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PRAYER BOOK STUDIES

XII
THE PROPERS FOR
THE MINOR HOLY DAYS

Prayer Book Studies

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THE PROPERS FOR THE MINOR HOLY DAYS

THE STANDING LITURGICAL COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

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In Memoriam
BAYARD HALE JONES
1887-1957

Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject; and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925, in order that it might receive final adoption in 1928: so that it was not possible to give the consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail were met by continuing the Revision Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to

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the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signaled the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded

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in attaining it — is the shaping of a future Prayer Book which every party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

* * *

THE STANDING LITURGICAL COMMISSION

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The major preliminary work for this Study was made by the late Dr. Bayard H. Jones, whose indefatigable labors were ably seconded by the Reverend Morton C. Stone, former Secretary of the Commission. It is therefore with profound gratitude that the Commission dedicates this Study to Dr. Jones' memory.

Although both Dr. Jones and Mr. Stone did much of the groundwork for Part One, on the Collects, this section of the Study has been prepared in its present form by Dr. Shepherd with the assistance of Dr. Suter. Part Two is substantially the work of Dr. Jones, representing a manuscript which he left

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in the Commission's hands before his untimely death. It has only required a slight editing to bring it into line with final decisions made by the Commission after Dr. Jones had completed his draft. Part Three is also taken from Dr. Jones' draft manuscript, except for the section on the Lenten weekday propers, which has been in the charge of Dr. Shepherd.

This Study is a sequel to *Prayer Book Studies* No. IX on the Calendar. While every effort has been made to bring the two Studies into harmony one with the other, it will be obvious that the organization of the material in the parts herewith prepared by Dr. Jones represents a slightly different arrangement of the material from that finally approved by the Commission. The variation, however, is not one that is likely to cause confusion. And the Commission has felt that it was best to leave the draft prepared by Dr. Jones with as little alteration as was absolutely necessary.

Attention is called to the re-printing here of the Proposed Calendar, in which certain errors in the format of this Calendar have been corrected. There have been, however, no changes made in the names or events listed in the Proposed Calendar.

MASSEY H. SHEPHERD, JR.
Editor, for the Commission

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THE PROPERS FOR THE MINOR
HOLY DAYS

PART ONE
THE COLLECTS

The Propers for the Minor Holy Days

PART ONE

THE COLLECTS

New Materials in the Anglican Prayer Books

The traditional pattern of propers for the celebration of Holy Communion on Holy Days, established in the Book of Common Prayer since its second edition of 1552, consists of a Collect, Epistle, and Gospel. The First Prayer Book of 1549 had included also an Introit Psalm. But no succeeding revision of the English liturgy since that time, in any province of the Anglican Communion, has extended the appointed propers beyond the three formulae provided by the 1552 Book, with the exception, of course, of a few additional Proper Prefaces.

It is well known that the English Reformers dealt very gently with the time-honored propers for Sundays and Holy Days that they retained for the Prayer Book from the Sarum Missal. In most cases they translated, with some occasional alterations, the Collects, Epistles and Gospels of their inherited Latin rite. But a number of new Collects were prepared for the fixed Holy Days. Of the six feasts in the Christmas-Epiphany cycle, two — Christmas Day and Circumcision — received new Collects; three — St. Stephen, St. John, and Holy Innocents — had their traditional Collects much revised; and only one, the Collect for the Epiphany, remained virtually unaltered. In the Sanctorale, beginning with St. Andrew's Day, thirteen of the eighteen Holy Days were provided with new Collects. Translations of the older Latin Collects were made only for Purification, Annunciation, and Michaelmas, and modified versions of the Latin forms were kept for the Conversion of St. Paul and for St. Bartholomew.

The reason for this sizable change in the Collects for Saints'

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Days is not far to seek. The Latin prayers for such days usually made reference to the merits, intercession, or protection of the saints. Such notions were rejected by the Reformers as alien to the doctrine of the New Testament. They were not prepared, and wisely so, to admit into the liturgy any suggestion of mediation between God and man other than through our Lord Jesus Christ, "our only Mediator and Advocate." In place of the rejected Latin formulae, the Reformers composed their new Collects out of the themes provided by the Scriptural lessons of the day. A few of the new Collects were of a general nature; most of them were biographical — that is, some salient aspect of the saint's life was taken as the basis for petition and supplication. The two types are easily illustrated by reference to the new prayers for the four Evangelists. The Collects for St. John and St. Mark, being based upon the Epistles for these days, make no specific allusion to the lives of these gospel writers. But the Collects for St. Matthew and St. Luke have a definite biographical basis.

No addition to the "Reformation settlement" of the Calendar and propers for Holy Days has been made in the Prayer Book until the recent revisions of this century. Neither in Queen Elizabeth's Calendar of 1561 nor in the English Book of 1661 were the Black Letter Days provided with or intended to have any liturgical observance. It was the American revision of 1892, with its cautious addition of the Transfiguration as a Red Letter Day, with its own Collect, Epistle, and Gospel, that started a trend, which has been taken up with increasing momentum in each successive revision of Anglican Prayer Books. To date, however, no Prayer Book of the Anglican Communion has attempted to draw up for each Black Letter Day admitted to its Calendar, with approval of liturgical observance, a full and distinct set of propers. In particular, the number of new Collects has been relatively small, and not nearly so extensive as the provision for new Epistles and Gospels.

The Canadian Book of 1922 had an extensive list of Black Letter commemorations, but made no provision for propers to

The Collects

go with them. The Irish Book of 1926 contented itself with the addition of two new Red Letter Days, St. Patrick and Transfiguration, each with its own propers, but gave no suggestion of other Holy Days beyond the traditional ones of the Prayer Book. The American Church, on the other hand, turned down a proposed list of Black Letter Days, but inserted in its 1928 Book a set of propers for "A Saint's Day," with alternative Collects. It was the English Proposed Book of 1927-28, and the Scottish and South African Books of 1929 that really opened the way to a more adequate provision for Black Letter Days; and the Indian Book of 1951 and the Canadian Draft Book of 1955 have followed their example. Even so, these books rely in the main upon a set of "Commons" for most of the additional observances. Special Collects are provided for relatively few days, chiefly additional feasts of our Lord or the Blessed Virgin, or of national Patron Saints.

Meanwhile a fair number of private devotional manuals and of unauthorized Missals in English made their appearance in England and America, with their own Calendar and propers for extra Holy Days, drawn up according to the tastes and interests of their several editors. Bishop John Wordsworth of Salisbury (1885-1911) was a pioneer in such efforts. Many of his Collects were taken up into *The English Liturgy*, published in 1903 by Percy Dearmer, W. H. Frere, and Bishop S. M. Taylor of Kingston. After the appearance of the English 1928 Book, Dr. Frere (now Bishop of Truro) put forth in 1935 (revised, 1938) for his diocese *Collects, Epistles and Gospels For the Lesser Feasts According to the Calendar Set Out in 1928*. Another work that has been widely used, having gone through many editions, has been *The Priest's Book of Private Devotion*, compiled by J. Oldknow and A. D. Crake, from which was excerpted a smaller manual, *Prime and Hours according to the use of the Church of England*. Among the more popular Missals has been that of the Rev. E. A. L. Clarke, *The People's Missal* (1916; revised, 1919). The first edition of *The American Missal* appeared in 1931.

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Needless to say these manuals and missals have been extensively used, even though they are illegal, not only by religious communities but at many parish altars. In England a number of dioceses have issued diocesan Service Books with supplementary material. But the only book of this kind put forth in America has been the *Service Book for the Diocese of New Jersey*, authorized by the Bishop, and published in 1940. This last work contains propers for five Holy Days and for five Commons; most of its materials are drawn from other Anglican Prayer Books or represent reworkings and adaptations of formulae in the American Prayer Book. It may be said of this work also, as of the books issued by Bishops Wordsworth and Frere, that its doctrinal content is completely in harmony with the theological perspectives of the Church's official liturgy. The same cannot be said for many of the Collects to be found in the missals, especially when they have translated or paraphrased prayers from the Latin rite.

The Problem of Suitable Collects

As stated in the Study on the Calendar, there has been no lack of widespread interest in the American Church for a larger and richer Calendar of Holy Days with greater variety of propers. But though the Commission has had no trouble in receiving a host of names and observances for consideration in extending the Calendar, there has come into its hands almost nothing in the way of suggestion for suitable propers. If it has found the task of screening the names to be added to the Calendar a difficult and delicate labor, it has discovered an even greater perplexity in the selection of adequate propers to go with them. It makes no claim to special competence in this matter, and sincerely begs those who are concerned with the problem to lend it every constructive aid. The writing of Collects for liturgical use is a most exacting discipline. One is tempted to say that it is an art possible only to a literary genius, who at the same time has a profound knowledge of theology and a rich experience of prayer. In any case, the best Collects are gener-

The Collects

ally the work of individuals; they are rarely effective when produced by a committee.

The original purpose of the Commission was to follow the lead of other Anglican Prayer Books and suggest in the main the use of a relatively few Commons. We naturally turned to the other Prayer Books of our sister Anglican provinces for guidance. But the total material available from these sources proved to be not only slender in scope, but also of very unequal merit, including those Collects that were common to several of the Prayer Books. Only eleven commemorations in our proposed list of ninety-four had special Collects in one or more of the other Prayer Books. The distribution may be tabulated as follows:

<i>Feast</i>	<i>English 1928</i>	<i>Scottish</i>	<i>Irish</i>	<i>South African</i>	<i>Indian</i>	<i>Canadian 1955</i>
Name of Jesus	×	×		×	×	×
Patrick		×	×			
Joseph				×	×	×
Columba		×				
Peter and Paul				×	×	×
Visitation B.V.M.	×	×		×	×	×
Mary Magdalene	×	×		×	×	×
Falling Asleep B.V.M.				×	×	
Augustine of Hippo				×		
Holy Cross	×			×	×	×
Margaret		×				

The Scottish Book contained a different Collect for the Name of Jesus from that of the other Books; and it used the same Collect for Patrick and Columba, albeit another formulary than the one for Patrick in the Irish Book. The Indian and Canadian Books gave two Collects for Peter and Paul, one for each Apostle — the one for St. Peter being the same as that of the older Prayer Book tradition. The Collect for Holy Cross was different in the English, South African, and Canadian Books, while the Scottish Book directed the use of the Collect for Palm Sunday on this feast. Only the Collects for the Visitation and for St. Mary Magdalene were the same in the several Books that provided them.

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A comparable situation with respect to the Common Collects was evident upon analysis. In particular, the Collects for use on feasts of the Blessed Virgin varied considerably, depending upon the number of such feasts admitted to the several Calendars. The following table gives a synopsis of the various classifications of Commons (showing the number of formularies in each category):

	<i>English</i> 1928	<i>Scottish</i>	<i>South</i> <i>African</i>	<i>Indian</i>	<i>Canadian</i> 1955
Vigil				1	
Martyr	1	1	3	3	1
Doctor or Confessor	1	1	2	1	(Uses St. John Evangelist Collect)
Bishop	1		3	1	1
Abbot or Abbess	1		1	1	
Missionaries	1			2	1
Virgins					
Martyr	1	1	1	1	
Not a Martyr			1	1	
Matron	1		1	1	
Holy Women					1
Blessed Virgin Mary					
Falling Asleep			1	1	
Nativity	1	1	1	1	1
Conception	1		1	1	
Votive				1	
A Saint	1	1	3	1	2
Saints					
Anglican Communion	1				
National Martyrs or Missionaries			1	1	

It will be seen at once from the foregoing tabulation that the South African and Indian Books contain the largest selection, and for the most part subsume the material in the other Books. The eighteen Common Collects in the Indian Book — in the main superior in quality to those of the others — include four that are of no use to our list: the Vigil of a Saint, and three feasts of the Blessed Virgin. The end result, therefore, is a meagre selection to distribute among our ninety-four entries.

The Collects

Our next procedure was an attempt to work out a special Collect for each one of our Black Letter commemorations. Two of our former Commission members worked diligently for a number of years at this monumental undertaking. The Missals were of little use, for the theological reasons already stated. The Collects of Dr. Frere's book and some of those in Fr. Clarke's Missal provided useful ideas, but were seldom drawn upon without considerable modifications. The aim of our sub-committee was to provide Collects of a biographical character, comparable to those of the Apostles and Evangelists in the Prayer Book. A complete schedule of Collects was finally prepared and sent to a number of persons skilled in these matters for criticism; and the results of these endeavors were used experimentally in a few of our seminaries and in certain private chapels. The ensuing comments after this trial use were not encouraging. Too many of these Collects gave the effect of being overly contrived and erudite. To place them in the Prayer Book would demand an annotated commentary for the benefit of those lay people who did not have an extensive knowledge of Church History and were therefore unable to appreciate the subtle allusions in these Collects. However admirable most of these Collects might be for personal, devotional use, they lacked that quality of universal application that is needed in a formula for corporate, liturgical use.

Principles of Present Proposals

The present proposals of new Collects for the minor Holy Days are an endeavor to strike the happy mean between two kinds of monotony: one, the over-working of a few, constantly repeated Common Collects; the other, an overstraining after originality by attempting to bring out singular lessons for the commemoration of each and every individual saint. For the two renamed Red Letter feasts and the ninety-two proposed Black Letter commemorations, we are offering a total of thirty-six Collects, of which seventeen are appointed for one occasion only, the others for two or more occasions. But none of them

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are listed for more than six commemorations; and of these, an effort has been made to avoid using the same Collect twice over within the space of one month. However, there are one or two exceptions to this latter usage. By such a distribution of the Collects, it is hoped that tedium may be lessened, and thus the devout attention of the worshippers encouraged.

After careful consideration, we have found it inexpedient to use the traditional classifications of saints, and therefore of Collects, as they have been appointed both in the Latin Missals and in the other Anglican Prayer Books. The difficulty with these classifications is mainly due to the fact that they overlap. For example, Saint Boniface was a Martyr, a Bishop, a Doctor, and a Missionary. Saint Chrysostom was a Bishop, a Confessor and a Doctor — some would even account him as a Martyr; but in the devotion and memory of the Church, he is actually accounted the Church's greatest Preacher. Pope Gregory the Great was a Bishop, Confessor, and Doctor; but our Church remembers him primarily as the "Apostle of the English people." There is also a problem posed by the traditional class known as Virgins. Our Church holds without question the monastic life in high esteem; but it has never, since the Reformation, viewed the celibate life as a higher gift of grace worthy of special distinction in the common devotion of its liturgical life. It does not question the propriety of recognizing this grace of virginity in the common life of monastic communities. But it does not seem fitting or realistic to ask parish congregations to accord an especial emphasis to this state of life in its regular offices of worship.

The criterion by which the Church today evaluates the record of those whom it commemorates is *service* — service of God and of one's fellow men, irrespective of the position, rank, or state of the individual concerned. We remember a Bishop not so much because he was a bishop, but because he was, by God's grace in this office, a teacher, a witness, a missionary, or, it may be, a writer of profound devotional works or of hymns and prayers, or a humble ministrant to the poor and needy. The

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charismata of the Holy Ghost are manifold, and in God's providence either a single one of them or many of them may be given to an individual, whether he be in Holy Orders or in the ranks of the laity, whether he be a celibate living within or without a monastic community or a married Christian living a family life of exemplary honesty and good report.

In our Proposed Calendar (published in *Prayer Book Studies* No. IX) we have entered the various worthies to be commemorated with titles of their office and rank in the Church as a method of identification. Thus we have used the categories of Bishop, Priest, Deacon, King, Abbot, Friar, and Monk. But we have also frequently employed a title not found in the traditional classifications, namely, that of Missionary, especially where the individual so described has been the first evangelist or "apostle" of a people or territory. We believe that this title is fully justified, since the primary purpose of the Church's existence is to be missionary. And, it may be added, in our own Episcopal Church, the singular executive agency of our American Communion (*i.e.*, the National Council) is empowered with authority to promote the missionary work of the Church in all its many phases and facets.

It will be readily noted, however, in the Collects which are herewith proposed, that little attention is given to these more traditional titles. Indeed, most of the worthies are described under the single noun "servant." We have preserved where fitting the title of "martyr," even where the prayer makes clear that the individual commemorated gave witness unto death, for the sake of the Christian faith. Otherwise, we have allowed the Collects to be distributed in such a way that the primary service of the individual saint is noted — be it missionary work, teaching and preaching, charitable endeavor — or some outstanding quality of Christian character — courage, zeal, purity, faithfulness, steadfastness, joy, etc.

In all these Collects, however, the aim has been, in so far as they point a lesson, to select certain universal qualities and duties that are properly applicable to all Christians in their

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several vocations. A few of the Collects contain more particular petitions for the Church's Ministry, but these are always so framed as to bring out the implications of ministerial vocation for all the people of God. In a very small number of cases, the perceptive and knowledgeable worshipper may recognize phrases that are peculiarly associated with the saint commemorated. (These will be noted in the commentary on the several Collects as presented below.)

Single Collects, without provision for use more than once, are provided for all the New Testament saints added to our Proposed Calendar, for certain eminent Fathers of the early Church, and for commemorations of historical events. These include:

The Holy Name of our Lord Jesus Christ

St. Timothy

St. Cornelius

St. Titus

Gregory the Great

St. Joseph

The First Book of Common Prayer

Irenaeus

SS. Peter and Paul

The Visitation of the B.V.M.

St. Mary Magdalene

St. Mary the Virgin

Augustine of Hippo

The Exaltation of the Holy Cross

Jerome

Francis of Assisi

Consecration of Samuel Seabury

Four Collects are used for the Martyrs, in the following groups:

(1) Agnes

Perpetua and Felicitas

Martyrs of Lyons

(2) Ignatius

Alban

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Laurence

(3) Polycarp

Justin

Cyprian

(4) Boniface

Patteson

Hannington

The last of these groups has an additional theme, in view of the missionary labors to heathen lands of the worthies commemorated. Another Collect, for those who gave their lives, but whose deaths might not be viewed by all Churchmen as in the same class of "martyrdom" for the Christian faith, as are the names of the foregoing, contain the memorials of

William Laud

William Tyndale

Latimer and Ridley.

The missionaries provide two other groups, beyond the three martyr-names already noted. They are:

(1) Ansgarius

Gregory the Illuminator

George Augustus Selwyn

Cyril and Methodius

Jackson Kemper

Channing Moore Williams

(2) David

Patrick

Augustine of Canterbury

Columba

Aidan

Willibrord

Other missionaries might well have been included in these groups — such men as Theodore of Tarsus and Bishop Schereschewsky. But they find their place in Collects recalling different, though equally notable gifts of service.

We have attempted not to be arbitrary in the use of Collects for more than one worthy, and to find what might be termed

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obvious or natural groupings. The three monarchs: Louis, Alfred, and Margaret, share the same Collect; as do five early Fathers who gave great contributions to the shaping of the dogma of the Incarnation — Hilary, Athanasius, Gregory Nazianzen, Basil, and Leo. It was readily evident that modern leaders in Christian humanitarianism such as Maurice and Wilberforce could be classed under the same Collect, but their predecessors of earlier times, such as Nicholas and Elizabeth of Hungary, were better served by other memorials. We believe, however, that a close study of the groupings, while they avoid rigid classifications, will bring out no less valid associations according to certain common qualities of life and service.

New Collects Proposed

With each Collect as suggested, we shall append a brief commentary, noting the primary sources drawn upon for the formula, and, where it may seem useful, some brief remarks as to its appropriateness for the saint or occasion to which it is assigned. The Commission states once more that it does not consider these Collects incapable of improvement, and requests readers of this Study to send it concrete suggestions for their improvement or replacement.

A. COLLECTS TO BE USED ONLY ONCE

The Greater Holy Days

I. THE HOLY NAME OF OUR LORD JESUS CHRIST (January 1).

Eternal Father, who didst give thine incarnate Son a Name, betokening not his majesty but our salvation: We pray thee to set the Name of Jesus high above every name, and to plant in every heart the love of our only Saviour; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

This Collect has been taken from *Daily Prayer*, compiled by Eric Milner-White and G. W. Briggs (Oxford, 1941), page 38.

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An alteration has been made in the opening address; the original reads: "who didst give thine only Son the Name most dear to thee and needful for mankind, betokening not his majesty, but our salvation." Also we have made a verbal change from "the only Saviour" to "our only Saviour." The Collect fits the Epistle for the Day, but finely utilizes other Biblical allusions, such as Matthew 1:21 and Ephesians 1:21.

