**—Cousins' marriage  
 Digamy  
 Marriage, 7  
**M10**—Churching of  
 Women

**N**—VISITATION OF THE SICK  
**Nb**—Sick, Order for the  
 Visitation of, 6  
**Nd**—Unction (and healing  
 ministries), 8

**K3**  
 Poor, Care of, 10  
 Poverty, Vow of  
 Suicide  
 War  
**K3<sup>7</sup>**—Asceticism  
 Chastity  
 Sobriety  
 Temperance, 7  
**K3<sup>2</sup>**—Almsgiving  
 Benefaction  
 Bequest  
 Easter offerings  
 Offertory  
**K3<sup>3</sup>**—Truth, §§ 1, 2

### K4—THE LORD'S PRAYER

Lord's Prayer, The, 14  
 Forms of Prayer, 8  
 Ritual, §§ 54-66  
 Intercession

### K5—THE TWO SACRAMENTS OF THE GOSPEL

Means of grace, 3  
 Sacrament, 10  
 Baptism, 16  
 Lord's Supper, 15  
 Body, §§ 13-15

### K6—INSTRUCTION AND TRAINING

Catechising, 4  
 Catechist, 4  
 Preparation for Baptism,  
 Confirmation, Com-  
 munion, 8  
 Schools  
 Sunday School  
 || Cp. **k** and **k3<sup>b</sup>** above

**L**—CONFIRMATION, 7  
 Laying on of Hands, 6

**Ne**—Visitation of the  
 sick, 7  
**N7**—Sick, Communion of  
 the, 6  
 Viaticum

### O—BURIAL

**Oa**—Bodies, Removal of  
 Burial  
 Cemetery  
 Cemetery chapel  
 Certificate  
 Churchyards, Law of  
 Felo de se  
 Grave  
 Gravestone  
 Graveyard  
 Inscription  
 Interment  
 Monument  
 Mortuary  
 Unconsecrated ground  
**Ob**—Burial Service, 8

### Ob

Dead, Prayer for, 9  
 Dirge  
 Requiem  
**Oc**—Dead, Treatment of  
 Hatchment  
 Hearse  
 Knell  
 Mourning  
 Relics  
**Od**—Dead, Prayer for  
 the, 9  
**Oe**—Churchyard

**P**—PENITENCE  
**Pb**—Absolution  
 Communion  
 Confession  
 Confiteor  
**d**—Conscience, 4  
 Conversion, 5

### Q—QUIRES: Music

|| For Psalter, see **b4**

**Q1**—Cantor  
 Choir, 3  
 Minor Canon  
 Precentor  
 Succentor  
 Vicars Choral  
**Q2**—Ambrosian music  
 Anthem  
 Anthems (and Services),  
 6  
 Antiphon  
 Antiphonal singing  
 Carol, 4  
 Chant, Anglican, 4  
 Chanting, 17  
 Farse  
 Gradual (Grail)

### Q2

Hymn, 11  
 Hymn-tune, 12  
 Intoning, 4  
 Introit  
 Motet  
 Music, Liturgical, 4  
 Plainsong, 6  
 Sequence  
 Singing, 8  
 Tract  
 Trope  
 Troper  
 Veni Creator  
**Q3**—Bands, Church, 4  
 Organ, 10  
 Symphony

### R—RUBRICS and RITUAL: Words, Ceremonies, Ornaments

Order, §§ 5, 17-19, 24  
 Religion, § 14  
 Ritual, 115  
 Ritual Law, 35  
 Rubrics, 4  
 Traditions of the Church,  
 4  
 Usage

### R1—RITUAL PROPER

Forms of prayer, 8  
 Ritual, §§ 54-66  
 || Cp. **b2**, Liturgical Forms

### R2—CEREMONIAL

(See Ritual, §§ 67-89)  
 Ablution  
 Adoration of host, cross,  
 etc.  
 Bowing  
 Commixture  
 Communion, Manner of, 5  
 East, Turning to, 3  
 Eastward position, 8  
 Elevation, 5  
 Fraction, 5  
 Hands

### R2

Kiss of Peace  
 Lavabo  
 Laying on of Hands, 6  
 Manual Acts  
 Non-communicating  
 attendance, 4  
 North side, 5  
 Position and posture of  
 minister and people, 5  
 Posture of reverence  
 Procession, 5  
 Sexes, Separation of  
 Sign of Cross  
 Sitting  
 Turning (to Lord's Table  
 and to people)

Chrim  
 Chrisome  
 Elements  
 Incense, 6  
 Host  
 Lights, 4  
 Mixed chalice, 8  
 Oils, Holy  
 Palms