2. SAINT PETER AND SAINT PAUL, APOSTLES (June 29).

Almighty God, whose blessed Apostles Peter and Paul hallowed this day by their martyrdom: Grant that thy household the Church, being instructed by their doctrine and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

The reasons for the Commission's proposal to restore the commemoration of St. Paul to June 29 in association with St. Peter have been given in our Study on the Calendar. To provide a Collect for the observance of the two chief apostles together, the Commission had several possibilities before it. It might have continued to utilize the present Prayer Book Collect, one that is peculiarly fitting to St. Peter alone, but add an additional clause with a specific mention of St. Paul. This was the solution adopted in *The People's Anglican Missal*. Or it might have adopted the less desirable expedient of the Lutheran liturgy and merely change the phrase "thy Apostle Saint Peter" of the present Collect to "thy holy Apostles." Another possibility — that chosen by the Indian Prayer Book, the Canadian Draft Book of 1955, and *The American Missal* — would have been to provide two Collects for the day, one for each of the apostles. A fourth solution was suggested by the South African Book, which follows the lead of the ancient Missals, namely, a single new Collect for both Apostles together. This way of handling the problem is also provided, as an alternative, in the

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Canadian Draft Book and *The American Missal*. The Commission decided upon this last way of meeting the problem.

The ancient Latin Collect of the feast afforded a primary basis for the construction of the new prayer. However, the free paraphrases of it found in the South African and the Canadian Books did not seem either felicitous or incisive to the ear. Nor could we adopt a literal translation of the Latin Collect, such as that given in *The American Missal*. For the truth is, the Collect is a peculiarly "Roman" one in its reference to the foundation of the Church in Rome by the two apostles.

The difficulty of a suitable rendering of this Latin Collect lies in its petition clause,

Da ecclesiae tuae, eorum in omnibus sequi praeceptum, per quos religionis sumpsit exordium.

Grant to thy Church in all things to follow the precepts of those through whom it received the beginning of religion.

"To receive the beginning of religion" would certainly mean something very different to a modern American than what either the Latin means or what it meant to an ancient Roman Christian. Yet there are packed into five Latin words some magnificent ideas: the pre-eminent position of Peter and Paul among the apostles, their extensive missionary labors that took them finally to martyrdom in the capital of the ancient world, and the primary significance of their testimony to the faith and the implications of its teaching. Our problem therefore was to re-capture the spirit of this ancient Collect in a version apt for congregations using the Prayer Book.

The Commission does not claim to have succeeded altogether in its adaptation, and would welcome other suggestions of a suitable paraphrase. The basis of its reconstruction has been 1 Corinthians 3:10-11, with allusions to Colossians 2:2, 19, and Ephesians 2:20. An attempt has been made to hold fast to the doctrine of our Lord as the one true foundation of the Church, but to leave in the mind a suggestion of both the Lord's saying to Peter ("upon this rock I will build my Church" — cf. the

The Collects

Gospel for the day) and the favorite Pauline metaphor of the Church as a building on the foundation of the apostles and prophets' labors. At the same time, an effort has been made to stress the essential unity of faith and life which marked the relationship of the two chief apostles.

The Lesser Holy Days

3. SAINT TIMOTHY (January 24).

Almighty and merciful God, who didst call Saint Timothy to endure hardship for the sake of thy dear Son: Strengthen us in like manner to stand firm in adversity, through the grace of Christ Jesus, that we may obtain salvation with eternal glory, who livest and reignest with the same thy Son Jesus Christ and the Holy Ghost ever, one God, world without end. *Amen.*

Phrases from 2 Timothy 2:1, 3, 10 (King James Version) have been employed for the framing of this Collect by the members of the Commission. The Epistle appointed for the day is 2 Timothy 1:1-7.

4. CORNELIUS, THE CENTURION (February 4).

O God, who by thy Spirit didst call Cornelius the Centurion to be the first Christian among the Gentiles: Grant to thy Church in every nation a ready mind and will to proclaim thy love to all who turn to thee with unfeigned hope and faith; for the sake of Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The model of this Collect, prepared by the Commission, has been Cranmer's biographical collects based upon the Scriptural lesson of the day — in this case, the Epistle (Acts 11:1-18). The moral application of the story has applied the theme that God is "no respecter of persons."

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5. SAINT TITUS (February 6).

Blessed Lord, who didst charge Saint Titus to speak the things that accord with sound doctrine and to offer himself a pattern of good works: Grant to all thy people to live soberly, righteously, and godly in this present age, that they may with sure confidence look for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

As in the case of the Collect for St. Timothy, this Collect is based upon phrases in the Pastoral Epistles, in the present instance Titus 2:1, 7, 12-13. (The Epistle appointed for the day is Titus 1:1-5.) Several words and phrases in the exordium were adopted from the version of the late Reverend Dr. B. S. Easton, *The Pastoral Epistles* (Scribner's, 1947), page 89; for they seemed to make better sense for the modern worshipper than either the King James or Revised Standard Versions' renderings.

6. GREGORY THE GREAT (March 12).

Almighty and merciful God, who didst raise up in Gregory the Great a servant of the servants of God, by whose labour the people of England were brought into the knowledge of the Catholic and Apostolic faith: Preserve in thy Church evermore a thankful remembrance of his devotion, that thy people, being zealous in every good work, may receive with him and thy servants everywhere the crown of glory that fadeth not away; through Jesus Christ our Lord. *Amen.*

This Collect, prepared by the Commission, is designed to bring out the singular instance, among his many virtues, whereby Gregory is particularly memorable in the tradition of the English Church and its daughter provinces. The Vener-

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able Bede, in his *Ecclesiastical History of the English People* (ii. 1), said with justice that "though he is not an apostle to others, yet he is so to us; for we are the seal of his apostleship in our Lord." In the exordium of the Collect, the phrase "servant of the servants of God" will be recognized as the peculiar title which Gregory adopted for his exalted office. Yet it is a phrase that is full of meaning, whether or not one is conscious of its historical associations and occasion.

7. SAINT JOSEPH (March 19).

O God, who didst call blessed Joseph to be the faithful guardian of thine only-begotten Son, and the spouse of his virgin Mother: Give us grace to follow his example in constant worship of thee and obedience to thy commands, that our homes may be sanctified by thy presence, and our children nurtured in thy fear and love; through the same Jesus Christ our Lord. *Amen.*

This gracious Collect with its petition for the Christian family and home has been drawn by the Commission from the Indian Prayer Book.

8. THE FIRST BOOK OF COMMON PRAYER (JUNE 9).

Almighty and everliving God, who didst guide thy servant Thomas Cranmer, with others, to render the worship of thy Church in a language understood of the people: Make us ever thankful for this our heritage, and help us so to pray in the Spirit and with the understanding also, that we may worthily magnify thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit ever, one God, world without end. *Amen.*

An adaptation has been made in this Collect from one put forth at the time of the 400th anniversary of the First Prayer Book, celebrated in 1949. The main inspiration of the Collect

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is 1 Corinthians 14:15. It has been suggested to the Commission that a possible alternative to this Collect might be the Collect "For the Spirit of Prayer" (Prayer Book, page 594). But the Commission believes that this Collect, or one similar to it, serves better as a commemoration of the historical event that is observed on this day.

9. IRENAEUS (June 28).

Almighty God, who didst uphold thy servant Irenaeus with strength to maintain the truth against every wind of vain doctrine: We beseech thee to keep us steadfast in thy true religion, that we may walk in constancy and in peace the way that leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

The Collect is a free rendering of the one for Irenaeus' feast in the Roman Missal. An attempt has been made to avoid too much play upon the word "peace," which is the meaning of Irenaeus' name. The opening address contains an allusion, as does the Collect for St. Mark's Day, to Ephesians 4:14. It recalls the valiant work of Irenaeus against the Gnostic heresies of his time that came so near to overwhelming the Church Catholic.

10. THE VISITATION OF THE BLESSED VIRGIN MARY (July 2).

O Christ, our God Incarnate, whose virgin Mother was blessed in bearing thee, but still more blessed in keeping thy word: Grant us, who honour the exaltation of her lowliness, to follow the example of her devotion to thy will, who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. *Amen.*

Based upon Luke 11:27-28, this Collect is one of the finest of William Bright (see his *Ancient Collects*, p. 236). The Commission considered this prayer far superior to the Collect for this feast used in the other Anglican Prayer Books. The phrase

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“exaltation of her lowliness” also admirably fits with the Gospel appointed for the day, Luke 1:39-56, a lection that contains the *Magnificat*.

11. MARY MAGDALENE (July 22).

O Almighty God, whose blessed Son did sanctify Mary Magdalene, and called her to be a witness to his Resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen*.

The form of this Collect is basically that of the Scottish Prayer Book. It is found, with slight variation, also in the other modern Anglican Prayer Books of England, Canada, South Africa, and India. Unlike the Collect for this feast in the 1549 Prayer Book, this prayer avoids identifying Mary Magdalene with the sinful woman of Luke 7:36 ff. It stresses rather her role in the Resurrection, with a passing allusion to Mark 16:9.

12. SAINT MARY THE VIRGIN (August 15).

O God, who on this day didst take to thyself the blessed Virgin Mary, mother of thine only Son: Grant that we who have been redeemed by his blood may share her glory in thine eternal kingdom; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen*.

The Commission has drawn this Collect, with minor alterations, from the South African Prayer Book, where it occurs as the Collect for this feast.

13. AUGUSTINE OF HIPPO (August 28).

O Lord God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of

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the hearts that serve thee: Help us, after the example of thy servant Saint Augustine, so to know thee that we may truly love thee, so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord.
Amen.

This prayer occurs in slightly variant forms in many modern anthologies. The version given here is based upon the form in the Reverend W. E. Orchard's *Divine Service* (Oxford, 1919). A very similar rendering is familiar to our people who have used the Forward Movement's *Prayers New and Old* (Cincinnati, 1937, page 45). Dr. Orchard drew his form from Selina F. Fox's well-known collection, *A Chain of Prayer Across the Ages*, first published in 1916, where it is attributed to the Gelasian Sacramentary. A careful search of the Gelasian by the Commission, however, has failed to produce a Latin original, although the prayer is quite similar in some ways to the Collect for Peace in Morning Prayer, which is derived from the Gelasian Sacramentary. The Commission would be grateful for any help in tracking down the source of this Collect.

The phrases have a distinct Augustinian ring, and are thus eminently suitable for use on the saint's feast day. They recall the opening passages of his *Confessions*. But again, it has been impossible for the Commission to produce an exact equivalent from Augustine's writings. The phrase "whom to serve is perfect freedom" — that recalls a similar line in the Morning Prayer Collect for Peace — may be found in Augustine's *De Quantitate Animae*, 34:

in cuius servitio placere perfecta et sola libertas est.

14. EXALTATION OF THE HOLY CROSS (September 14).

Almighty God, whose beloved Son for our sake willingly offered himself to endure the agony and shame of the Cross: Remove from us all cowardice of heart, and give us courage

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to take up our cross and bear it patiently in his service; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

This Collect is adapted from one in Milner-White and Briggs, *Daily Prayer*, page 32 (see above under No. 1, p. 14). But one phrase, "that we may bear it patiently in his service," has been suggested by one of the Collects for this feast in the Sarum Missal. The Collect for Holy Cross employed in the English 1928 and the Indian Prayer Books did not seem to the Commission to be theologically sound. The Scottish Book directs the use of the Collect for Palm Sunday. Both the South African and Canadian Draft Books have individual Collects for the feast; but neither of them seemed to the Commission to be as suggestive as the one taken and adapted from Dean Milner-White and Dr. Briggs' collection.

15. JEROME (September 30).

O God, who hast given us the holy Scriptures for a light to shine upon our path: Grant us, after the example of thy servant Jerome, so to learn of thee and of thy truth according to that Word, that we may find in it the light that shineth more and more unto the perfect day; through Jesus Christ our Lord. *Amen.*

This Collect is adapted from one in Bishop W. H. Frere's book of propers for the English Calendar of 1928 (see above, p. 3). It is based upon Psalm 119:105 and Proverbs 4:18. It seemed wise to emphasize this particular aspect of Jerome's life and work. And the Collect might well have a special usefulness as an additional one on the Holy Scriptures, comparable to the one for the Second Sunday in Advent.

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16. FRANCIS OF ASSISI (October 4).

Most high, almighty, and good Lord: Grant thy people grace to renounce gladly the vanities of this world, that, after the example of blessed Francis, we may for love of thee delight in all thy creatures, with perfectness of joy; through Jesus Christ our Lord. *Amen.*

The great popularity, and one might say singularity, of St. Francis is perhaps justification enough for providing him with a separate Collect of his own. The Commission has prepared the above from phrases familiar in early Franciscan literature. The opening address recalls the saint's well-known *Canticle of the Sun*. The final phrase, "with perfectness of joy," brings to mind one of the most appealing stories of the *Fioretti* — Francis' discussion with Brother Leo concerning "perfect joy." The Prayer Book contains only one other Collect similar in character and spirit to the above — "For Joy in God's Creation," page 596. We believe that the theme is one that needs strengthening in our corporate prayer, and that St. Francis is the best example for us of this exuberant joy in God's works even to the least of His creatures.

17. THE CONSECRATION OF SAMUEL SEABURY (November 14).

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts: Give grace, we beseech thee, to all Bishops of thy Church, and more especially to those who serve in that branch of the same planted by thee in this land; that, following the example of thy servant Samuel Seabury, they may diligently preach thy Word, and duly administer the godly Discipline thereof, to the glory of thy Name, and the edification of thy Church; through the same Jesus Christ our Lord. *Amen.*

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The reader will recognize in this Collect an adaptation of prayers in the Prayer Book on pages 531 and 549 of the Ordinal. It seemed to the Commission that such a "recalling" of the Ordinal on this occasion is eminently suitable as a reminder of Bishop Seabury's devotion to the maintenance of the episcopal succession in our Church.

B. COLLECTS FOR THE MARTYRS

18. AGNES (January 21).

PERPETUA AND HER COMPANIONS (March 7).

THE MARTYRS OF LYONS (June 2).

Almighty and everlasting God, with whom thy meek ones go forth as the mighty: Grant us so to cherish the memory of thy blessed martyr(s) ———, that we may share *her* pure and steadfast faith in thee; through Jesus Christ our Lord. *Amen.*

The Collect is based upon one for St. Agnes' feast in the Gregorian Sacramentary. But in place of the original clause "who dost choose the weak things of the world to confound the things which are mighty," the Commission has drawn from a phrase used by William Bright in his Collect "For all who do the Work of the Church" (*Ancient Collects*, p. 237): "with whom thy little ones go forth as the mighty." Both phrases are well-suited to describe the heroines who are the chief subjects of these commemorations. However, the Pauline expression, "weak things of the world" might not convey to the modern congregation the exact notion that is desired, hence the change of the word "weak" to "meek."

19. VINCENT (January 22).

IGNATIUS (February 1).

ALBAN (June 22).

LAURENCE (August 10).

Almighty God, by whose grace and power thy holy *Deacon and martyr* ——— triumphed over suffering and

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despised death: Grant, we beseech thee, that enduring hardness and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

This Collect is taken from the English 1928, South African, and Indian Prayer Books, where it is used as a Common of Martyrs. The words "Deacon and" would in this case only be used in the feasts of Vincent and Laurence.

20. POLYCARP (January 26).
JUSTIN (April 14).
CYPRIAN (September 13).

Almighty God, who didst give thy servant —— boldness to confess the Name of our Saviour Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we likewise may ever be ready to give a reason for the hope that is in us, and to suffer gladly for his sake; through the same Jesus Christ our Lord. *Amen.*

In the case of these three martyrs, we possess authentic accounts of their confession before magistrates and governors. The Collect has been prepared by the Commission, on the basis of 1 Peter 3:15 and 4:16.

21. BONIFACE (June 5).
JOHN COLERIDGE PATTESON (September 20).
JAMES HANNINGTON (October 29).

Almighty God, who didst call thy faithful servant —— to be a witness and martyr in the land of ——, and by his labours and suffering didst raise up a people for thine own possession: Shed forth, we beseech thee, thy Holy Spirit upon thy Church in all lands, that by the sacrifice and service of many, thy holy Name may be glorified and thy blessed kingdom enlarged; through Jesus Christ our Lord, who liveth

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and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Commission adapted this Collect from one in the South African Prayer Book for a commemoration of "African Missionaries and Martyrs" (February 20).

22. WILLIAM LAUD (January 10).

WILLIAM TYNDALE (October 6).

HUGH LATIMER AND NICHOLAS RIDLEY (October 16).

Accept, O Lord, our thanksgiving this day for thy servant(s) ———, and grant unto us in like manner such constancy and zeal in thy service, that we may obtain with *him* and thy servants everywhere a good confession and the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

Not every churchman would account these men "martyrs" in the same sense as those commemorated in the Collects of Nos. 18-21. Hence the Commission sought a Collect that would not commit the Church as a whole definitely to this term, but which would nonetheless recognize the life-given testimony of these worthies for their convictions. The present Collect has been taken, with slight alteration, from a Common for Departed Christians in the Indian Prayer Book.

C. OTHER MISSIONARIES

23. ANSGARIUS (February 3).

GREGORY THE ILLUMINATOR (March 23).

GEORGE AUGUSTUS SELWYN (April 12).

CYRIL AND METHODIUS (May 11).

JACKSON KEMPER (May 24).

CHANNING MOORE WILLIAMS (December 2).

Almighty and everlasting God, we thank thee for thy servant ———, whom thou didst call to preach the Gospel to

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the people of ———; Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son, Jesus Christ our Lord. *Amen.*

This Collect from the Indian Prayer Book, adapted from one in the English 1928 Book, has a fine ending by its use of Ephesians 3:8 and Colossians 2:19. In using it for Jackson Kemper a slight adaptation will be needed, namely: "in *this our land*" and "raise up in every land."

24. DAVID (March 1).

PATRICK (March 17).

AUGUSTINE OF CANTERBURY (May 26).

COLUMBA (June 10).

AIDAN (August 31).

WILLIBRORD (November 7).

O Almighty God, who in thy providence didst choose thy servant ——— to be an apostle to the people of ———, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

The Commission felt it appropriate to extend the use of this Collect, appointed in the Irish Prayer Book for St. Patrick, to other "apostles" of pagan peoples associated with the early days of the Christian mission among the Celtic and Anglo-Saxon tribes. Patrick, a Romano-Briton, evangelized Ireland. Augustine, an Italian, and Aidan, an Irishman, inaugurated the missions to the English. Columba, another Irishman, is the patron-apostle of Scotland; and Willibrord, an Englishman, holds the same remembrance among the people of the Netherlands.

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D. CHRISTIAN RULERS

25. LOUIS, KING OF FRANCE (August 25).
ALFRED THE GREAT (October 26).
MARGARET, QUEEN OF SCOTLAND (November 16).

O God, who didst call thy servant ——— to an earthly throne that *he* might advance thy heavenly kingdom, and didst endue *him* with zeal for thy Church and charity towards thy people: Mercifully grant that we who commemorate *his* example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

The Collect is taken from the Scottish Prayer Book's commemoration of Queen Margaret. It fits equally well the other two medieval monarchs on our Calendar list, Louis and Alfred.

E. EARLY FATHERS, THEOLOGIANS, SCHOLARS

26. HILARY (January 14).
LEO THE GREAT (April 11).
ATHANASIUS (May 2).
GREGORY NAZIANZEN (May 9).
BASIL THE GREAT (June 14).

Almighty, everlasting God, whose servant ——— steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

A Collect of the Gregorian Sacramentary, as translated by William Bright (*Ancient Collects*, p. 75), suggested the text of

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this Collect for use in commemorations of several of the great Fathers of the early Church who gave valiant service in the formation of the ecumenical Creeds.

27. JOHN CHRYSOSTOM (January 27).
AMBROSE (April 4).

O God, who didst give grace to thy servant —— eloquently to declare thy righteousness in the great congregation, and fearlessly to bear reproach for the honour of thy Name: Mercifully grant unto all bishops and pastors such excellency in preaching, and fidelity in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord. *Amen.*

Chrysostom and Ambrose were the greatest preachers of the ancient Church, if not of all ages of the Church's history to the present time. Both of them suffered from the consequences of their bold witness to the truth, though with quite differing results so far as their earthly fate was concerned. This Collect has been prepared by the Commission, utilizing phrases from Psalm 40: 11 (Prayer Book version) and Romans 8: 18.