<p><b>R2</b></p> <p><i>Pax</i> (cp. Kiss of peace ; also Ritual, §§ 71, 76, 104 gi)</p> <p>Relics</p> <p>Sacring bell</p> <p>Token, Communion</p> <p>Unleavened bread</p> <p>Wafer</p> <p>Water, Holy</p> <p>Gospeller (and Epistler)</p> <p>Server</p> <p>Taperers</p> <p>Verger</p> <p><b>R3—ORNAMENTS</b></p> <p><i>Ornaments</i> (see general discussion and annotated list under Ritual, §§ 90-106)</p> <p>Ornaments Rubric, 15</p> <p>Altar, 5</p> <p><i>Altar cloth</i> (see Carpet)</p> <p>Antependium</p> <p>Apparels</p> <p>Box for bread</p> <p>Burse</p> <p>Carpet</p> <p>Corporas</p> <p>Fair linen cloth</p> <p>Houselling cloth</p> <p>Lord's Table, 8</p> <p>Pall</p> <p>Purificator</p> <p>Veil, Eucharistic</p> <p>Bason</p> <p>Chalice</p> <p>Cruet</p> <p>Flagon</p> <p>Instruments</p> <p>Paten</p> <p>Plate, 6</p> <p>Pyx</p> <p>Sacring bell</p> <p>Shell, Baptismal</p> <p>Spoon, Eucharistic</p> <p>Alms (bags, chest, dish, plates)</p> <p>Ambo</p> <p>Ampulla</p> <p>Book-rest</p> <p>Books, Care of</p> <p>Books, Liturgical, 6</p> <p>Candles</p> <p>Candlesticks</p> <p>Censer</p> <p>Hour-glass</p> <p>Pall</p> <p>Wand</p> <p>Bells</p> <p>Credence</p> <p>Eagle</p> <p>Font, 10</p> <p>Lectern</p> <p>Pulpit</p> <p>Reading-desk (cp. R5)</p> <p>Ornaments of minister, 4</p> <p>Alb</p> <p>Almuce</p> <p>Amice</p> <p>Bands</p>	<p><b>R3</b></p> <p>Biretta</p> <p>Cap</p> <p>Cassock</p> <p>Chasuble</p> <p>Chimere</p> <p>Cope</p> <p>Cotta</p> <p>Cross, Archiepiscopal</p> <p>Crozier</p> <p>Dalmatic</p> <p>Girdle</p> <p>Gown</p> <p>Graduates (Hood)</p> <p>Hood</p> <p>Maniple</p> <p>Mitre</p> <p>Pallium</p> <p>Pastoral staff</p> <p>Pectoral cross</p> <p>Ring</p> <p>Rochet</p> <p><i>Scarf</i> (see Tippet)</p> <p>Stole</p> <p>Surplice</p> <p>Tiara</p> <p>Tippet</p> <p>Tunic</p> <p><b>R4—DECORATIONS</b></p> <p>Arts and Crafts, 10</p> <p>Apparels</p> <p>Banners</p> <p>Carpeting</p> <p>Colours</p> <p>Cross, 10</p> <p>Crucifix, 4</p> <p>Curtains</p> <p>Dorsal</p> <p>Emblem, 9</p> <p>Flowers</p> <p>Fresco</p> <p>Gilding</p> <p>Glass, 12</p> <p>Images, 8</p> <p>Monuments</p> <p>Mosaic</p> <p>Mural tablet</p> <p>Painting, 3</p> <p>Pictures, 5</p> <p>Reredos</p> <p>Sculpture</p> <p>Stations of the Cross</p> <p>Symbol, 3</p> <p>Tables of Commandments</p> <p>Tapestry</p> <p><b>R5—FITTINGS : FURNITURE</b></p> <p>Archives, Care of</p> <p>Aumbry</p> <p>Chair</p> <p>Cupboards</p> <p>Cushions</p> <p>Faldstool</p> <p>Fittings, 9</p> <p>Gradine</p> <p>Hassocks</p> <p>Iron chest</p> <p>Kneelers</p> <p>Lamps</p> <p>Notice board</p> <p>Pew, 3</p>	<p><b>R5</b></p> <p>Rails</p> <p>Screen, 7</p> <p>Stalls</p> <p>Standards</p> <p>Stoup</p> <p>Tables of Commandments</p> <p>Throne, Bishop's</p> <p><b>R6—FABRIC</b></p> <p>Aisle</p> <p>Apse</p> <p>Architecture, 13</p> <p>Belfry</p> <p>Baptistery</p> <p>Basilica</p> <p>Cemetery chapel</p> <p>Chancel (cp. Ritual § 95)</p> <p><i>Choir</i> (see Quire)</p> <p>Church, Building of, 5</p> <p>Clerestory</p> <p>Crypt</p> <p>Doors of churches</p> <p>East (Orientation)</p> <p><b>S, T—SUPPLEMENTARY SERVICES, ORDINAL</b></p> <p><b>S—SUPPLEMENTARY SERVICES</b></p> <p>   Cp. Ritual, §§ 62-66</p> <p>Services, Additional</p> <p><b>S1</b>—Sea, For those at Seamen, 9</p> <p><b>S2</b>—Accession Service</p> <p>State Holy