28. THOMAS AQUINAS (March 8).
JOHN OF DAMASCUS (May 6).
BEDE THE VENERABLE (May 27).
EPHREM (June 18).
JEREMY TAYLOR (August 14).
SAMUEL I. J. SCHERESCHEWSKY (October 15).

Almighty God, who hast enriched thy Church with the singular learning and holiness of thy servant ——: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name, and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

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The Commission has prepared this Collect for a group of worthies who combined in extraordinary manner the gifts cited in the Collect: learning and holiness. The concluding phrases have been borrowed from an Ember prayer in the Prayer Book, page 39.

29. ANSELM (April 21).

JOSEPH BUTLER (June 16).

HIPPOLYTUS (August 13).

CLEMENT OF ROME (November 23).

CLEMENT OF ALEXANDRIA (December 4).

O God, who hast enlightened thy Church by the teaching of thy servant ———: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

This Collect, with slight modification, has been taken from a Common for Doctors or Confessors in the English 1928, Scottish, South African, and Indian Prayer Books.

F. OTHERS

30. ANTONY (January 17).

MARTIN (November 11).

O God, who by thy Holy Spirit didst enable thy servant ——— to withstand the temptations of the world, the flesh, and the devil: Grant that we, in the same Spirit, may with pure hearts and minds follow thee, the only God; through Jesus Christ our Lord. *Amen.*

These two early monks, the "Fathers" of the monastic movement in the East and the West, respectively, fall naturally

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under the use of one and the same Collect. The Commission has adapted for the purpose the Collect for the Eighteenth Sunday after Trinity.

31. PHILLIPS BROOKS (January 23).

WILLIAM REED HUNTINGTON (July 27).

Almighty and everlasting God, the source and perfection of all virtues, who didst inspire thy servant ——— both to do what is right and to preach what is true: Grant that all ministers and stewards of thy mysteries may afford to thy faithful people, by word and example, the instruction which is of thy grace; through Jesus Christ our Lord. *Amen.*

The Collect is adapted from one translated by William Bright from the Leonine Sacramentary (*Ancient Collects*, p. 190).

32. THOMAS BRAY (February 15).

DUNSTAN (May 19).

WILLIAM WHITE (July 17).

JOHN HENRY HOBART (September 12).

THEODORE OF TARSUS (September 19).

O God, who dost ever hallow and protect thy Church: Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, as thou didst in thy servant ———; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

The Commission has here adapted the Collect now in the Prayer Book, page 562, at the conclusion of the Litany for Ordinations.

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33. GEORGE HERBERT (February 27).
JOHN KEBLE (March 29).
ALCUIN (May 20).
THOMAS A KEMPIS (July 26).
LANCELOT ANDREWES (September 27).
CHARLES SIMEON (November 12).

O eternal Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant ———, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

This Collect is an adaptation of the Collect appointed in the Prayer Book, page 268, "At the Burial of the Dead."

34. THOMAS KEN (March 20).
WILLIAM LAW (April 6).
BENEDICT (July 11).
DOMINIC (August 4).
SERGIUS (September 25).
HILDA (November 17).

Almighty and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant ———; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

The basis of this Collect was taken by the Commission from the Reverend E. A. L. Clarke's *The People's Missal*, where it appears for the Common of a Virgin-Martyr. It seems to be admirably suited to the varied "ascetical" gifts of the group of worthies here listed from all periods of the Church's history.

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35. JOHN FREDERICK DENISON MAURICE (April 1).
WILLIAM WILBERFORCE (July 29).

Let thy continual mercy, O Lord, enkindle in thy Church the never-failing gift of charity, that, following the example of thy servant ———, we may have grace to defend the children of the poor, and maintain the cause of them that have no helper; for the sake of him who gave his life for us, thy Son our Saviour Jesus Christ. *Amen.*

To point up the Christian humanitarianism of Maurice and Wilberforce, the Commission has prepared this Collect, based upon passages in 1 Corinthians 13:8 and Psalms 72:4, 12, and 140:12.

36. WILLIAM AUGUSTUS MUHLENBERG (April 8).
MONNICA (May 4).
BERNARD (August 20).
ELIZABETH OF HUNGARY (November 19).
NICHOLAS (December 6).

Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant ———: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in *his* triumph, we may profit by *his* example; through Jesus Christ our Lord. *Amen.*

This Collect seems to have been made especially for these worthies of so great mystical and charitable energy and devotion. Our 1928 American revision took it as a Common for a Saint's Day from William Bright's *Ancient Collects* (p. 69). It is a translation of a Collect in the Gothic Missal.

37. COMMON COLLECTS OF A SAINT.

The Proposed Calendar does not and cannot provide all the names that may properly be commemorated, under certain con-

The Collects

ditions, in all our parishes and Church institutions. Many of them have patronal festivals in honor of saints not included in the Commission's list. Thus it has seemed advisable to make provision for such circumstances as may arise, when the Ordinary considers it proper to do so, for other Saints. This has been done in all the other recent Anglican Prayer Books. And our own American Book of 1928 would support this, presumably, by its propers for a Saint's Day. To this end the Commission has selected four Collects, not otherwise used, which may be adopted according to the discretion of the celebrant.

The Collect, "O almighty God, who hast called us to faith in thee," etc., is the alternative Collect for a Saint's Day in our present Prayer Book, page 258.

The second Collect, "Almighty and everlasting God, who didst strengthen thy servant," etc., has been taken from the "Common of a Martyr" in the South African and Indian Prayer Books. By the omission of the phrase "and blessed martyr" it may well serve for any other type of saint.

The third Collect, "O almighty God, who willest to be glorified in thy saints," etc., is also a Common in other Prayer Books: in the English 1928 and Indian Books "Of any Saint," in the South African Book a Common "Of a Bishop."

The final Collect proposed is one of the finest compositions of William Bright (*Ancient Collects*, p. 236). It is based upon Hebrews 12:22-23. The Commission was much tempted to use this Collect for several of the worthies in its proposed Calendar. But all efforts to insert into it a clause that would mention the name of the saint, seemed only to mar the literary quality and rhythmic beauty of the Collect.

THE PROPERS FOR THE MINOR
HOLY DAYS

PART TWO

THE EPISTLES AND GOSPELS

The Propers for the Minor Holy Days

PART TWO

THE EPISTLES AND GOSPELS

One chief purpose of the enriching of the Calendar with the further commemorations known as the "Black Letter" days has been to permit the introduction of a judicious amount of variety in the use of Epistles and Gospels. At the present time a week which does not happen to contain a "Red Letter" day means that precisely the same service, identical in every word, must be used at the Holy Communion for seven days in a row, in any church which has a daily celebration. This does not encourage frequent attendance of the laity, and indeed has a distinctly damping effect at such occasions as summer conferences, where many of them make their first acquaintance with a daily service. Moreover, the monotony of such a routine bears down at least equally heavily upon the clergy who take the services. The ill-judged and rather unhappy use of a number of foreign Missals has undoubtedly been in very large part an attempt to get away from this monotony of scriptural provisions, far more than a blind yearning for a following of Rome. It is hoped that a discreet provision by the Church will make unnecessary such a use of alien lections which our examination has shown to be definitely out of harmony with the established standards of Anglican belief and worship.

For this purpose, we have appointed Epistles and Gospels for the outstanding commemorations, fixed and movable. We believed it to be highly undesirable to bring in the new observances in such a manner as to obscure the great outlines of the Christian Year, which is, always has been, and must always remain the main outline of the teaching of the Church through

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the ordered reading of Holy Scripture at the Liturgy. The Roman Calendar is so cluttered with all manner of commemorations of competing rank that even the Sunday cycle is often broken into: to the extent that such a thing as a "green mass," even on the Sundays after Epiphany and Pentecost, is the rarest of events. To this end, and to preserve a native Anglican simplicity which Cranmer rightly valued, we propose to direct that none of the new "Black Letter Days" shall ever supplant a Sunday service. This regulation would ensure that the new matter should serve for enrichment and variety on weekdays only, without occulting the Christian Year.

Moreover, only a relatively few of the more eminent Saints' Days should be entitled to these provisions of a proper Epistle and Gospel; the other entries being confined to a commemorative Collect. Only those days are to be dignified with the status of Minor Holy Days, and distinguished by italic type in the Calendar. And not to overload the Prayer Book, the Epistles and Gospels should not be printed out, but the citations of chapters and verses given in Lectionary form — with, if necessary, the precise beginning and ending of the lections noted. This is what has been done in the current English and Scottish revisions, and seems the most practicable method. It would not be difficult to expand the section of "The Holy Communion, with the Collects, Epistles, and Gospels" to dimensions very like those of our whole present Prayer Book — which of course is exactly the case with the Roman Missal. But if and as the added matter approved itself in use, it would be entirely possible to authorize an Altar Book which did print all the Epistles and Gospels in full.

Our list of Minor Holy Days comprises 40 fixed dates for the observance of principal personalities and events of Christian history with full propers. Of the Movable Days with the rank of Minor Holy Days, we propose to give proper Epistles and Gospels to each of the twelve Ember and the three Rogation Days, instead of the one in each class now provided; to provide for two days each week in Lent which have no proper service

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now, and similarly to round out the Octaves of Easter, and Whitsunday with the assignments respectively necessary to give each of the Octaves a service of its own. This makes a total of 28 added provisions for the Movable Days.

It is believed that the addition of these 68 proper Epistles and Gospels will be sufficient to secure a quite adequate variety for any purpose in the pattern of the year; and also, what is perhaps of nearly equal importance, to ensure that there should be a really representative and comprehensive coverage of the best of the Holy Scriptures in the Liturgical Lectionary. It does not appear necessary to explore further a proposition made by a member of the former Committee on the Revision of the Lectionary, that each week of the Christian Year might be provided with two sets of alternative Epistles and Gospels equivalent to or illustrative of the Sunday lections, drawn from the Office Lectionary, as that in turn had been derived from the liturgical list.¹

Principles of Choice

It might be assumed that the simplest and best thing to do would be to copy the Roman assignments for these added Holy Days. But even a brief exploration of the Roman Missal throws considerable doubt on the advisability of putting much weight on the Roman method; and an exhaustive study brands a general adoption of the Roman provisions as a categorical impossibility.

It is probable that most people are under the general impression that the Epistles and Gospels designated for the Red Letter Days now in the Prayer Book are particularly chosen and specifically adapted to the personalities of the saints which they celebrate. Such cases as SS. Andrew, Thomas, John Evangelist, John Baptist, and Peter certainly fulfill the conditions. But in a surprising number of instances there was lacking in Scripture a specific reference by name to the saint in question,

¹ Bayard H. Jones, *The American Lectionary* (Morehouse-Gorham, 1944), 150-155.

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or such reference was passed over even if it is to be found; and therefore, instead of anything that could really be called a proper lection, we are provided with what is essentially a "Common," that is, a passage which would apply to any number of a rather extended class of persons. Thus in the Epistles for SS. Matthew, Mark, and Luke, none of them have anything which tie them to the saints to which they are assigned; all have some sort of reference to "Evangelists," which would qualify them to be a Common for any Evangelist: and in fact these assignments could be exchanged in any order without in the slightest affecting their appropriateness. The Gospels for SS. Paul, Matthias, Mark, Barnabas, Bartholomew, Luke, and Simon and Jude are just so many samples of a "Common of Apostles," and so used, quite indifferently. In fact, the use of this kind of "Common" in the case of St. Paul is distinctly unfortunate, since the allusion to the "twelve thrones," perfectly applicable to the twelve disciples to whom this passage was originally addressed, is completely inapplicable to St. Paul. The Prayer Book rightly lists him as one of *fourteen* Apostles; he was most certainly never one of the Twelve.

This use of the method of "Commons" apparently disquieted the Reformers, as well as subsequent revisers of the Prayer Book. More specific Epistles have been adopted at or since the Reformation for SS. Thomas, Philip and James, Barnabas, James, Luke, and John Evangelist.

Now when we turn to the voluminous material in the Roman Missal for the restored commemorations for which we wish to provide, we find that it is all but exclusively built up of this kind of lections which would be applicable to any one of a given class of saints, rather than by a careful sifting of the available material to find the closest possible Scriptural presentation of the particular character and achievements of the personality in question. Only a relatively few outstanding figures succeed in obtaining really proper lections of their own. The Missal does however display an increasing tendency to search out a more specifically applicable reference for some of the

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more modern saints; and this is especially marked in the collection of local and national commemorations in the Appendix *pro aliquibus locis*. We came to the conclusion that all the "Commons," as well as the exceptional assignments, ought to be studied, and those lections adopted which were most nearly in correspondence with the nature of each case.

This characteristic Roman use of Commons may be all very well in a Calendar which is densely crowded with a great variety of commemorations, whose intricate permutations and combinations with the pattern of the Movables may suffice to mitigate the recurrence of the same Commons twenty times a year. But adopted, as we propose, in much smaller numbers into a much simpler scheme, the monotony would certainly be felt, precisely as our 1928 provision of a single Common for Ember Days becomes a burden if actually rehearsed a dozen times each year. A direct following of the Roman plan would therefore fall short of two of our main aims in advocating the inclusion of Minor Holy Days, namely the securing of a real variety in the liturgical provisions, and a more inclusive coverage of the riches of Holy Scripture.

But it is the quality of this material that makes any wholesale adoption of it become unthinkable. Some of the selections are extremely good, and may be most thankfully adopted just as they stand. Some may be markedly improved by a slight, judicious lengthening or shortening, exactly as Cranmer found to be the case with the Sarum-Roman assignments which he adopted. Others, excellent in themselves, have been so unintelligently assigned as to be almost grotesquely inappropriate to their subjects; though they may do excellently in some other place. And then there are all gradations down to periscopes which are incredibly stupid, and worse, — some mutilations of integral passages, and some tamperings with and even outright rewritings of the Vulgate text.

Therefore our use of the Roman material will have to be critical and selective — "the dross to consume, and the gold to refine." The number of any class of commemorations which

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we propose as Minor Holy Days is not so great that it will not be possible to assign a Proper Epistle and Gospel to each of them, with no greater repetition than the use of the concordant but not identical passages of the same general import from different Gospels.

The use of the method of Commons will not be altogether discarded, however. Besides the Minor Holy Days, there will also be a more numerous listing of Black Letter Days as "Memorials," provided with a Collect only, where it does not seem advisable to allow the supersession of the service of the previous Sunday with a complete service of their own. Only when one of these is to be kept as a local Patronal will these require supplement; and this can be effected by bringing in the use of Commons, according to the designation of such days in the Calendar.

Martyrs

The first class of saints to be honored by an annual commemoration was the Martyrs of the early Church. The first institution of such an observance of which we have record was the Martyrdom of Polycarp about the year 155, attested in the circular letter of the Church of Smyrna. Such commemorations were so numerous in the age of the persecutions that Bishop Frere well observed that the early Roman Calendar was essentially "the *sanctorale* of the cemeteries."¹

We therefore find that the Roman Missal provides no less than twelve Common Masses for Martyrs, quite elaborately arranged. There are two for Bishops who were Martyrs, named (as are all masses) from the first words of their Introits, *Statuit* and *Sacerdotes*; two, *In virtute* and *Laetabitur*, for Martyrs other than Bishops; *Protexisti* for one Martyr, and *Sancti tui* for more than one Martyr, in Eastertide; three for Martyrs outside Eastertide, *Intret*, *Sapientiam*, and *Salus autem*; two for Virgin Martyrs, *Loquebar* and *Me exspectaverunt*, with a further version of the latter under the same title for a female

¹ *Studies in Early Roman Liturgy*, I. 29.

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Martyr who was not a virgin. These dozen Commons are then skillfully assigned in the Missal to secure an approximately equal use of each of them in the course of the year, and to prevent any one of them recurring a wearisome number of times. But that is really all the arrangement there is. Any Epistle or Gospel of any one of them would be equally in place in any other, with the possible exception of the Parable of the Ten Virgins in the mass *Loquebar*.

Most of the Epistles and Gospels here assigned are very fine, with telling use of such themes as following the example of Christ's Passion, the fortitude of the Christian under persecution, and the heavenly reward. Some, however, fall short of being satisfactory. The mass *Statuit*, for example, has as its Epistle James 1:12-18 — exactly the selection which the Committee on the Liturgical Lectionary proposed to assign to Easter IV, in a readjustment of the poorly divided material on this Sunday and the following.¹ Nothing could be finer than the verse "when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." But unfortunately, the thought of this selection depends on the Greek use of one word for what English has discriminated into two rather divergent terms, namely "temptation" and "trial." Most of the passage is taken up with "temptations" in quite the modern sense, and seems an irrelevant digression for the day of a Martyr.

Several of the assignments concern themselves with fortitude under persecutions, without observing that the passages speak of persecutions short of death, and in some cases explicitly promise a physical protection and preservation against that extremity. Wisdom 10:10-14 in the mass *In virtute* reviews the protection of Jacob in exile and Joseph in bondage — utterly inadequate for a Martyr, besides being a somewhat unconscionable accommodation of a text designed for a quite different purpose. The selections from the "Prayer of Jesus the Son of Sirach" in Ecclesiasticus 51 in the masses *Loquebar* and *Me*

¹ See *Prayer Book Studies*, II, p. 83.

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expectaverunt are thanksgivings for deliverance actually effected. Matthew 24:3-13, the persecutions of the Last Days, in the mass *Salus autem*, is entirely in place; and so is Matthew 10:26b-32, "Fear not them which kill the body, but are not able to kill the soul," in the mass *Laetabitur*. But the combination of the thought of the two in Luke 21:9-10 in the mass *Intret* is distinctly not happy, since it is given an entirely wrong twist for this purpose in verse 18: "But there shall not an hair of your head perish," while the Matthaean version says "But the very hairs of your head are all numbered."

Also, the selections from the allegory of the Vine and the Branches in John 15 in the masses *Protexisti* and *Sancti tui*, however fitting for any saint whatever, have not the slightest allusion to martyrdom. And Luke 6:17-23a in the mass *Sapientiam* is the Lucan parallel of St. Matthew's Beatitudes which is the Gospel for All Saints. Persecutions, and the heavenly reward, are mentioned; but verses 17-19 are completely irrelevant — mere filling for 'liturgical length' — and the passage as a whole is distinctly weak.

The manner in which we suggest that the remaining material be utilized, and in some cases supplemented, is as follows:

For the feast of Polycarp, Bishop and Martyr of Smyrna, on January 26, Rome provides a special Epistle, 1 John 3:10b-16, "We ought to lay down our lives for the brethren." This, which includes part of the Prayer Book Epistle for Trinity II, contains nothing particularly applicable to St. Polycarp: whereas the use of that passage for Alban (June 22) would be most significant for the circumstances of the latter's martyrdom. We think we can do better for Polycarp with Revelation 2:8-11: "Unto the angel of the Church Smyrna write: . . . Fear none of the things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life." The Roman Gospel is Matthew 10:34-42, from the Common *In virtute* for a Martyr not a Bishop, "He that loseth his life for my sake shall find it." That is all very well; but as it goes admirably with the above Epistle from 1 John, this Gospel also

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may advantageously be transferred to Alban; and in this place we suggest instead Matthew 20:20-23, which speaks of drinking our Lord's cup and being baptized with His baptism, a selection which Rome provides for the feast of St. John at the Latin Gate.

Ignatius of Antioch on February 1 also has true Propers in the Missal: Romans 8:35-39, "Who shall separate us from the love of Christ?" and John 12:24-26, "Except a grain of wheat fall into the ground and die," etc. It would seem difficult to improve upon either of these fine passages, and we would adopt them as they stand.

Perpetua and Felicitas on March 7 afford one of the noblest and most authentic of the early Acts of the Martyrs. Rome has reduced this primitive feast to a mere commemoration to make room for Thomas Aquinas on this day. We propose to commemorate Thomas on March 8, and to restore Perpetua to her ancient rights. Rome assigns to her, if her service is to be kept, the Common *Me expectaverunt*. We have seen that the Epistle of this mass is beside the point; its Gospel is Matthew 13:44-52, the Parables of the Hid Treasure, the Pearl, and the Net — obviously a (rather perfunctory) assignment to a female saint (it is used also for one neither a Virgin nor a Martyr), rather than to a Martyr as such. We think much greater justice will be done by apportioning Hebrews 10:32-39, "a great fight of afflictions, . . . a great recompense of reward . . . the just shall live by faith," which is the Epistle for the mass *Salus autem*, lengthened by one verse; and Matthew 24:9-14a, a modification of the verses 3-13 from the same mass, "Then shall they deliver you to be afflicted, and shall kill you . . . but he that shall endure unto the end, the same shall be saved."

On June 2, Blandina and the Martyrs of Lyons furnish another of the really great stories of the heroisms of the early Church, fully recounted from contemporary documents in the *Ecclesiastical History* of Eusebius. Rome does not list her at all. We propose 1 Peter 1:3-9, a slight lengthening of the verses 3-7 of the Epistle of the Common *Sancti tui*: "A lively hope

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by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible . . . in heaven . . . that the trial of your faith . . . might be found unto . . . glory at the appearing of Jesus Christ; . . . receiving the end of your faith, even the salvation of your souls." For the Gospel, we offer Matthew 16:24-27, from the mass *Sacerdotes*: "If any man will come after me, let him . . . take up his cross, and follow me . . . For what is a man profited, if he shall gain the whole world, and lose his own soul? . . . For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." The common elements of this Epistle and Gospel reënforce each other admirably; it might seem that a more careful selection would have conjoined them, as we have done, rather than to have distributed them to separate masses.

We have mentioned that we consider the Epistle and Gospel which Rome assigned to Polycarp to be more applicable to Alban on June 22; though we recommend reducing the Epistle from 1 John 3:10b-16 to verses 13-16. This Epistle is particularly applicable to Alban, who was martyred for protecting a hunted Christian priest, mentioning as it does that "We ought to lay down our lives for the brethren." We might be tempted to collate with this John 15:12-16, "Greater love hath no man than this, that a man lay down his life for his friends." But in the first place this is the Prayer Book Gospel for St. Barnabas on June 11, which is much too close in the Calendar; in the second, Alban did not give his life for a friend, but a stranger; and finally, the remaining content of this Gospel is with special reference to the Apostles: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" — a saying without relevance to a man who seems not previously to have confessed Christ, and whose life was brought to an end at this point. The Supplement for England in the Roman Missal gives for Alban Matthew 10:34-42, which is identical with the Gospel for Polycarp, and is in fact the provision for the Common *In virtute*: "He that

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loseth his life for my sake shall find it. He that receiveth you receiveth me . . . And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto thee, he shall in no wise lose his reward." Nothing could be more appropriate to the noble end of this Roman soldier, who forfeited his life for an act of common humanity to a disciple of the Lord.

For Cyprian of Carthage, which we have assigned to September 13, Rome uses the Common *Intret*, whose Gospel is the rather inapplicable Luke 21:9-19 already noted. Its Epistle, Wisdom 3:1-8, the beautiful poem on "the souls of the righteous," we consider will be more useful elsewhere. As Cyprian was an outstanding champion of Episcopacy, we propose the above Gospel of John 10:11-16, "The good shepherd giveth his life for the sheep," as the ideal Gospel for a Bishop and Martyr. The best Epistle to go with this seems to be 1 Peter 5:1-4, 10-11, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," and the concluding mention of sufferings and their ultimate rewards.

Cyprian of Carthage was originally commemorated on September 14, and his day was actually a Cardinal Feast, determining the whole block of the Summer Sundays, and also the autumnal Ember Days. The great popularity of the feast of the Exaltation of the Holy Cross on this date caused Rome to shift him to the date of a namesake on the 16th of this month, to clear the Octave of the Nativity of the Blessed Virgin on the 8th to the 15th. As we do not have to concern ourselves with that, and have only the Ember Days to consider, the logical expedient is to put Cyprian on the 13th, as near as possible to his actual *natale*, which has been permanently usurped by Holy Cross Day.

For Justin Martyr and Boniface, see below pages 66 and 57, respectively.

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Confessors

Originally, a Confessor was a saint who valiantly confessed his faith at the peril of his life in the face of persecution, without actually paying the ultimate penalty by his death. After the period of the persecutions, the term was relaxed and broadened to take in any saint not a Martyr, who had been outstanding in his services to the Church.

The Roman provisions under this general heading include two Commons for Confessors who were Bishops, called, like the corresponding masses for Martyrs, *Statuit* and *Sacerdotes*; one, *In medio ecclesiae*, for Doctors of the Church, with an extra, alternative Epistle; two, *Os justi*, and *Justus ut palma*, for Confessors who were neither high ecclesiastics nor theologians; and another *Os justi* for Abbots.

The first mass, *Statuit*, for a Bishop, is used in whole or in part for more than twenty feasts in the Roman Missal, including Patrick on our list, with the Epistle only for Martin of Tours and the scriptural Titus, and the Gospel only for Nicholas. The supplement for England has it also for Aidan and David.

The matter assigned for the Epistle is perhaps the most factitious and least authentic in the book. A passage from Ecclesiasticus which commemorates by name the contributions of Abraham, Enoch, Noah, Moses, and Jacob, has been shredded into its constituent phrases, and passed through a colander to remove the original attributions, and all elements of Jewish setting. This comminuted hash has then been flavored to taste by outright alterations of the text; and then allowed to consolidate in a new mold. The source of this kind of ecclesiastical veal-loaf seems to be the following fragments of our "King James" text: Ecclesiasticus 44:20a, 16a, 17, 20b, 22a, 23a, 26a, 27 and 45; 3ac, 8, 19b and 20b. Such is the celebrated "Ecce sacerdos magnus" passage, which has even been set to music for the pomp of pontifical processions! It is impressive enough in a way; but it definitely is not Scripture, not even apocryphal Scripture; and we certainly cannot use it.

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The Gospel is Matthew 25:14-23, which presents the incidents of the Five and the Two Talents out of the parable. While the figure of the servant who had been faithful over a few things made ruler over many things has an obvious applicability to any eminent figure of the hierarchy, the real application of the parable as our Lord intended it to be used certainly lies in the concluding, contrasting treatment of the timorous soul who hid the one talent that he had. The radical surgery which deprives the story of its *necessary* conclusion (since the One Talent is mentioned in the first part of the passage) therefore cannot be approved. We do not recommend that the mutilated parable be used for anyone.

The other mass for a Confessor-Bishop, *Sacerdotes*, has Hebrews 7:23-27, which emphasizes the sacrificing priesthood of the Episcopate; and Matthew 24:42-47, "the faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat in due season," which in turn underscores the ruling and the teaching functions of the pastoral office. All this is by no means a bad combination; it certainly is immeasurably superior to the Common *Statuit*. Yet the body of the Roman Missal uses it for only four days, none of them of any interest to us, though the Supplement for England indicates its Epistle for Augustine of Canterbury.

There does not seem to be any commemoration on our list which calls for the particular "sacerdotal" emphasis of that Epistle. But the Gospel will do very well for Theodore of Tarsus (September 19) — that Archbishop of Canterbury to whom the unification and definitive organization of the Church of England was due. (No provision is made for Theodore anywhere in the Roman Missal.) An appropriate Epistle to go with this Gospel would be 2 Timothy 2:1-5, 10: "The things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also:" a form of which (verses 1-7) Rome uses for Alfonso Liguori on August 2.

Martin of Tours on November 11, besides the abominable

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Epistle "Ecce sacerdos," has, in the Missal, the special Gospel of Luke 11:35-36, the Candle on the Candlestick. There would be no special objection to having that for Martin, who was certainly a "bright and shining light" of the early Church in France. However, passages in the Gospels applicable to the outstanding teachers of the Church are few in relation to the number of such entries to be supplied; we would prefer to transfer this particular attribution to Irenæus. Martin was, however, notable for his charity in word and deed; and we would like to appoint for him one of the most touching passages in the Gospels, Matthew 25:34-40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." A proper Epistle to go with this would be Isaiah 58:10-12 — sharing one's bread with the hungry, satisfying the afflicted soul, etc. — a variant of the Epistle (verses 7-11) which Rome uses on July 20 for Jerome Emiliani.

Of the two Commons for Confessors who were not Bishops, the prevailing mass is the *Os justi*, also used on more than twenty occasions. In fact it is a sort of general catch-all. A considerable majority of those occasions are indeed the commemorations of monastic clergy — chiefly, perhaps, because most of the medieval canonizations were in that class — but of Regulars more distinguished for their organizing ability than their asceticism; and this mass is also used for a handful of Seculars, four Kings, and a professor!

The Epistle for this Common is Ecclesiasticus 31:8-11, and again cannot be said to be honestly used. The original text is concerned with the praise of the *rich* man — not, as the liturgical version disingenuously cites it, any man — without blemish, who has not gone after gold, who might have offended, and has not offended, or done evil, and has not done it. We may sympathize with the maker of this assignment in his apparent regret as to the infrequency of a rich man's actually entering the kingdom of heaven, and in his wish to preserve such direct and profitable phrases for more general application: yet it hardly seems candid to convert this passage to be used mainly

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for those who on the contrary were committed to the profession of a holy poverty. The Gospel to go with this is Luke 12: 35-40, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord," etc.

We can use that Gospel, but not in this classification. The only Confessor not otherwise determined, for whom we would like proper lections, is King Alfred, as the founder of the unity of the English nation, and an outstanding example of a really religious King, on October 26. Rome has not made much for its royal Confessors. Edward the Confessor of England and Henry II of Germany are simply assigned to the above rather monkish Common *Os justi* — quite appropriately; they were both monks more than kings at heart. Louis of France and Stephen of Hungary are provided with the same framework, but with the Lucan Parable of the Pounds for a Gospel. For King Alfred we propose a rather notable passage on the Reward of Wise Kings, derived from Wisdom 6 by the excision of some irrelevancies, taking verse 1-3, 9-12, and 24-25; and for the Gospel, Luke 6:43-45: "Every tree is known by its own fruit . . . A good man out of the good treasure of his heart bringeth forth that which is good," etc. This parallels some of the matter of the Gospel lection for Trinity VIII, but with sufficient independence to make it worth including in an appropriate place: which we consider this to be.

Ascetics

Examples of the ascetic life are not separately categorized in the Roman Missal, save as they are intimated by the variant *Os justi* mass for Abbots. Nevertheless the second Common for a Confessor not a Bishop, *Justus ut palma*, was apparently intended for such, as it is assigned for nine commemorations, all of them monastic. The Epistle is 1 Corinthians 4:9b-14, the famous "Fools for Christ's sake" passage, which has given its name to a class of saints in the Eastern Orthodox Church. It was really written of the perils of the Apostolic office, and

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avoids that definite designation limiting it to Apostles only by amputating verse 9a. The Gospel is Luke 12:32-34, "Sell that ye have, and give alms."

The *Os justi* for Abbots has for its Epistle Ecclesiasticus 45:1b-2, 3b-5, another evasive rewriting and accommodation of the work of Moses: and for its Gospel, Matthew 19:27-29, "We have left all, and followed thee," and the same 'isapostolic' Twelve Thrones, as that now appointed for the Conversion of St. Paul.

The Ascetics for whom we wish to make provision are Anthony, Benedict, and Francis of Assisi. Rome uses the Abbots' *Os justi* for Benedict: and indeed this mass may originally have been appointed for this first Western head of a monastic order. The factitious Epistle, of course, cannot be considered. Nor are we much interested in giving a kind of "mitred Abbot" Gospel, which by implication would promote that sort of functionary to apostolic rank. To do honor, however, to the considerable services of Benedict, we can offer the substantial assignment of Luke 14:26-33, which is the Gospel for the mass *Statuit* for a Bishop and Martyr, but which Rome also assigns to Benedict's 'opposite number' in Eastern monasticism, Basil the Great; "Whosoever doth not bear his cross, and come after me, cannot be my disciple. . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A suitable Epistle with this might be Acts 2:44-47a, describing the religious communism, and the constant worship, of the primitive Church. The proposed date of July 11 for Benedict, by the way, is Sarum from the time of Lanfranc to the Reformation. Lanfranc apparently chose this day of the translation of the Saint's relics to Fleury in preference to the obit date on March 21, which Rome still observes, in order to clear the Lenten month of March as far as possible. This is still good reasoning.

For Anthony on January 17, Rome has the same impossible Epistle from the Abbots' *Os justi*, but for the Gospel takes that for the Common of the same name for Confessors, Luke 12:35-

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40, which has no particular applicability to Anthony, or any other ascetic. The Gospel for the second Common, *Justus*, Luke 12:32-34, "Sell that ye have, and give alms," would be perfectly in keeping. For an Epistle, we offer Philippians 3:7-14 (R.V., for a question of taste), with the theme of counting all things but loss of Christ, and pressing toward the mark for the prize of the high calling of God, which Rome uses two days earlier, on the feast of Paul the First Hermit.

Francis of Assisi on October 4 is much too individual a figure to be dismissed with a Common of any sort. Rome has for his Gospel Matthew 11:25-30 — Revealed to babes; Take my yoke upon you, etc. This of course is the same as that appointed (with much less cogency, be it said) for St. Matthias on February 24 — a date sufficiently removed in the year to cause no inconvenience if it is repeated here; and its content is virtually ideal for a saint with the complete loving simplicity of St. Francis. The Roman Epistle is Galatians 6:14-18, "I bear in my body the marks of the Lord Jesus." This is certainly specific enough — none more so in the entire Calendar of saints outside the New Testament — and its allusion to the *Stigmata* presents an indubitable historical and scientific fact.

Missionaries

There is another class of Confessors to which we desire to give a new emphasis. These are the founding fathers of national Churches, who accomplished a kind of Apostolate to new regions of the faith; in modern terms, Missionaries.

Augustine of Canterbury on May 26, who converted the South of England, has in the English supplement to the Missal the Epistle from the second Common for a Confessor-Bishop, *Sacerdotes*, as we have observed, and the Roman Gospel for St. Mark's Day, Luke 10:1-9, which is approximately our assignment for St. Luke (verses 1-7) — the Sending of the Seventy; chosen apparently for the verse about sending forth labourers into the harvest. We consider that Augustine's contributions as a Missionary were of far greater significance than

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his routine liturgical functions, as implied in that 'sacerdotal' Epistle. We propose instead 2 Corinthians 5:17-20, which stresses "the ministry of reconciliation," and the note of "ambassadors for Christ"; and Matthew 13:31-33, the brief parables of the Mustard Seed and the Leaven, with their intimations of the great growth from small beginnings which has made the Anglican Church into an ecumenical communion.

The same English supplement appoints the other Common for Confessor-Bishops, the mass *Statuit*, on August 31 for Aidan, the Celtic Apostle to the North of England. We have seen that the Epistle for this mass is intolerable, and its mutilated Gospel inadvisable. Again we prefer to emphasize the missionary contribution of St. Aidan with 1 Corinthians 9:16-23, "Woe is me, if I preach not the Gospel;" and to recognize his ascetic devotion, and its great fruits, by appointing the Gospel which we recommend removing from St. Paul's Day, Matthew 19:27-30: "We have forsaken all, and followed thee," with the hundredfold reward.

The same Common *Statuit* is also appointed for David of Wales on March 1 in the Anglo-Roman supplement. It will be remembered that David is a partly factitious figure. The tale that he sought and received episcopal consecration in Jerusalem itself first appears at the end of the eleventh century, 500 years after his death, in a work of one Rhygyfarch (latinized as Richemarchus), himself a son of a Bishop of St. David's, and a super-patriotic Welshman who wanted to make out that the Welsh Church was rightfully independent of Canterbury. This Welshman was, of course, right in his contention that his was the elder Church, being indeed the survival of the original British Church before the invasion of the pagan Angles and Saxons, and hence long before either Augustine or Aidan: though he was a bit unconscionable in trying to bolster up fact with pious fiction. David was not the founder of the Welsh Church; but though not the Augustine of that Church, he may have been in some ways the Theodore. As its first historic figure, and the Patron Saint of Wales, he is perhaps the best choice to repre-

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sent the native British source, which was the third of the tributary streams which coalesced to form the Church of England. Since, then, he was associated with the small beginnings of a great work, we suggest as a Gospel Mark 4:26-29, "First the blade, then the ear;" and for an Epistle a neutral but very fine passage not used elsewhere, Ephesians 2:4-10: "By grace ye are saved . . . Created unto good works."

Patrick, Apostle of Ireland, (March 17), is also provided with the Common *Statuit*. We conceive that this outstanding missionary may be much more worthily characterized with 1 Thessalonians 2:2b-12: "Bold to preach the Gospel of God; . . . affectionately desirous of you . . . that ye would walk worthy of God, who hath called us unto his kingdom and glory" (June 16, *aliquibus*); and Matthew 5:43-48, "Love your enemies" (Abbot John Gualbert, July 12) — the last in tribute to the man who deliberately devoted his life to the pagans among whom he had been a captive slave in his young days.

Finally, on June 5 we have the English monk Boniface who became the Apostle of Germany. He has in the Missal a proper mass, with Ecclesiasticus 44:1-15, the Praise of Famous Men, for the Epistle, and Matthew 5:1-12, the Beatitudes, from All Saints' Day, for the Gospel. It seems to us that Boniface's great services in the founding of the Church in Germany, and his indefatigable missionary career right up to his tragic end at the hands of pagan bandits, demand something rather more distinctive than these. Rome's use of Acts 20:17-21 for Pope Stephen on August 2 suggests the employment of the more inclusive Acts 20:18b-27, presenting the moving and instructive parallel of St. Paul's account of his own valiant missionary efforts in his farewell address to the Elders of Ephesus, concluding with the forecast of his coming afflictions. With such an Epistle, we need a very strong missionary Gospel: and our choice is the Great Commission in Matthew 28:18-20.

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Doctors

But of all the saints whom Rome commemorates under the general category of Confessors, the most numerous and significant of those we desire to observe are those outstanding teachers of the faith who are known as Doctors of the Church.

The Common *In medio ecclesiae* has as its Epistle 2 Timothy 4:1-8 — an extremely effective all-round passage, which makes the point that the Church's doctrine is no abstract theology or esoteric learning, but the proclamation of a dynamic Gospel. "Preach the word!" is its primary adjuration: that is the "sound doctrine" which some will resist. The Christian teacher must persevere in doing the work of an evangelist, and make full proof of his ministry. The peroration is the Apostle's farewell to such an active life himself: "I have fought a good fight, I have finished my course, I have kept the faith," to the final reward of the crown of righteousness. This Epistle serves in the Roman rite for SS. Hilary, Chrysostom, Gregory the Great, Ambrose, Anselm, Bede, Basil, Augustine of Hippo, and Jerome, out of those for whom we desire to provide liturgical commemorations; as well as for Francis de Sales, Peter Damian, Isidore of Seville, Bonaventure, Peter Chrysologus, and Alfonso Liguori, with whom we are not concerned.

This mass also includes the alternative Epistle of Ecclesiasticus 39:5-10, whose general theme is wisdom through meditation. This is appointed for SS. Leo the Great, Gregory Nazianzen, and Bernard.

The Common Gospel is Matthew 5:13-19, the Salt and the Light of the world, and the saying that whosoever shall do and teach the Commandments shall be called great in the kingdom of heaven.

Nowhere is the desirability of assigning proper lections to each day, so far as possible, in order to secure an appropriate adaptation to each individual case, more evident than in the class we are now considering. The Doctors of the Church are all outstanding and distinctive personalities, who have made

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their own mark. They cannot adequately be treated by the blanket prescriptions of a Common, made to serve for any and all of the intellectual leaders of the Church.

A small start toward the selection of *propria* has been made in the Roman Missal itself. Wisdom 7:7-14, "Wisdom makes men friends of God," is assigned to Thomas Aquinas; variant Gospels, to be discussed later, are indicated for Basil and Leo the Great. And both a proper Epistle and Gospel are set forth for Athanasius on May 2, in a quite significant way. The Epistle is 2 Corinthians 4:5-14, mentioning "the knowledge of the glory of God in the face of Jesus Christ," which is certainly eminently suitable for this champion of an orthodox Christology, and "we believe, and therefore speak," which underscores the boldness of that figure which has become proverbial in the phrase "Athanasius contra mundum." The Gospel is Matthew 10:23-28, beginning "But when they persecute you in this city, flee ye into another," which bespeaks a quite living memory at Rome of Athanasius' fruitful exile there, which brought to the West a knowledge of the organization of Eastern monasticism. He actually spent a good part of his troubled episcopate practically commuting between his see city and various ports of exile: four times he had to flee his persecutors. And as for the rest of that Gospel, Athanasius was certainly persecuted as his Master was; he did proclaim from the housetops what he had heard in the ear from the Spirit. We should prefer to read Matthew 10:23-32, for the sake of a fuller treatment and a better ending; otherwise the Roman assignments for this Saint may be adopted just as they stand.