Days</p> <p>Touching for King's Evil</p> <p><b>S3</b>—Coronation, 5</p> <p><b>S4</b>—Consecration of churches and churchyards, 6</p> <p>Foundation-stone laying</p> <p>Re-opening of churches</p> <p><b>S5</b>—Grace before meat, 3</p> <p><b>S6</b>—Enthronement</p> <p>Induction</p> <p>Installation</p> <p>Institution, 5</p> <p><b>S9</b>—Benefactors, Commemoration of</p> <p>Tenebræ</p> <p>Three Hours' Service</p> <p>Reproaches</p> <p><b>T—THREEFOLD MINISTRY</b></p> <p><b>Ta</b>—Elder</p> <p>Graduates</p> <p>Incumbent, 3</p> <p>Locum Tenens</p> <p>Minister</p> <p>Officiating Minister</p> <p>Perpetual Curate</p> <p>Preacher</p> <p>Priest</p> <p>Age, Canonical</p> <p><i>Clerical subscription</i> (cp. Arts. of Religion, § 6)</p> <p>Clergy, Disabilities, Immunities and Privileges of</p> <p>Collation</p> <p>Curate's Licence</p>	<p><b>R6</b></p> <p>Fabric</p> <p>Font, 10</p> <p>Footpace</p> <p>Gallery</p> <p>Lantern (Arch.)</p> <p>Lych gate</p> <p>Mortuary</p> <p>Narthex</p> <p>Nave</p> <p>Oratory</p> <p>Piscina</p> <p>Porch</p> <p>Quire</p> <p>Repairs</p> <p>Sacrarium</p> <p>Sacristy</p> <p>Sedilia</p> <p>Shrine</p> <p>Steps</p> <p>Tiles</p> <p>Transept</p> <p>Triforium</p> <p>Vestry</p> <p><b>T</b></p> <p>Institution, 5</p> <p>Lapse</p> <p>Letters Dimissory</p> <p>Letters of Orders</p> <p>Letters Testimonial</p> <p>Mandate</p> <p>Nomination</p> <p>Non-residence</p> <p>Oath of Canonical Obedience</p> <p>Oath of Allegiance</p> <p><i>Presentation</i> (see Patron)</p> <p>Simony</p> <p>Si quis</p> <p>Title</p> <p>Translation</p> <p>Advowson</p> <p>Benefice</p> <p>Donative</p> <p>Exchange of livings:</p> <p>Induction</p> <p>Patron</p> <p>Peculiar</p> <p>Sinecure</p> <p>Union of Benefices</p> <p><b>Tb</b>—Ordinal</p> <p><b>Tc</b>—Beard</p> <p>Habit, Outdoor, 4</p> <p>Instruments</p> <p>   Cp. R 2, 3</p> <p><b>Td</b>—Anglican Orders, 10.</p> <p>Apostolic Succession, 16</p> <p>Episcopacy, 8</p> <p>Jure Divino</p> <p>Orders, Holy, 17</p> <p>Priesthood, 9</p> <p>Re-ordination</p> <p><b>Te</b>—Clergy</p> <p>Commendatory Letters</p> <p>Curate, 5</p> <p>Examination, 6</p> <p>Instructions</p> <p>Learning, 4</p> <p>Parish, 5.</p>
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Te  
 Poor, Care of, 10  
 Preaching, 5  
 Prophecyings  
 Reading  
 Seamen  
 Social life  
 Study  
 Visitation of the Sick, 7  
 Visitation, Pastoral, 6  
 || Cp. κ6, η, ρε  
 T1—Deacon  
 T2—Curate, 5  
 Parson  
 Pastor

## U, X—CHURCH TEACHING

U—DOCTRINE  
 Authority, 19

T  
 Perpetual Curate  
 Rector  
 Vicar (cp. τa)  
 T3—Archbishop  
 Diocesan Bishop  
 Election of Bishops  
 Exarch  
 Mandate  
 Metropolitan  
 Patriarch  
 Prelate  
 Primate  
 Suffragan

Creed (cp. κ2)  
 Doctrine, 4

U  
 History, 10  
 Immaculate Conception  
 Knowledge, 6  
 Learning, 4  
 Man, 25  
 Orthodox  
 Schoolmen, 10  
 Truth, 9  
 Tradition  
 U1—Apostles' Creed, 7  
 U2—Nicene Creed, 6  
 U3—Quicunque Vult,  
 14  
 U4—Arts. of Religion, 14  
 pp.  
 Augsburg Confession  
 Romish doctrine

U  
 Trent, Council of  
 Unigenitus, Bull  
 U5—Homilies, 4

X—THE MINISTRY OF  
THE WORD

Prophecyings  
 X1—Exhortation  
 X2—Ascription  
 Bidding Prayer  
 Instructions, 5  
 Invocation  
 Preaching, 5  
 Sermon, Place of  
 Texts for Sermons

THE END