If we may take this Proper for Athanasius as a standard for the sort of choice of really apposite Scriptures which we consider desirable, the defects of the Roman provision of one Gospel and two Epistles for the great Doctors become somewhat striking. The normal Epistle, 2 Timothy 4:1-8 is, as we have remarked, most excellent in itself: but few indeed of the theological thinkers whom the Church has distinguished with the title of Doctor are accurately described by it, or come

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even close to realizing the clear moral valor intimated in it. Athanasius did, of course; but he is well taken care of by his Proper Epistle. Leo the Great, dominating an ecumenical council from his distant see, and confronting the invading Huns, with the same resolution, might be considered to qualify; but curiously, and quite inappropriately, the Roman Church appoints for his feast the alternative Epistle, that 'wisdom through meditation' passage from Ecclesiasticus. Anselm no doubt was steadfast in difficulties; but other notes of the passage, intimating a firm governance of rebellious people through sound doctrine, seem none too applicable to this first scholar of Europe, who was only too thoroughly conscious of his own inadequacy to meet the administrative problems that confronted him. The only Doctor with whom we are concerned to whom this Epistle might apply without reservation seems to be Hilary of Poitiers, who in every respect measured up to the high standards there set forth.

As to the somewhat undistinguished Common Gospel, Matthew 5:13-19, it would really have a distinctly happy application to Leo the Great, with its allusion to the right of those who do and teach God's commandments to be called "great" in the kingdom of heaven. But again, Rome has unaccountably "missed the boat," and for Leo gives the Gospel for St. Peter's Day. No doubt this was intended to emphasize Leo's championship of "the Christ, the Son of the living God" at the great Council of Chalcedon, which accepted his famous *Tome*, and endorsed it with an ecumenical authority on a par with the Creeds. No doubt it was also intended to underscore the Roman claims that the successors of St. Peter possessed a universal *Magisterium*, infallible before and without a General Council, of which claims Leo's victory at Chalcedon is one chief ground of argument. Whether or not one is disposed to agree with Jalland that the Roman Church has *de facto* proved indefectible in preserving "the faith once delivered to the saints," all this is far too much weight to put upon Leo. Actually, he was not an original theological thinker at all — that passage from

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Ecclesiasticus is almost ludicrously misapplied in his case. He was a practical man, who supported vigorously the traditional faith of his see, where the real thinking had been done and the essential working conclusions established in the days of Hippolytus and Callistus, a century before Nicaea. He had the rare and valuable capacity to write in the very style of the Creeds; but he was not himself a creative theologian. The Common Gospel of Matthew 5:13-19 is quite exactly applicable to him; his greatness lay in the fact that he did teach and practice the "commandments" that had been handed down to him.

Therefore we propose to assign to Leo the Great on April 11 this Gospel from the mass *In medio*. For an Epistle, 2 Timothy 1:12b-14, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us," is a quite accurate characterization.

We also find that we must make some similar qualifications in the case of the "Four Latin Doctors" of medieval tradition - Gregory the Great, Ambrose, Augustine, and Jerome. The Westerns felt they had to have such a list to balance the four Greek Doctors already acclaimed by the Eastern Church. Properly speaking, Augustine is the only one of them who actually deserves such a classification. Gregory and Ambrose were both liturgists and administrators, rather than theologians; and Jerome was a specialized Scriptural scholar.

For Augustine on August 28, we suggest John 17:1-8, as perhaps the most adequate passage for the greatest of Western theologians: "This is life eternal, that they might know surely that I came from thee, and they have believed that thou didst send me." For the Epistle, it seems a justifiable 'accommodation' to allude to a majestic concept of Augustine's which is one of his greatest and most enduring contributions to the Church, by reading Hebrews 12:22-24, 28-29, with its explicit mention of "the city of the living God."

Ambrose the administrator is well characterized by Luke

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12:42-44, the "faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season." This is of course a 'concord' of Matthew 24:45-47, part of the Gospel of the mass *Sacerdotes* for a Bishop-Confessor, which we have proposed to apportion to Theodore on September 19; however, there would be no bar to having this for Ambrose on April 4, even if it were identical, which it is not. An appropriate Epistle to go with this would be Ecclesiasticus 2:7-11, 16-18, "Ye that fear the Lord, believe him, and your reward shall not fail."

For Gregory the Great on March 12, the obvious Gospel is Mark 10:42-45, "Whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest, shall be your servant," in allusion to the designation of *Servus servorum Dei*, which Gregory was the first to attach to his see, and which remains today the most basic title of the papacy. This again is a 'concord' with the Matthæan version for St. James on July 25, and permissible for the same reason as above. As an Epistle, Ecclesiasticus 47:8-11 presents what may be held to be a justifiable 'accommodation' of some attributions to Nathan the prophet: "He set singers before the altar . . . He beautified their feasts, and set in order the solemn times," etc: which may or may not be an accurate description of the liturgical contributions of Nathan (the "Book of Nathan," mentioned in the Kings, has perished, and the canonical Old Testament says nothing about that), but it certainly is apropos of Gregory.

For Jerome on September 30, Nehemiah 8:1-3, 5-6, 8-9, the account of how Ezra the Scribe read the Book of the Law "distinctly, and gave the sense, and caused them to understand the reading;" and Luke 24:44-48, how our Lord taught the disciples of "all things . . . written in the law of Moses, and in the prophets, and in the Psalms," and "opened their understanding, that they might understand the scriptures," might serve as background for the man who founded all biblical scholarship in the Western Church.

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As to the four great "Greek Doctors," we have already considered Athanasius. For Basil on June 14, Rome uses the Epistle for the Common of Doctors, but for the Gospel takes Luke 14:26-35, which is a version lengthened by two verses of that from the mass *Statuit* for a martyred Bishop; apparently for the passages about hating father and mother, and counting the cost, which were perhaps thought suitable to Basil as the great regulator of Eastern monasticism — and, if the whole truth were better known, of Western also, since Benedict's reputation along that line rests in part upon his having promulgated much of Basil's rules and services. For our purposes, however, Basil's contributions to the cause of monasticism appear to be of little relevance. What is of enduring importance, namely his outstanding defense of the office and work of the Holy Spirit, and of Nicene theology generally, would be much better presented by 1 Corinthians 2:6-13a, "The Spirit searcheth all things, yea, the deep things of God," and Luke 10:22-24, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

Chrysostom was less of a creative theologian than an indefatigable and nearly inexhaustible expositor of Scripture and preacher of the Word. For the day of John "of the Golden Mouth" on January 27, we suggest therefore Jeremiah 1:6-9, "I have put my words in thy mouth," (Rome has Jeremiah 1:5-10 for the Vigil of St. John Baptist); and Luke 21:12b-15, "I will give you a mouth and wisdom." This mild play upon words seems almost called for in the case of this man, whose own name has been all but wholly supplanted by the epithet universally applied by the admiring Church to his eloquence of speech; and it may readily be defended by pointing out that these passages convey a substantial and perfectly serious idea, which would be equally intelligible, and equally appropriate, if they contained no entertaining verbal echoes whatever.

The last of these four is Gregory of Nazianzus, assigned to May 9. With the other "great Cappadocians," Basil and

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Gregory of Nyssa, he was of the utmost service in consolidating the Athanasian position after Nicaea. His learning, and his triumphant labors, may be represented by Wisdom 7:7-14, "Wisdom makes men friends of God," which is the selection used in the Missal for Thomas Aquinas, and John 8:25-32, "The truth shall make you free."

In the rest of the list for which we desire Propers, we have already mentioned that Hilary of Poitiers on January 14 can best use the Epistle of the Common *In medio* (2 Timothy 4:1-8). For the Gospel we propose Luke 12:8-12: the reward of those who confess their Lord before men, and the inspiration of the Holy Ghost for their answers when they are brought before "magistrates and powers" — a reminder of Hilary's valiant defiance of Constantius.

As to the alternative Epistle for the mass *In medio*, Bernard on August 20 is the only Doctor to whom Rome assigns that Common for whom it is really in place, with its message of "wisdom through meditation:" though we think that Ecclesiasticus 39:1-10 will make a better lection than the Roman use of verses 5-10. Bernard is the principal mystic among those who have been named Doctors of the Church; and to express his warm devotion to the love of God, we suggest John 15:7-11 — a selection suggested by the use of verses 8-16 as a Gospel for St. Exsuperantius on January 24 in the appendix *pro aliquibus locis*.

Anselm of Canterbury can hardly be omitted from an Anglican list, though his two intellectual contributions which won him a European reputation and a place in the Roman Missal as a Doctor of the Church, namely his doctrine of the Atonement, and his ontological proof of the existence of God, are both now rather under an eclipse. The latter has been assailed as a mere logomachy, the former as the root-stock of that type of medieval Romanism which persists to this day in fundamentalist Protestantism. Yet it is to be said that he did not originate so much as clarify the doctrine of the Atonement prevalent in his time: it really represents a purification and crystallization

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out of much muddled thinking; it is an indispensable step in the history of thought on that subject, and became the starting point for further and higher consideration of what after all is doubtless an inexhaustible mystery of the faith.

Both of Anselm's chief contributions are well intimated in Romans 1:16-20a: "The gospel of Christ . . . is the power of salvation to every one that believeth . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." For a Gospel on his day of April 21, we suggest John 7:16-18 and 8:12. The saying, "If a man will do his will, he shall know of the doctrine" is a profoundly significant expression, which ought to have its place in any extended liturgical lectionary. Incidentally, it is all the safeguard that could be needed against the possibility of interpreting the Epistle along too rigidly Anselmian lines, since it makes the point that the basic reality is the witness of united Christian experience, not the theological formulations of those who profess to interpret it. The single added verse from the eighth chapter, on Christ the Light of the world, stands in Scripture in a kind of solitary splendor, between the *Pericope adulterae* and some Pharisaic wrangling, in such wise as to be absolutely unusable as part of any conceivable lection taken out of the chapter in which it occurs. To be made available at all, it must be combined with precisely these verses from the seventh chapter. Here, it affords a perfect ending to this Gospel for a Doctor of the Christian Church.

The Venerable Bede, whom Rome canonized late in the nineteenth century, with the honorary title of Doctor of the Church, was of course not a theologian, but an exegete and church historian. Rome uses for his day on May 27 the common *In medio*. But we would prefer Malachi 3:16-18, which mentions the "Book of Remembrance," and Matthew 13:47-52, the parable of the Net (which we consider eminently suitable to a historian like Bede, whose Calendar displayed such an interest in the history of the universal Church, and actually led

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the way to all modern Calendars which concern themselves with ecumenical rather than merely local commemorations), and the "scribe who is instructed, . . . bringing forth out of his treasure things new and old."

This completes the list of those we desire to commemorate, out of those whom the Church of Rome has designated as Doctors of the Church. But there are three more Confessors, two primitive apologists and one early theologian, to whom proper Scripture lessons may be assigned on the same general principles as the Doctors.

For Justin, Martyr and Apologist, on his day of April 13, we propose as an Epistle 1 Peter 3:14-22, "If ye suffer for righteousness' sake, happy are ye: . . . and be ready to give . . . a reason of the hope that is in you"; since this, and the further mention of "suffering for well-doing," are very germane to Justin's life. The remaining verses, 19-22, are a little less *ad rem*, and might be omitted; but the theme of Baptism bulked large in Justin's thought, so including them would be more useful than not. John 12:44-50, our Lord's intimation that belief on Him is the road to the knowledge of the Father, and that His "commandment is life everlasting," provides a Gospel quite in line with Justin's apologetic for the Christian faith.

Irenaeus' services to the early Church were very great, asserting the living continuity of Christian experience in the Church's tradition as a basic historic fact, and thereby defending its theology from being subverted into a theosophy. It is most unfortunate that the growing desuetude of the knowledge of the Greek language in those days when culture was decaying and the Church was forming in the West, allowed so much of his works to be lost. The fragments that have survived are among the most precious and vital of intimations for one of the most obscure periods in the Church's history. The Roman Missal commemorates him with 2 Timothy 3:14-4:5, and John 10:11-16. This Epistle is part of that in the Common of Doctors *In medio*, with the addition of "from a child thou hast

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known the holy scriptures," etc. This seems a rather round-about and unsatisfactory way of making the point of Irenaeus' training in the Ephesian tradition. And the Gospel for Easter II, while perfectly suitable for Irenaeus as a martyred Bishop, we have already appropriated for Cyprian.

For Irenaeus' day on June 28, we are much inclined to one suggestion that has been made, to use Malachi 2:5-7 for the Epistle: chiefly for the very significant final verse, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts;" though there is a certain permissible pleasure to be derived also from the subtle connotations of the phrases, "My covenant was with him of life and *peace*," and "he walked with me in *peace* and equity," as intimations, vocal to the intelligent, of the meaning of Irenaeus' distinguished name. And Luke 11:33-36, the Candle upon the Candlestick, seems quite in keeping with one of the most illustrious of "the lights of the world in their several generations."

Clement of Alexandria is not in the Roman Calendar; and in general his fame in the Western Church has been somewhat neglected till recent times. Writing before the period of the great heresies and the great councils, his figure was not illuminated by the lurid fires of controversy. His thought moves in the same spheres, with the same limitations, as the sub-apostolic Fathers; yet he is not to be blamed for expressing a Christology which, after later controversies, would have been condemned as a heretical Subordinationism. He was eminent among the founders of the first great Christian School for the cultivation of sacred studies for their own sake. He may be called the last of the early apologists, and the first of modern theologians. Indeed, in many ways he was very modern: much that he said about the application of the Christian faith to the tasks of Christian living is as vital and valid today as when he wrote it; he was the first to relate Christianity to the general picture of Comparative Religion, and to recognize its dominion over the spirits of all men through all religions. And

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as for his attempts to give Christian theology a place among the philosophical systems of thought in his day, it should be noted that of late years he has been viewed with increasing interest and respect by the historians of philosophy, and acclaimed as a neglected philosopher in his own right.

Besides, a Calendar which aims to represent the most eminent figures of Christian history ought to have at least one from the Church in Egypt, whose early contributions to the thought and life of the Christian society were so great, and which in many ways was the preceptor of Imperial Rome itself. Alexandrian Christianity has suffered in the eyes of orthodox theologians, first, by its defeat by the Antiochenes in the Christological controversies; second, by the schism which took it out of communion with the Orthodox East; and finally, by its submergence by the Mohammedan flood. Yet its inherent vitality may be gauged by the fact that the Copts to this day are far and away the most considerable of the separated Churches.

As an Epistle on Clement's day of December 4, we propose that uniquely assigned to St. Exsuperantius in the Supplement to the Missal, 2 Peter 1:2-8, mentioning "the knowledge of him that hath called us to glory and virtue; . . . Add to your faith virtue, and to virtue knowledge, . . . that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And for the Gospel, John 6:57-63, we suggest a passage much beloved by Clement, who favored the Fourth Gospel as one that was "spiritual."

Scriptural Saints

Archbishop Cranmer, in his revision of the Calendar, reduced the Red Letter Days to saints mentioned in Scripture, under the apparent impression that because the persons mentioned belonged to the Primitive Church, the observance of their festivals must have done so too.¹ This last was anything but the case. Outside of Easter and Pentecost, it is doubtful if even

¹ Cf. *Prayer Book Studies*, IX, pp. 3-8, 23.

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any Scriptural *event* was regularly commemorated by the Church before the fourth century. Certainly the first *persons* to be so distinguished were contemporary martyrs; and the one class of festivals whose antiquity Cranmer simply took for granted, and incorporated entire, namely the Apostles, were all of later origin, in a piecemeal elaboration that lasted into the thirteenth century before the list was complete.

Hence we are considering last the possibility of supplementing the Prayer Book commemorations of figures in Holy Scripture by optional observances of some others.

There can be no doubt of the entire suitability for this purpose of such persons as Joseph, Mary Magdalene, Timothy, and Titus; or such events as the Conversion of Cornelius, and the Visitation of the Blessed Virgin. It is doubtful however whether anything would be gained by celebrating the Decollation of St. John Baptist. We celebrate his Nativity; his figure, as the precursor of our Lord, dominates two of the Sundays in Advent; his Baptism of our Lord is commemorated on Epiphany II. This about exhausts his significance for the Christian religion: he was not, strictly speaking, a Christian saint. His death was pure tragedy, and contributes nothing distinctive to Christian history or doctrine.

But there is another class of feasts featured by the Roman Church where the persons are found in Holy Scripture, but the events are not. Such are the Martyrdom of St. Paul; St. John at the Latin Gate, which celebrates his traditional escape from being boiled in oil; St. Peter "ad Vincula," in commemoration of the *Quo vadis?* story — an admirable fiction, perfect in its verisimilitude, but an absolute invention for all that; and also, the Conception and Nativity of the Blessed Virgin. The great difficulty in all these cases is the utter lack of any scriptural passages whatsoever, not only to recount such events, but even to be stretched by any ingenuity to be even congruous with them.

This is especially evident in the insuperable difficulties in which the Church of Rome has involved itself in attempting to

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find Scriptures appropriate to its very numerous festivals of the Blessed Virgin. The great difficulty, of course, is that St. Mary's significance, and nearly all that is said about her, is tied to the Incarnation. The festivals of the Annunciation and the Purification of the Blessed Virgin Mary are really just as much feasts of the Incarnation as Christmas Day itself, as is very properly indicated by the Proper Preface of the Nativity, taken from the Roman rite for Christmas, and assigned them in our Church. Of course, this very fact gives rise to a desire to have some commemorations of the Blessed Virgin for her own sake. But when anyone tries to do that, he is not long in running into difficulties. There is no trouble in the Roman assignment of the Epistle and Gospel for the Annunciation for votive masses of the Virgin in Advent, or of the dawn Mass of Christmas for those between the Nativity and the Purification. The Visitation on July 2 takes Luke 1:39-47, the account of the incident through the first two verses of the Magnificat. That again is all very well, and naturally we are proposing something along that line also. This observance however concentrates attention on the event, and is a little too particular to serve for the sole commemoration of the first of all saints.

Relatively early ages of the Church, therefore, added commemorations of her Nativity and her Falling Asleep. But while both of these events obviously occurred, nothing whatever is said about them in Scripture. The best the Roman Church has been able to think of was to apportion to these occasions two utterly and completely irrelevant passages: to the Nativity, Matthew 1:1-16, the genealogy of our Lord from Adam down to "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ;" and to the *Dormitio*, now unconscionably distorted into the purely mythological "Assumption," Luke 10:38-42, the incident of Mary and Martha of *Bethany*, for the sake of the verse "Mary hath chosen that good part, which shall not be taken away from her." This undoubtedly intentional confusing of identities is about on the same intellectual level as the story of the ignorant monk in the Middle Ages

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who crossed himself whenever he came to the word "maria" (seas) in the Psalms of the Breviary, taking it for "Maria!" Even if the Mary at Bethany had been the Blessed Virgin, it would require a brain-wrenching allegorization to connect it in any manner with the fact of her death.

When, not content with this, medieval devotion went further, and attempted to parallel the life of our Lord with such observances as the Conception and the Presentation of the Blessed Virgin, to celebrate her shrines and her attributes, and to provide variety for votives throughout the year (for to this day the ancient Sabbath is as much hers as Sunday is our Lord's; any Saturday without propers of its own is expected to be solemnized with a votive Mass of the Virgin,) still more remote expedients had to be resorted to. The Immaculate Conception on December 8 has Luke 1:26-28, the Angelic Salutation only: not bad at all in itself, but what has it to do with the purported subject of the feast? The "Seven Dolors," and votives between Easter and Whitsunday, take John 19:25-27: the *Stabat mater* passage, which again is all very well, though its actual content is exceedingly little, and its real point, "Behold thy mother," is either irrelevant in its actual contextual significance to a feast glorifying the Virgin, or very actively objectionable if forced into any accommodated sense. Finally, Luke 11:27-28, "Blessed is the womb that bare thee, and the paps which thou hast sucked," used for the universal Carmel feast, and a flock of others of more local currency, and for all the votives between the Purification and Advent, is to any modern mind in poor taste; we can only echo our Lord's answer, "Yea, rather, blessed are they that hear the word of God, and keep it."

One might have imagined that the paucity and aridity of the available passages from the New Testament might be in some degree relieved and enriched from the very wide variety of material in the Old. In fact, all Epistles for feasts of the Virgin, with the exception of the repetition of that Christmas mass, are from the Old Testament. But the results are even more

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futile. The Song of Solomon 2:8b-14, used for the Visitation is a very pretty spring love-lyric; but as applied to the Virgin, it is utterly sentimental. The same may be said of Ecclesiasticus 24:17-18a, 19-22, though it has some distinct overtones of goddess-worship: "I am the mother of fair love, and fear, and knowledge, and holy hope: . . . he that obeyeth me shall not be confounded, and they that work by me shall not do amiss." This is used for the Assumption, and the Carmel feast. But Ecclesiasticus 24:9-12, used for all votives from the Purification to Advent, and Proverbs 8:22-35, on the Nativity and the Immaculate Conception, are not short of blasphemy: "He created me from the beginning before the world;" and "I was set up from everlasting, from the beginning, or ever the world was. . . . Then was I by him, . . . and I was daily his delight. . . . Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. . . . For whoso findeth me findeth life, and shall obtain favour of the Lord." How any living being, in this age or any other, can be content to repeat these words, intended to celebrate the Co-Eternal Wisdom of God, in such a setting of application to even the holiest of created beings, frankly surpasses even our attempt to conceive of a charitable interpretation. Scarcely less objectionable on these lines, and subject to grave criticism on others, is the peculiar rewriting of fragments from Judith 13:17-20, employed on the Seven Dolours: "Blessed art thou of the most high God above all the women upon the earth" is well enough; but it must be noted that the one who "hast this day brought to nought the enemies of thy people" has been transformed from God to Mary! — and this, with the concluding "hast avenged our ruin," was unquestionably included to inculcate the peculiar Roman distortion that it was in Mary, as the Second Eve, that the original sin of the race was wiped out.

In the light of all this, we have concluded to adopt the Visitation on July 2 as a Minor Holy Day, but not, as Bishop Frere suggested, to make it a Red Letter Day. Its Gospel should be Luke 1:39-45: and for an Epistle, perhaps the least objection-

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able and most adaptable selection would be Zechariah 2:10-13, "Sing and rejoice, O daughter of Zion," with its intimations of the coming of the Saviour to Jerusalem.

Of the two oldest feasts of the Blessed Virgin, we have, with some hesitation, recommended the Falling Asleep on August 15. Our hesitation, of course, is due to what the Roman Church has made of this day. But the Eastern Church has not fallen victim to the Roman exaggerations. There is no advantage in choosing arbitrarily some other *natale* of the chief of all saints than the traditional death-day. The feast of the Nativity of the Virgin is as purely apocryphal, if not more so. For a Gospel, the only completely unobjectionable selection is Luke 1:46-55, the *Magnificat*; and for an Epistle, apparently the very best that can be done would be Isaiah 61:7c-11: "Everlasting joy shall be unto them . . . They are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation . . . the Lord God will cause righteousness and praise to spring forth before all the nations."

The feast of St. Joseph on March 19 suffers in part from the difficulties of the commemorations of the Blessed Virgin. The Roman Gospel of Matthew 1:18b-21 is all right, though 18-25, as on the First Sunday after Christmas at present, would be much better. But Rome uses as an Epistle Ecclesiasticus 45:1b-2, 3b-5, which is precisely the same selection as in their Common for Abbots! — a cut and accommodated version of the work of Moses. We propose instead Isaiah 63:7-9, 16, on the sheltering paternity of the Almighty as the Father of Israel: "I will mention the loving-kindnesses of the Lord, . . . in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old . . . Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting." It would seem that such a divine pattern of foster fatherhood would give the best background for that "just man" who was the protector of the infancy of our Lord.

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The proposed commemoration of the Martyrdom of St. Paul, with St. Peter, on June 29, demands some readjustment of the lections, as well as a new Collect. For both the present lessons are entirely devoted to St. Peter. We would keep the present Gospel, the great confession by Peter of our Lord's Messiahship and Sonship. For an Epistle, we propose Galatians 2:1-2, 7-10, which relates the common apostleship of Peter and Paul. The Roman Epistle for St. Paul's commemoration (on June 30), Galatians 1:11-20, is not appropriate to a festival commemorating the death of St. Paul, being in fact the Apostle's own comment on his conversion and his own inner preparation for his ministry.

Another Scriptural commemoration is the Conversion of Cornelius on February 4. This observance is only too bountifully provided with Scriptural authentication, since the story occupies all 48 verses of Acts 10, much of it told quite repetitiously. Verses 34 to the end, the climax of the narrative, are doubly bespoken for the Mondays after Easter and Whitsunday. Fortunately, the next chapter retells the whole in the words of St. Peter, and Acts 11:1-18 would cover the matter. As it happens that St. Peter does not mention the name of Cornelius in the course of his recital, a liturgical text might legitimately supply this by substituting "Cornelius" for the words "the man's" in verse 12.

There is a little difficulty about a Gospel suitable for this significant commemoration of the firstfruits of the Gentiles. Rome gives us no hints, not having preserved this observance. Perhaps the best selection would be John 4:4-14, the first part of the incident of the Woman of Samaria, which is not otherwise used.

For Titus on February 6, Rome has not been able to do better than the unacceptable "Ecce sacerdos magnus" Epistle from the Common *Statuit* of Confessor-Bishops, and Luke 10:1-9, a slight lengthening of our Gospel for St. Luke's Day. We propose Titus 1:1-5, "To Titus, mine own son after the common faith; . . . For this cause left I thee in Crete, that thou should-

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est set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." With this we would bracket John 10:1-5, "He that entereth in by the door is the shepherd of the sheep . . . and he calleth his own sheep by name, . . . and the sheep follow him." We believe this combination will be a very useful witness to the Apostolic Succession, and the nature of the pastoral office.

For Timothy on January 24, Rome has 1 Timothy 6:11b-16, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," etc., an undoubtedly stirring and beautiful passage, which might well be adopted as it stands. We have however a certain preference for 2 Timothy 1:1-7, which mentions by name "Timothy, my dearly beloved son," (as the Roman selection does not,) which speaks most tenderly of the faith of his mother and grandmother before him, and which makes another point of value for the Apostolic Succession, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (Of course, if anyone would prefer an undoubtedly historical notice of Timothy, in lieu of the possibly deuterocanonical attestation of the Pastoral Epistles, there are intrinsically fine passages of unquestioned Pauline authorship available in the form of 1 Corinthians 4:9-17, and Philippians 2:14-24.) For the Gospel, the Missal uses that of the Common *Statuit* for a martyred Bishop: "If any man come to me, and hate not his father, and mother, . . . yea, and his own life also, he cannot be my disciple," etc., with the reflections on "counting the cost." But the point about St. Timothy is not the tradition that he was martyred, but the fact that he stands in Scripture as a type of the pastoral office; and for this we prefer John 10:7-10, "I am the door of the sheep: . . . by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . I am come that they might have life, and that they might have it more abundantly." Certainly this should be chosen, if 2 Timothy 1:1-7 is to be the Epistle.

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The Roman assignments for St. Mary Magdalene on July 22 must be rejected, with a certain justifiable indignation. It was Gregory the Great who made the unwarrantable and obviously erroneous identification of the "woman in the city, which was a sinner," who anointed Jesus' feet at the house of the Pharisee in Luke 7:36-50, the Roman Gospel for this feast, with the "Mary called Magdalene, out of whom went seven devils," in the second verse of the following chapter, who is there mentioned in the entirely honorable company of "certain women, which had been healed of evil spirits and infirmities," together with "Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered to him of their substance." That the Mary of Magdala who stood by the Cross with the Mother of our Lord, and who herself was the first witness of the Resurrection, had ever been a public harlot, is quite out of the question; and this senseless identification of Gregory's has been decisively rejected by recent Roman Catholic scholars. (Cf. Hastings *Dictionary of the Bible* III. 283.) Yet the Roman Epistle underscores this blunder with the Song of Solomon 3:2-5 and 8:6-7, which is neither more nor less than a literal and vivid description of the life of a street-walker; something which it would be inconceivable to read in English for the consideration of a modern congregation, on any hypothesis. Cranmer found this too much for him in the First Prayer Book, which retained the feast, and took instead the passage on the "Worthy woman" from Proverbs 31 from the mass *Cognovi*, the Common for a woman neither a virgin nor a martyr.

We can certainly dignify her by reciting the crowning act of her life in that first meeting with the Risen Lord in John 20:1, 11-18, since this is our chief motive for honoring her memory by including her in the liturgical list. For an Epistle, we may make a real enrichment of the liturgical lectionary with a passage not otherwise used, which, without calling her any names, does answer the latent question in people's minds which they have inherited from Gregory's malignings by reminding them that we are all redeemed sinners, in 2 Corinthians

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5:14-18a: "For the love of Christ constraineth us: . . . therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

Events

Beside the above individual commemorations, we wish to make provisions for the two events of the First Book of Common Prayer, and the Consecration of Samuel Seabury; and for one theological festival, the Exaltation of the Holy Cross.

The Exaltation of the Holy Cross on September 14 can take the Roman selections unaltered: Philippians 2:5-11, "He became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him," etc.; and John 12:31-36a, "And I, if I be lifted up from the earth, will draw all men unto me."

For the First Prayer Book on June 9, we have selected Acts 2:38-42, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost. . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers"; and Matthew 6:5-15, our Lord's instructions about sincerity in prayer, and the imparting of the Lord's Prayer.

Finally, for the Bestowal of the American Episcopate through Bishop Seabury's Consecration, on November 14, we propose Acts 20:28-32, part of the alternative Epistle for the Consecration of Bishops: "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." For the Gospel, Matthew 9:35-38: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep hav-

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ing no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Commons

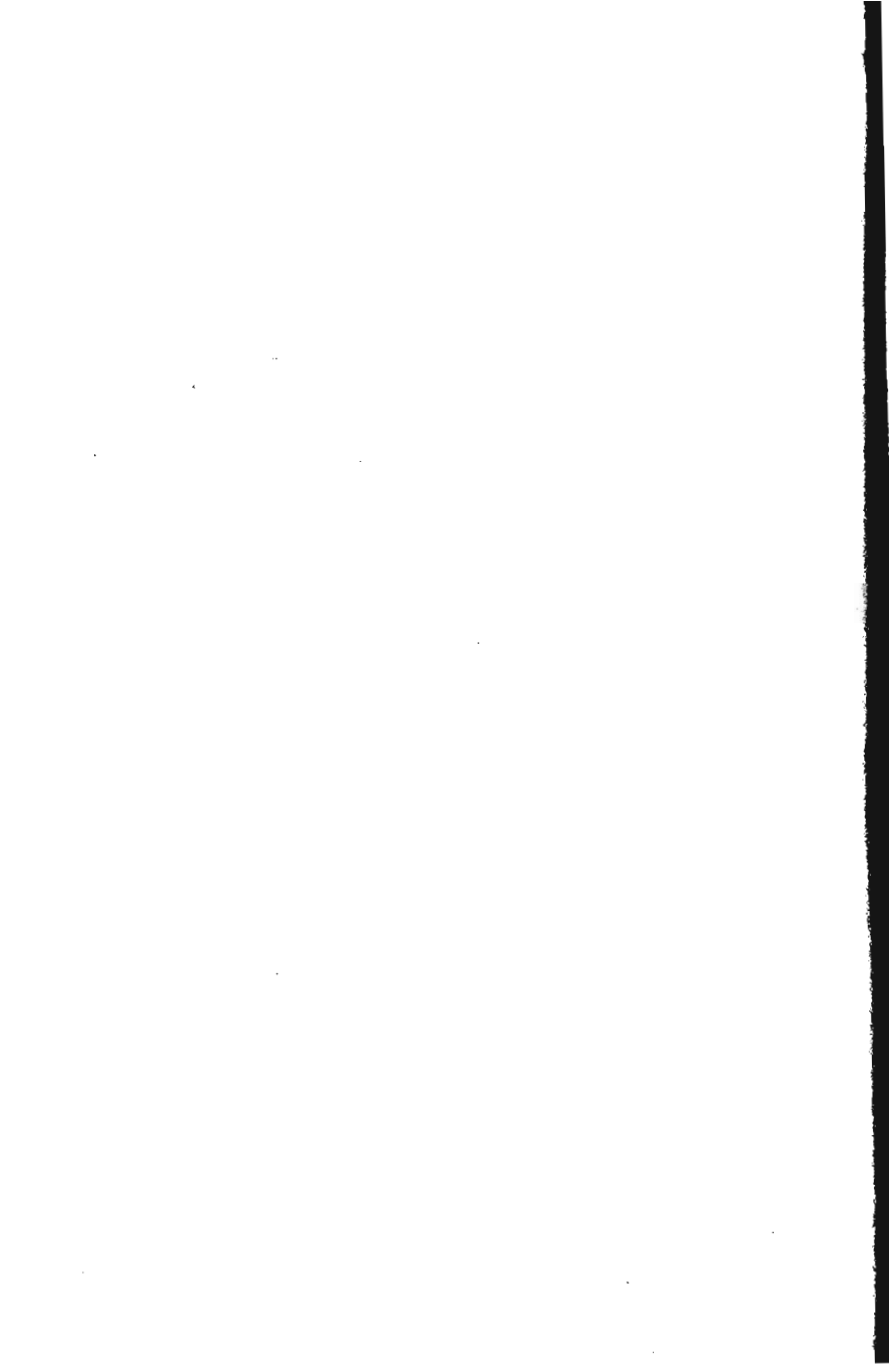
As we have intimated, we propose to supplement the foregoing specific assignments of Proper Epistles and Gospels for the Minor Holy Days with selections for Commons. These would be available for use when such day is the Patron or Title of a parish church: to be celebrated in such church as a Patronal Festival. This use however at the most would be only marginal, for one day a year. Moreover, no churches are dedicated to the modern worthies of our communion whom we have thought worthy of commemoration in the Calendar. And in America, very few bear the names of even the ancient saints of the Church Universal; though it may well be that the inclusion of them in the Calendar may in the future inspire greater variety and imagination in the naming of parishes than has been the case in time past.

The Commission offers three sets of Epistles and Gospels for these Commons. One, Hebrews 12:1-2 and Matthew 25:31-40, is the lections now provided in the Prayer Book for A Saint's Day. A second group emphasizes the qualities of Christian character that are exemplary: Philippians 4:4-9, and the Lucan form of the Beatitudes, Luke 6:17-23a. The third pair provides an Epistle, 2 Esdras 2:42-48, that relates the triumphal glory and immortality of the saints, and a Gospel, John 17:18-23, that underscores the basis of that glory by union with Christ through obedience to His commissioning. None of these sets, however, should be viewed as severally distinct. The celebrant should be permitted to select any one of the three Epistles and three Gospels, respectively, according to the character and teaching of the particular saint being commemorated.

THE PROPER FOR THE MINOR
HOLY DAYS

PART THREE

MOVABLE OCTAVES AND SEASONS



The Propers for the Minor Holy Days

PART THREE

MOVABLE OCTAVES AND SEASONS

The Easter and Whitsun Octaves

Within the Easter Octave, the Monday and Tuesday are already provided for, with Gospels comprising St. Luke's accounts of the Appearance at Emmaus, and the Appearance to the Disciples paralleling St. John's account which is used on Low Sunday. The Committee on the Prayer Book Epistles and Gospels found it inadvisable to disturb these ancient and very important assignments for two days which, at least in theory, have always enjoyed the same exalted rank as the Feast of Easter itself. But the retention of this pattern renders it quite impossible even to attempt an arrangement of the ample Gospel narratives available into anything like a day-to-day order of events as they occurred — even if there were any general agreement as to what that order actually was; which there certainly is not. The Evangelists were deeply concerned about recording the facts of those Appearances which made such an indelible impression upon the apostolic band; but nowhere in the Gospels is there a greater unconcern about fitting together any series of events into a time-pattern. It is doubtful if they knew; and they certainly did not care. Therefore, neither did the Roman Missal; and no more need we.

The Missal assigns St. Matthew's and St. Mark's narratives of the Empty Tomb to the Easter Vigil and Easter Day; St. Luke's Emmaus and the Upper Room as above to Monday; St. John's Appearance in Galilee to Wednesday; then on Thursday goes back to St. John's story of the first Appearance to Mary Magdalene; on Friday goes forward to St. Matthew's last Ap-

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pearance on the Mount of the Ascension; and on Saturday reverts to St. John's Empty Tomb, in preparation for that Evangelist's narrative of the Appearance to the Disciples on the evening of the first Easter, and the second Appearance to the Disciples together with Thomas "after eight days" which is the inevitable assignment for the Easter Octave in all lectionaries Eastern and Western — which, although curtailed at the Reformation, is now proposed to be restored to its ancient form.

The Committee on the Liturgical Lectionary is advocating the appropriation of the primary narratives of St. Mark and St. Matthew to Easter Day, displacing the Johannine version which has appeared there only since the Reformation. This leaves St. John's Empty Tomb free for use within the Octave, as the Roman Missal has it. There is obviously, however, no point in reversing the order of the Johannine lections, with the Empty Tomb on Saturday, and the immediately following Appearance to Mary Magdalene on the previous Thursday. The fact is that all Thursdays in the Missal were eighth century afterthoughts, to fill up days previously deliberately left vacant, as "Jupiter's Day." The logical expedient is to assign John 20: 1-10, the Empty Tomb, to Friday; John 20: 11-18, the lovely 'Easter Idyl' of the first Appearance to Mary of Magdala, on Saturday: bringing us right up to John 20: 19-29 on Low Sunday. We may however accept the Roman assignment of John 21: 1-14, the "third" Appearance to the Disciples on the Lake of Galilee, on Wednesday, following the two Lucan narratives. The Committee on the Liturgical Lectionary is suggesting Matthew 28: 18-20, the Mount of the Ascension and the Great Commission, for Ascension Day. But in view of the fact that after the later narratives which preoccupy the first half of Easter Week we must in any case make a new beginning with the Empty Tomb, leading up to Low Sunday, we may as well make that beginning on Thursday by assigning to that day the beginning of the Lucan narrative, in Luke 24: 1-12. This passage makes its own entirely individual contributions to the whole picture (e.g. "Why seek ye the

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living among the dead? ") and therefore certainly should be included; and this certainly seems the place for it in the existing pattern.

This arrangement brings into use all the important Gospel accounts, in what is virtually two consistent sequences of four days each, Easter Day through Wednesday, and Thursday through Low Sunday. Repetition there must be in any event, if we are to incorporate the contributions of all four Evangelists; and it would appear that this apportioning would make the best of that necessity, and the least of the difficulties of harmonizing the accounts.

As to Epistles for Easter Week, the Roman assignments are even less satisfactory than their arrangement of the Gospel narratives. On Wednesday, they have the instancing by Peter of the healing of the lame man at the Beautiful Gate as an example of the power of the Resurrection, in Acts 3:13-15, 17-19a, though with a neat excision of the reference to the lame man, and a not very good conclusion. Verses 13-15, 17-19, 26, would make a better lection. Friday has 1 Peter 3:18-22a, presenting Christian Baptism as the application and appropriation of the Easter Gospel, through the somewhat roundabout mentions of Christ's preaching "unto the spirits in prison," and of Noah's Ark — on the Easter analogy of Baptism in our Epistle for Trinity VI. But the Epistles for Thursday, Acts 8:26-40, the Conversion of the Ethiopian Eunuch, and for Saturday, 1 Peter 2:1-10, Christ the Chief Cornerstone, are selections bearing upon the Easter Baptisms which make no allusion whatever to the Resurrection.

As a matter of fact, apostolic preaching and writing overflows with eloquent attestations of the theme of the Resurrection, which, as the great fact of their own experience, they hailed as the prime warrant of the Christian faith. It is therefore quite possible, without trenching on the important passages of this sort which appear as Epistles on Trinity VI and XI, to provide Epistles for the four days in Easter Week which will afford selections of much influence on Christian thought,

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but lacking hitherto in the liturgical lections. Our choice is Acts 3:13-15, 17-19, 26; Colossians 1:18-23a (ending “. . . to every creature which is under heaven”); Colossians 2:10-15; and 1 Peter 1:3-4, 15-21; all of them passages which underscore the theme of the Easter Baptisms, as the Roman selections do, but all of them bearing strong witness to the power of the Resurrection.

The Octave of Pentecost again comprises only six days, since its Octave Day has been converted to the Feast of the Holy Trinity. Like Easter, it already has “Red Letter” provisions for Monday and Tuesday. The Whitsuntide Ember Days take care of Wednesday, Friday, and Saturday. This leaves only Thursday to be filled up. The Roman assignment of the apostolic commission to preach and heal, in Acts 8:5-8 and Luke 9:1-6, has no mention of the Holy Spirit; it is difficult to imagine why this carefully matched selection of an Epistle and Gospel was ever made. Our only difficulty has been to settle upon a single pair as representing the best available choice out of the numerous fine passages on the work of the Spirit not now in liturgical use.

The Ember Days

The Ember Days constitute a very interesting feature of the Christian Year, possessing one characteristic which is entirely unique. They are the only component of our annual observances in the Church whose ultimate origin lay only in the ‘Natural’ or Solar Year, which gave form to most primitive pagan religions. The fact that Christmas approximates the date of the Winter Solstice, and Easter the Vernal Equinox, does not relegate Christianity to the status of a Solar Myth, as some opponents have suggested: it happens that both festivals were assigned for quite independent reasons; so that the circumstance that they fit so beautifully into the rhythms of the Natural Year is reduced to the level of a happy coincidence. But “The Ember Days of the Four Seasons” began by being exactly what that name implies. They were in Latin the *Quattuor Tempora*

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— a term fused into the Teutonic *Quatember* and curtailed to the English *Ember*. They were derived from pagan agricultural observances which originally were three in number, devoted to the Winter Sowing in December, the Summer Reaping in June, and the Autumn Vintage in September. It was Leo the Great who added the Lenten days, to bring the number up to the four annual fasts of the Jews. The tie of these last with the season of Lent is therefore genuine; but the alliance of the December days with Advent is coincidental, and still more so is the attaching of the June week to Whitsunday — it is actually unfortunate that the Octave of Pentecost has been invaded by fasting days, and that the Sunday which once belonged to them appears at Trinity IV!

The agricultural origin of these days is still discernible in some of the lections and proper antiphons prescribed for them in the Roman Missal. It also accounts for the fact that not one single lection therein has the slightest bearing upon the Holy Ministry. It merely happens to be the case that from early times the Roman Church adopted them as stated times for Ordinations, because they were already solemn fasting seasons at convenient quarterly intervals in the year — perhaps to supplement the two days at climaxes of the Great Fast, the Saturdays before Passion Sunday and Easter Day, which still remain as canonical times of Ordination, though now not often used as such.

The Roman assignments for the Ember Days in Advent are all pre-Christmas, with Gospels of the Annunciation, the Visitation, and the Voice crying in the wilderness (the same as the following day, Advent IV), and typological Epistles from the Old Testament to correspond.

The days in Lent again are strictly appropriate to that season — except when they are completely irrelevant to anything. The Wednesday cites Moses' Forty Days on Sinai, and Elijah's on his journey to the same place; and the Gospel is the Matthaean parallel to St. Luke's parable of the Empty House on Lent III, with the Sign of Jonah and the 'mother and brethren' pas-

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sage added on for good measure. The Friday has Ezekiel's "The soul that sinneth, it shall die," in conjunction with the healing of the impotent man at the pool of Bethesda — perhaps to reflect the saying "Sin no more, lest a worse thing come unto thee." The Saturday, with its seven lections for a solemn Vigil service, is an unintelligible miscellany, with two lections on keeping the commandments; two prayers from the Apocrypha, that God will receive the sacrifice, and that he will show his power against the suppliant's enemies; the Song of the Three Children; the moralistic peroration of 1 Thessalonians; and in conclusion, with a certain sublime *non sequitur*, the Gospel of the Transfiguration of our Lord!

Whit-Wednesday presents the exordium of St. Peter's sermon on the Day of Pentecost, containing a quotation from the prophet Joel of the promise to pour out the Spirit upon all flesh as its chief content; then the healing of the sick by Peter's shadow; and finally, for some reason lost to history, St. John's discourse on the "Bread of Life." The Friday with equal artlessness conjoins Joel's mention of "the former and the latter rain" with St. Luke's account of the healing of the paralytic, paralleling St. Matthew's version which is the Gospel for Trinity XIX. The Saturday continues the reading of Joel with the passage already quoted in the Wednesday lection from Acts; goes on with three selections from Leviticus and Deuteronomy, all bearing on the Offering of the First-Fruits, and one of them mentioning the "seventh sabbath," and the "fifty days" after the celebration of the barley-harvest at Passover which determined the Jewish observance of the wheat-harvest at their "Pentecost;" then the inevitable "Three Children;" then a return to the theme initiated by the lection from Joel, with a short passage from Romans concluding with the mention of "the love of God shed abroad in our hearts by the Holy Ghost which is given unto us"; and finally the healing of Peter's wife's mother! It is probable that the papal Station at St. Peter's on this Saturday influenced the choice of this last, to bring in the Apostle's name. If so, one might surmise that the assignment

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is older than the effective establishment of the discipline of clerical celibacy, since it displays no self-consciousness about the fact that the Prince of the Apostles was a married man.

The primitive agricultural notes of these Whitsuntide selections are particularly marked. It may be reasonably surmised that the lections were all chosen for the Summer Harvest in June, and that it was the coincidence of the three passages mentioning the Spirit, and the First-fruits passage indicating the Jewish Pentecost, which finally, after a number of hesitations, determined the certainly very awkward intrusion of all this matter into Whit-Week. Though Leo the Great observed the Ember Days of this season immediately after Pentecost, apparently as a solemn resumption of the weekly Wednesday and Friday fasts which were then completely pretermitted between Easter and Whitsunday, as soon as the feast of Pentecost acquired an Octave the June dates resumed their sway in most places. It was not until 1078 that Gregory VII definitely attached them to Whit-Week in Rome, and not until the thirteenth century that this usage became universal.

Agricultural notes are also found in the autumnal days. The Wednesday begins with a lection from Amos specifically mentioning the vintage. Then Ezra's reading aloud of the Book of the Law is brought in for some reason which no longer appears. The Gospel relates the incident of the exorcism of the Dumb Spirit, with the final note "This kind can come forth by nothing, but by prayer and fasting." Beside the obvious application to a fast-day, it may be noted that some scholars have suggested that the mention of exorcism, which also occurs in the Gospel on the Whitsuntide Saturday, marks a definite Christianization of the previously existing pagan agricultural festivals, in a sort of formal abjuration of the demonic powers to which they had formerly been dedicated.

The September Friday combines Hosea 14, which is a promise of plenty to those who forsake their sins, with the Gospel on the anointing of Jesus' feet by the woman who was a sinner, with the comment "Her sins, which are many, are forgiven;

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for she loved much." The seven lections of the Saturday are all — for once, and with the exception of the conventional penultimate "Three Children" — intelligently put together around the closely affiliated themes of the Sabbath, the Fast of the Seventh Month, and the Day of Atonement, intimating a clear awareness of the analogies of the Jewish observances at this same period of the year.

All this is extremely interesting, and even diverting, for its own sake, bringing the enjoyment which anyone finds in exploring an attic containing the quaint, if dusty, inheritances of bygone generations. But when we turn our practical minds to asking what use we can make of these venerable antiquities, we are forced to the reluctant conclusion that there is none at all. The sole importance which the Ember Days carries for us is that they are traditionally the stated times of Ordination, and occasions which it is desirable to have observed throughout the Church, in a recurring reminder of the very basic and utterly indispensable task of ever sending new laborers into the ever growing harvest. Selections of Scripture whose significance is wholly along lines of liturgical archeology, however engaging, and which do not contribute one word to furthering this major concern of the Church, are utterly lacking in utility for our purposes. The only thing to do with them is to put them back respectfully in the archives.

The American Prayer Book of 1928 provides a single Epistle and Gospel as a sort of Common for all Ember Days. The theme of both these lections is the Preaching of the Word: which is all very well, as far as it goes, but by no manner of means exhausts the significance of the ministry of Christ's Church. Moreover, the repetition of this single assignment twelve times a year entails a cumulative monotony, calculated to deaden enthusiasm for this subject rather than to arouse it. Frankly, there is no excuse for allowing this situation to persist. The Holy Scriptures provide a great wealth of telling passages on what is after all one of their main interests and objectives, God's sending his ministers to be the shepherds of the people.

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There was not the slightest difficulty in finding enough substantial passages to provide lessons morning and evening for every one of the Ember Days; neither is there any in finding sufficient of the shorter and more pregnant selections suitable for Epistles and Gospels for each several day. Moreover, it does not demand much labor and ingenuity to arrange these Epistles and Gospels so that they are not only congruous with each other, but suitable to the tone and meaning of the particular ecclesiastical seasons to which they are now attached.

This does not seem to have been realized in the latest English and Scottish revisions, which took only a faltering step or two in that direction. Both incorporated some of the Roman provisions for the Lenten and Whitsuntide days, but merely as a part of the general pattern of Lent and Whit-Week, and with no apparent realization that these days were intended to be Ember Days — as we have seen, the Roman assignments are completely useless in that category for our objectives. In addition the English book suggests three Epistles and three Gospels for use in the other two seasons; and the Scottish book stipulates that in Advent the Ember Days shall use the Gospel of the previous Sunday (Advent III), and in September provides one Epistle and a choice of two Gospels. It seems to us that these half-measures miss a great tactical opportunity.

We propose to begin the Advent Ember Days by apportioning to the Wednesday John 4:31-38, where our Lord makes the very interesting point that at the moment he spoke "there are yet four months, and then cometh harvest," yet spiritually, "behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This incident must have occurred at just about the time of the Palestinian Winter Sowing, four months before the barley-harvest in April. Thus chronologically it is ear-marked for this position in the year; and moreover, its use permits us to connect the agricultural origins of the Ember Seasons with the spiritual purpose into which they have evolved, in a manner which the Roman provisions never attain; it really seems remarkable that

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they do not, if only by sheer coincidence, since the relating of the ideas of physical and spiritual harvests is by no means uncommon in Scripture. Other constituents of this Gospel make it still more valuable for our purpose, *e.g.*, "My meat is to do the will of him that sent me, and to finish his work," and "Other men laboured, and ye are entered into their labours," which has a most significant application to what might be called the cumulative continuity of parish life, handed on by one priest to his successor. And the verse "One soweth, and another reapeth" forms a tie with the suggested Epistle, 1 Corinthians 3:5-11, "I have planted, Apollos watered; but God gave the increase," with its weighty conclusion on the laying of sure foundations upon the One Foundation of Jesus Christ.

The Friday brings in certain apocalyptic notes which are in place in the season of Advent: 1 Peter 4:7-11, "The end of all things is at hand: be sober, and watch unto prayer;" and Luke 12:35-44, "Blessed are those servants, whom the Lord when he cometh shall find watching." This similar framework then encloses the corresponding expression of the same essential thought, in "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" in the Epistle, and "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" in the Gospel.

The Ember Saturday stresses what might be called the Ministry of Example, in 1 Timothy 1:12-17, in which the Apostle thanks our Lord for 'putting him into the ministry,' though he had been the 'chief of sinners,' saying, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should here after believe on him to life everlasting." The Gospel, Matthew 16:24-27 expresses our Lord's challenge to follow his example, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" with the promised reward in such eschatological terms as mark this lection for the

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season of Advent: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

In like manner the assignments to the Lenten days are such as to harmonize with a penitential season. Their full rationale will be discussed later, in the section on the Lenten week-days. The Epistles for Wednesday and Friday, and the Gospel for Saturday preserve the most ancient sequence of the week: the fasts of Moses and Elijah, and the Transfiguration, where Moses and Elijah stand beside Jesus on the mount. These scenes are certainly appropriate as models for the ministry in its demand of prayer, of hidden self-denial, and of complete obedience to God's will that His revelation may be made known to His people at whatever cost.

For the Gospels for Wednesday and Friday, we have assigned two Matthaean passages, 20:17-28 and 21:33-44, respectively. (In the old Roman sequence these lections are read in the second week of Lent.) The first one presents the request of the mother of James and John, and brings out the demands of suffering that the Lord expects of His ministers, if they are to obtain a place of honor in His kingdom. The second is the parable of the Wicked Husbandmen. It also stresses the theme of rejection and suffering. Thus both Gospels are linked, with the Transfiguration on Saturday, as they look forward to the Lord's Passion.

The Epistle for Saturday, 2 Corinthians 3:4-18, combines in a most remarkable way both the "ministry" and the "transfiguration" themes. It is the obvious lesson to go with the Transfiguration, even though it repeats part of the Ember Sunday Epistle of Trinity XII.

Naturally the Whitsuntide assignments comprise those passages bearing on the Ministry which explicitly mention the work of the Holy Spirit. We may begin on Wednesday with the Prayer Book Common Gospel, our Lord's words at the synagogue at Nazareth, quoting Isaiah's "The Spirit of the Lord is upon me, because he hath anointed me to preach the

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gospel to the poor," etc., and concluding, "And he began to say unto them, This day is this scripture fulfilled in your ears." But because the content of this Gospel is rather slight, and its meaning largely an implication, we propose to introduce it by a very powerful Epistle, 2 Corinthians 3:17-4:6 "Where the Spirit of the Lord is, there is liberty. But we all, . . . beholding . . . the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord. Therefore, seeing we have this ministry, . . . we faint not; . . . for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

On Friday, Titus 3:4-8 presents the work of the Spirit in Baptism and Confirmation: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" with Matthew 28:16-20, the Great Commission to "go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (This has been assigned as the Gospel for St. Boniface's Day on June 5; but the "closed Octave" of Whitsunday prevents an actual juxtaposition. But if the repetition is objected to, we would rather apportion say Luke 10:1-9 — sending laborers into the great harvest; the Gospel for St. Luke's Day, lengthened — to St. Boniface, rather than to adopt here other passages from the Gospels mentioning the Spirit, such as Luke 12:8-12 — "the Holy Ghost shall teach you what ye ought to say," — or John 16:12-15, borrowed from Easter III, "The Spirit of Truth": neither of which would go well with this Epistle, or indeed any other available for this place.)

We propose to conclude the Whitsuntide days on Saturday with Ephesians 2:13-22, a great passage, reciting the reconciliation through Christ, who "came and preached peace to you which were afar off, and to them that were nigh: for through him we both have access by one Spirit unto the Father . . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . . in whom

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ye also are builded together for an habitation of God through the Spirit." With this we would give John 20:19-23, the Apostolic Commission, "Receive ye the Holy Ghost." This is a repetition from Low Sunday; and, like the Gospel suggested for Whit-Friday, occurs in the service of the Consecration of Bishops. But both are needed to round out the picture of the work of the Holy Spirit in the ministry.

Finally, the September Ember Days have, of course, no seasonal color whatever. Any lections could be assigned here. But there surely will be no harm in putting here, as in the December place, a passage which happily reflects the agricultural origins of the Ember Seasons. The September days having been derived from the Autumnal Vintage, nothing could be more in place than John 15:1-8, the Vine and the Branches, with its concluding "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." With this a harmonious Epistle would be Ephesians 4:11-18, mentioning the diversity of offices ("some apostles; and some, prophets;" etc.) "for the work of the ministry," unified by the fact that they "grow up into him in all things, which is the head, even Christ."

The Common Epistle now in the Prayer Book, Acts 13:44-49, can go here, with its fine missionary implications of "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth;" with perhaps Matthew 10:24-32, "What ye hear in the ear, that preach ye upon the housetops. . . Whosoever will confess me before men, him will I also confess before my Father which is in heaven."

We suggest concluding this season with two fine and evenly matched passages on the requirements and results of an effective pastoral ministry: Acts 20:28-32, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers. . . And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified"; and John 10:1-10, "The shepherd of the sheep . . . calleth his own sheep by name, . . . and the sheep follow

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him, for they know his voice . . . I am come that they might have life, and that they might have it more abundantly."

Rogation Days

The Rogation Days constitute the one feature of the Christian Year that not only was but is purely agricultural in significance. It is the other pole of the year from our characteristic American festival of Thanksgiving Day; it is a vernal supplication for the future harvests of the year.

The Rogation Days originated in the solemn Litany Days of Mamertus of Vienne in Gaul in the fifth century. Rome, which already had a corresponding occasion on April 25, adopted as a backfire to the pagan Robigalia, eventually but rather reluctantly made place for these Gallican Rogations, but called them the "Lesser Litanies," reserving the "Greater Litanies" for the April date; and assigned only a single mass, that already appropriated for the native Roman observance, to the three days. The later addition of a Vigil of the Ascension cut off the Wednesday entirely from being celebrated as a true Rogation.

As a sort of three-day pseudo-Lent before the Ascension, the Rogation Days are a liturgical blunder; the Three Hundred Eighteen Fathers at Nicaea would have excommunicated the Gauls for importing fasting-days into the great season of rejoicing between Easter and Pentecost. Our Prayer Book of 1928 tried to retrieve that by giving the Rogation Days a separate heading, "Days of Solemn Supplication," which seems to have been intended to be a coordinate and contrasting classification to the "Other Days of Fasting;" though since both still remain under the general title, "A Table of Fasts," it may be doubted if the point has been made sufficiently clear. They are not in fact penitential days at all, as Rome would seem to intimate by using the *Gloria in Excelsis* at their mass. Viewed however simply as "Days of Solemn Supplication," they are well enough in place here, as they would be in any other part of the Christian Year; and especially so, in that they carry out the implications of the Gospel for Easter V, which is very properly known

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as "Rogation Sunday," from its keynote of "Whatsoever ye shall ask the Father in my name, he will give it you."

The one Roman provision is James 5:16-20, "The effectual fervent prayer of a righteous man availeth much," which is certainly excellent, though the example which is given, Elijah's prowess as a weather-maker, seems calculated to arouse an inconvenient amount of skepticism now in the twentieth Christian century; and Luke 11:15-13, "Ask, . . . seek, . . . knock."

The American Prayer Book of 1928 retained the Roman Gospel in its single Common for the three days, but substituted Ezekiel 34:25-31 for that dubious Epistle. This last contains nothing about weather-prayers, but is an excellent selection about God's providence in caring for his people with peace and plenty.

The English and Scottish follow Rome for Rogation Tuesday, and on the Wednesday for the Ascension Vigil; and for Monday improvise James 5:7-11 for the sake of its mention of "the former and the latter rain" in v. 7 only, and the apparently irrelevant Gospel of the Mote and the Beam, borrowed from Trinity IV.

We propose to retain the assignments of the 1928 Prayer Book for Rogation Monday, that is, the new Epistle from Ezekiel, and the Roman Gospel. That Gospel is unexceptionable in this place.

No Vigils are recognized in the American Prayer Book, and we do not intend to begin here. So for Rogation Tuesday and Wednesday we suggest Joel 2:21-27, another admirable passage on the promises of plenty in God's good providence, and Mark 11:22-26, the Prayer of Faith; and Micah 6:6-8, the true Sacrifice, with Matthew 6:5-8, true prayer.

Weekdays of Lent

One of the most persistent problems brought again and again to the attention of the Commission has been the inadequacy of our present provisions in the Prayer Book for the Lenten sea-

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son. These problems are basically twofold. On the one hand, there is much dissatisfaction with some of the Sunday lections, despite their time-honored place in our liturgy, deriving as they do from the Sarum appointments. And these, in turn, with the exception of the Epistle and Gospel for the Second Sunday, come to us ultimately from the Roman appointments of the seventh century. The common grievance against some of these propers relates either to their obscurity (*e.g.*, the Gospel for the Second Sunday and the Epistle for the Fourth Sunday), or to their seeming lack of relevance to modern religious concerns (*e.g.*, the Gospels for the Third and the Fifth Sundays). Such dissatisfactions become intensified when these lections are repeated several times, if not daily, during the week.

This latter circumstance brings to the fore the other facet of the problem of the Lenten propers. In most parishes, it is customary to schedule one, two, or more celebrations of the Holy Communion on weekdays of Lent; and in a considerable number of churches there is a daily celebration throughout the season. Accordingly, there is a strong groundswell of demand for a much larger amount of suitable material for these extra celebrations than the Sunday propers provide. In a season when so many church people practice a more intensive and extensive devotion, by a greater frequency of participation in the Eucharistic sacrament, it would seem a pity not to feed them with a more plenteous supply of the Scriptural Word.

The Commission made a preliminary study of the question, on the basis of providing a daily schedule of propers for Lent, somewhat along the lines suggested by the English Proposed Book of 1928, the Scottish and South African Prayer Books, and, more recently, by the Indian Prayer Book. Partial results of this work were included in *Prayer Book Studies*, No. II, on the Eucharistic lectionary, where certain alterations in the Sunday propers of Lent were proposed, in view of fitting them more nearly to the projected scheme of daily propers. However, no thorough presentation of the rationale of the plan was presented in the Study; and as a consequence, perhaps,

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there has been little interest shown in it, if we may judge from the correspondence received by the Commission to date.

Basically, this earlier project of the Commission was built around a course sequence of Gospel lections from the Sermon on the Mount (Matthew 5-7), distributed among the weekdays through the first four weeks of Lent. Other pericopes from Matthew 20-23 were appointed for the fifth week, which had themes more directly relevant to the Passion. Epistle lections from both the Old and the New Testament were then selected to harmonize in theme with the several Gospel lessons from the Sermon on the Mount. The scheme was admittedly novel. It had little relation to the ancient Roman-Sarum sequence of Lenten propers, except in so far as it agreed with it in the principle of thematic unity between Epistle and Gospel. At the same time, it was not in any agreement with the scheme of other Anglican Prayer Books. For in these Books the daily Lenten propers are based upon a course reading of Hebrews and Colossians for the Epistle lections, with scattered Gospel pericopes to match the themes of the Epistles.

Further reflection and study of the problem have convinced us that the type of lesson arrangement, both in our first plan as also in the other Anglican Prayer Books, is unsound. For a daily course sequence, by which a book of the Bible is read through in order, is not practically feasible. It is an excellent plan for the lectionary of the Daily Offices of Morning and Evening Prayer, since these offices are in their essential purpose designed for daily use. But it is not likely that, except for a relatively small number of people or for those who belong to collegiate and monastic groups, attendance at the Eucharist will be a daily occurrence, even during the season of Lent. There is no great value in a daily course sequence of lessons when there is little expectation that the same congregation will attend daily upon them. Furthermore, there is no indication as yet that the majority of our parish and mission churches and chapels will be able to provide a daily celebration of the Holy Communion

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during Lent, even assuming the fact that they desire or hope to make such provision for their people.

A more realistic approach to the actual, present needs of our Church as a whole calls for some other plan. For we must always bear in mind that the Prayer Book is primarily designed to be a liturgy suitable to the needs of the entire membership of the Church. It is not a specialized Breviary and Missal for a small and élite "advance guard" of devotés, however important and needful such smaller groups are to the spiritual health of the whole Church. The standards and disciplines of corporate worship as set forth in the Prayer Book should be, ideally speaking, those that can make a reasonable claim upon the time, energy, and devotion of all the Church's members. The Prayer Book ought not to lay out a program of liturgical worship which, in the circumstances of daily life, is beyond the capacity of the vast majority of the laity, not to speak of busy parish clergy without benefit of assistants, to fulfill. For this reason, therefore, the Commission, after careful thought and consideration, has come to the conclusion that a plan of daily celebrations of the Eucharist over any extensive period, such as Lent, is not at the present time a realistic way of meeting the conditions that obtain in the great majority of our congregations. By this statement, it does not mean to imply in any way that the Commission considers daily celebrations either undesirable or unimportant. But it believes that there is adequate recourse to canonical and rubrical law for supplementing what the Prayer Book officially prescribes, in places and under circumstances where such additional provisions are deemed necessary and essential.

The Commission has therefore made a new study of the whole problem of Lenten observance, so far as celebrations of the Holy Communion with specific propers for the day is concerned. And it has come to a unanimous conclusion that the most feasible plan would be to offer two sets of weekday propers for each week in Lent in addition to the Sunday propers. These two sets would be normally appointed for Wednesdays

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and Fridays — the ancient “station” days, observed in the Church since the second century as occasions for optional participation in the Church’s liturgy. But a specific rubrical direction should accompany these propers that allows them to be used, at the discretion of the priest, on any other day of the week, when a celebration of Holy Communion is scheduled; or, if the priest so desires, allows the Sunday propers to be used instead of the weekday sets.

For example, if a parish has only one mid-week celebration during Lent, whatever the day of the week on which it may fall, the celebrant would have a choice of three propers for use — the Sunday propers or either of the weekday ones. If the parish had two mid-week celebrations, the priest might, if he so desired, repeat the Sunday propers at one celebration and select either of the two weekday sets for the other. In the case of a parish with a daily celebration, the priest could alternate day after day between the Sunday and the weekday propers, or he could use one of the weekday propers for Monday through Wednesday, and the other for Thursday through Saturday; or he might simply use one set every day in the week.

Every week in Lent would thus be provided with three available propers. The obvious exceptions to this would be: 1) the week after the First Sunday, which would have four propers, because of the three Ember Days; and 2) Holy Week, which would continue to have, as at present, propers for each day. In the former case, the Ember propers would necessarily be used on the days specifically appointed; but for other days of this week — namely, Monday, Tuesday, and Thursday — the celebrant would have choice of using any set of propers for the week.

We believe that this proposal, in view of the wide variations of usage from parish to parish, provides not only a realistic solution to the pressing needs before the Church for additional propers for Lenten weekdays. We believe also that it is a plan that is sufficiently flexible to meet almost any situation. Furthermore, it has, for those who find such arguments significant, a

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rootage in ancient practices of the universal Church; namely, the recognition of the values of the old "station" days of Wednesday and Friday.

Having satisfied ourselves of the reasonableness of this plan, the Commission next faced the task of finding sure principles for the selection of Scriptural passages for these extra days. We gave up the principle of a course reading type of schedule, even though it would have been done on a more modest scale; and we did so for the same reason as noted above: there is no likelihood that the same congregation would be present at each successive celebration on weekdays during Lent. Hence the values of a course reading of any single Biblical book or part of a book would be largely missed.

The only other course that seemed to be open to us was to examine the ancient schedules for Lent in the Roman-Sarum tradition, and see if there were any fundamental rules that governed its development. We were not disappointed. For despite the apparently chaotic way in which the Epistles and Gospels seem to be selected in the ancient Missals, for the weekdays of Lent, there were recoverable certain underlying principles that could be identified behind the varied strata of addition and revision in the course of their development from the fifth to the seventh centuries. Thanks to the labors of liturgical scholars during the past generation, and the discovery and publication of a larger number of ancient liturgical manuscripts, it is now possible to give a fairly coherent account of how the Lenten lectionary of the Western Church, and more particularly that of the Church of Rome, came into being in the classic age of formulation of the great historic rites of Latin Christendom. It is from these rites, especially that of Rome, that our own Prayer Book tradition descends by way of the use of Sarum. It is impossible in a Study of this kind to attempt a detailed demonstration of this history. Nor is it necessary to do so. We shall content ourselves with marking out in broad strokes the major stages of development.

It has always been recognized that the Lenten season came

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into being as a preparation for Easter, and more particularly as a time for the instruction and discipline of converts to the faith who awaited the initiatory experience of Baptism, Confirmation, and first Communion at the Paschal mysteries. The specific themes of the liturgy during Lent were therefore originally aimed at the conformation of these initiants to a spiritual and sacramental experience of death to sin and resurrection to life in union with the Passion and victorious Resurrection of the Lord. One cannot understand the origin of Lent, much less its primary significance in the total life of the Church unless one always bears in mind that Lent leads up to Easter. The Lenten mysteries and disciplines are preparatory to the fullness of the Easter faith and experience.

As early as the time of Pope Leo the Great (440-461) we can outline the broad frame of the Lenten devotion and liturgy. The season began on what we call the First Sunday in Lent, and the same Epistle and Gospel were appointed as are read today. The account of our Lord's Temptation brought to the fore the three renunciations of the flesh, the world, and the devil, which the Lord having made immediately following His Baptism would require of the initiants before their Baptism on Easter Even. At the close of the season, in Holy Week, the Gospel Passions were read, thus bringing the catechumens to the decisive and final point of faith in Christ as the Redeemer and Saviour from sin.

We do not know whether the lections for the intervening weeks were fixed so early as Leo's time; but by the beginning of the sixth century, we can deduce, from a comparative study of the oldest surviving service books, a generally accepted group of Gospel lections for these Sundays in use among most of the Western Churches, including also the church in Rome. These lessons were selected also for the special instruction of catechumens. With slight variations both as to selection and to order of arrangement, these Gospels were all drawn from the Johannine pericopes of the great Messianic signs, whereby the Lord revealed Himself as the Saviour from sin, error, want, and death.

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The group included such stories as the Samaritan woman, the Healing of the Man Born Blind, the Feeding of the Multitude, the Healing of the Paralytic, and the Raising of Lazarus. (It is interesting to note, incidentally, that to this day the Byzantine lectionary in use in the Orthodox Church draws from this group for Gospel lections during Eastertide. Their association is also confirmed by sixth-seventh century Christian ivories emanating from Egypt.)

By the turn of the sixth century, however, the Roman liturgy of Lent had already undergone a fair amount of elaboration. The season now began on Ash Wednesday, so as to allow an exact counting of forty days of fast (Sundays always being excluded from this discipline). Moreover, the "scrutiny" masses as they were called, those that were specially designed for catechetical instruction, were appointed not on the Sundays of Lent, but distributed over a number of masses assigned to Wednesdays, Fridays, and a few Saturdays. The Lenten Ember Days were also fully developed by the time of Pope Gelasius (492-496). It is now an established opinion among liturgical scholars that the oldest recoverable sequence of Lenten masses underlying the Roman rite are those for the Sundays, Wednesdays, Fridays, and a few Saturdays. In this early stage of development, it appears also that some of the lessons originally used at Rome on Sundays were transferred to the weekday scrutiny masses.

About the same time, the Roman rite added the Monday and Tuesday masses of Lent. Thus by the time of Pope Gregory the Great (590-604) a definitive settlement had been made at Rome for most of the Lenten observance. As the liturgy left this great Pope's reforming hand, there were masses provided for all Sundays, Mondays, Tuesdays, Wednesdays, and Fridays of Lent, and also for a few Saturdays. All of the ancient lessons of an earlier time were preserved, albeit not always on their original days. The pope visited on successive days for these masses each one of the major patriarchal basilicas and almost every one of the parish or "titular" churches. These "sta-

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tions" of the pope, as they were called, are still preserved in the headings of these masses in the modern Roman Missal. This day-by-day perambulation of the pope in visiting and celebrating Mass in his churches was the occasion of suggesting new themes for the selection of proper lessons. Many of the Epistles and Gospels for the non-scrutiny masses were chosen, not so much for the special instruction of the catechumens, as for some illustration or theme in them that supposedly recalled a familiar association of the basilica where the pope said mass. Thus, for example, the famous allegory on Jerusalem, contained in our Epistle for the Fourth Sunday in Lent, was selected not solely because of its great theme of bondage versus freedom, but also because the papal mass of the day was held at the basilica of the "Holy Cross in Jerusalem."

It was not until the eighth century that the Roman church filled the remaining vacant days of Lent — *i.e.*, the Thursdays and other Saturdays — with proper formularies, thus completing the full round of daily masses for the entire Lenten season. One of these Thursday masses had assigned the pericope of the Syro-Phoenician woman, which, by a strange accident of transmission, passed into the Sarum use as the Gospel for the Second Sunday of Lent. What is of particular interest about the scheme of Lenten propers, as they were finally determined, is that the Epistles are almost entirely drawn from the Old Testament, and are selected to undergird the themes of the several Gospels. With one or two exceptions, the Gospel lessons are all taken from Matthew and John. In fact, the lections from John utilize almost the entire contents of the Gospel except for those portions at the beginning and the end of the book that had already been employed in the Christmas-Epiphany and the Easter seasons respectively.

With this broad reconstruction of the development of the Lenten propers before us, the Commission felt that certain basic principles were at hand to guide our own task of re-forming a Lenten sequence of lessons for our more modest scheme of Wednesdays, Fridays, and Sundays. Without any concern to

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follow slavishly the exact appointments of the ancient schedules or to avoid, where it seemed appropriate, the introduction of some new lessons into the sequence, we felt nonetheless that there were fundamental values in the old tradition that ought not to be lost; particularly, the emphasis in these ancient lessons upon the great Old Testament types and New Testament signs of salvation as they are consummated in the Paschal mystery. In sum, the principles that we have sought to recover for the Lenten propers are as follows:

1) The Gospel lections should serve as the primary basis of the sequence, with Epistles chosen to match them.

2) These Gospel lessons should in the main be drawn from Matthew and John, especially the latter, with emphasis upon the chief Messianic signs of our Lord's redemption of us in death and resurrection.

3) Certain of these great Messianic signs of the Johannine Gospel should replace some of the present Sunday Gospels — namely, those of the Second, Third, and Fifth Sundays. But the present Sunday Gospels so replaced should not be lost altogether, but rather shifted to weekday appointments.

4) The New Testament selections for the Epistles now used in the Lenten season should also be retained; but all new lessons employed for Epistles should be drawn from the Old Testament. In this way, a great enrichment from the Old Testament can be provided for our Prayer Book lectionary for the Eucharist — a matter that has been strongly urged from many quarters in the Church.

In detail, we propose to the consideration of the Church the following application of these principles:

	<i>Epistle</i>	<i>Gospel</i>
Ash Wednesday	Joel 2:12-17	Matthew 6:16-21
Friday after Ash Wednesday	Isaiah 58:1-12	Matthew 5:43-6:8

No change is contemplated in the Ash Wednesday lections. For the Friday following, we suggest the Roman-Sarum lec-

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tions, with a slight lengthening of both the Epistle and the Gospel. The whole group of lessons for these two days treats of the three major disciplines of Lent: almsgiving, fasting, and prayer. The prophetic teaching of the Epistles is summed up in the applications of our Lord. This group of lessons is the one thing we have salvaged from our original plan of utilizing the Sermon on the Mount for a Gospel sequence throughout Lent. The teaching seems an admirable introduction to Lent, and specifically a preparation for the lections of the First Sunday. (It may be noted also that the theme of prayer on the Friday fits in very well with a custom now observed by women of all the Churches on this first Friday of Lent – the day is set apart by them as a “World Day of Prayer.”)

Lent 1

	<i>Epistle</i>	<i>Gospel</i>
Sunday	2 Corinthians 6:1-10	Matthew 4:1-11
Wednesday (Ember)	Exodus 24:12-18	Matthew 20:17-28
Friday (Ember)	1 Kings 19:1-8	Matthew 21:33-44
Saturday (Ember)	2 Corinthians 3:4-18	Luke 9:28-36

The Sunday lections – the most ancient introduction to Lent – remain unchanged. For the Ember Days, we suggest using from the Roman material the two lections of Moses' and Elijah's fasts as Epistles on Wednesday and Friday, respectively. These find a suitable summation in the Gospel lesson of the Transfiguration on Saturday, where Moses and Elijah appear on either side of the Christ. The Lucan version of the Transfiguration is preferable to the Matthean or Marcan, for St. Luke links the Transfiguration experience of the Lord with His coming “exodus” in Jerusalem (vs. 31). In a future revision of the Prayer Book, we believe that it would be desirable to shift the Lucan version of the Transfiguration to this place, and assign the Matthean version to the feast on August 6. The Epistle we have assigned to Saturday, 2 Corinthians 3:4-18, has a “transfiguration” theme. It also links the experience of Moses and of our Lord, by contrasting the veil that Moses had to place over his

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face when it shone with God's glory, with the "open face" by which we behold God's glory in the face of Jesus Christ. (Verses 4-9 of this Epistle are at present read on the Twelfth Sunday after Trinity.)

The two Gospel selections from St. Matthew, assigned to Wednesday and Friday, occur in the Roman-Sarum Lenten sequence on these weekdays within the second week of Lent. We propose using them here for they are good Embertide lessons that bring out the demands of suffering expected from Christ's ministers. They also fit the opening of Lent, as does the Transfiguration lesson, by the way they look forward to the Lord's Passion.

Lent II

Epistle

Gospel

Sunday	Jeremiah 2:4-13	John 4:5-26
Wednesday	1 Thessalonians 4:1-7	Matthew 15:10-28
Friday	Numbers 20:1-13	Luke 11:14-28

The many dissatisfactions expressed in the Church about the selection of lessons for the Second and Third Sundays of Lent have been discussed in the Commission's Prayer Book Studies II. The Epistle and Gospel for the Second Sunday do not belong to the more ancient Lenten selections of the Western Church. The Roman liturgy originally had no propers for this Sunday, because of the lengthy ordination rites that carried over from the Saturday Ember Day. In the eighth century, the propers which we now use on the Sunday were assigned in the Roman rite to Thursday. It was the Sarum Missal that adopted them for the "vacant" Sunday. The Commission recommends that these propers, which are by no means unsuited to the Lenten season, be transformed to Wednesday, with a lengthening of the Gospel lection so as to give it a better and more extensive context.

For the Sunday, we would return to the most ancient Western sequence and begin the great Johannine signs for the Gospels, starting with the *Samaritana*. This lection picks up from

Movable Octaves and Seasons

the Johannine Gospels appointed in the post-Epiphany Sundays. The Roman-Sarum sequence provides it on the Friday after the Third Sunday of Lent; but there is sufficient evidence that at one time most of the Western Churches read this Gospel on a Sunday of Lent, either the second or the third. To go with this Gospel, the Commission has chosen as Epistle, Jeremiah 2:4-13, though this selection does not occur in the ancient Lenten propers. Its theme fits the Gospel as background ("they have forsaken me, the fountain of living waters," etc.), and is also an excellent Lenten lesson.

On Friday, the Commission proposes using one of the most ancient and favored Lenten Epistles, Numbers 20:1-13, the story of Moses smiting the rock at Meribah to bring forth water. It has from New Testament times been one of the chief Old Testament "types" of the Easter Baptism (cf. 1 Cor. 10:4). The Gospel assigned to the day is transferred from the Third Sunday, in order to make way for a Johannine Gospel on the Sunday.

Lent III

Epistle

Gospel

Sunday	Ephesians 5:1-9	John 5:1-16
Wednesday	2 Samuel 12:1-14	John 8:12, 28-36
Friday	1 Kings 21:1-20	John 8:46-59

The Sunday Gospel continues the great Johannine signs of the Messiah, with the story of the Healing of the Paralytic. The present Gospel has been shifted to the preceding Friday. The Gospels of Wednesday and Friday form a sequence, from the controversy of Jesus with the Jews, culminating in what is now our Gospel for the Fifth Sunday. These lections were favorites in the ancient lectionary of the season. For they not only provide the baptismal theme of Christ as "the light of the world," but they prepare the way for the story of the Passion.

The Epistle for the Sunday is recommended to be kept unchanged. For Wednesday and Friday, the Commission proposes two Old Testament lessons that are not part of the ancient se-

Prayer Book Studies

quence, but which it believes are among the most significant passages of the Old Testament background of Christian ethical teaching. The first is the parable told by Nathan to David, to bring him to repentance for the death of Uriah; the second is the account of Ahab's robbery of Naboth's vineyard, and his subsequent rebuke by Elijah. These stories are too tremendous to be neglected in the Church's lectionary of the Eucharist.

Lent IV

	<i>Epistle</i>	<i>Gospel</i>
Sunday	Isaiah 55:1-11	John 6:1-14
Wednesday	Jeremiah 31:31-34	John 9:1-38
Friday	Ezekiel 34:11-16	John 10:17-31

The Johannine account of the Feeding of the Multitude is now seen to fit into the ancient sequence of Johannine signs. Hence it is left unaltered. For the Sunday Epistle, the Commission returns to its suggestion of providing Isaiah 55:1-11, as a fitting companion piece to the Gospel (see *Prayer Book Studies* II, pp. 72-73), in place of the difficult allegory of the present Epistle from Galatians.

The weekday Gospels, all drawn from the ancient ones of the season, continue the Johannine accounts: on Wednesday, the Healing of the Man Born Blind; on Friday, the discourse and controversy with the Jews following upon the pronouncement of the Good Shepherd theme. The Jeremiah Epistle is a new one, but contains the important prophecy of the New Covenant. The Ezekiel lection goes with the "Good Shepherd" theme of the Gospel material. In the Roman-Sarum sequence it is assigned to the Monday of the first week of Lent.

Lent V

	<i>Epistle</i>	<i>Gospel</i>
Sunday	Hebrews 9:11-15	John 11:1-46
Wednesday	Isaiah 49:1-6	John 11:47-54
Friday	Isaiah 50:5-10	John 12:23-32

These lessons are virtually self-explanatory. The Gospel provides the last of the great signs in St. John, the Raising of Laza-

Movable Octaves and Seasons

rus — an account read in almost all Western Churches in ancient times on this Sunday. The present Gospel that is displaced by it has been assigned to the Friday of the third week of Lent. The Gospels proposed for the Wednesday and Friday of the week carry the Johannine narrative sequentially up to the very eve of Palm Sunday.

The Epistle for “Passion Sunday” is left unchanged. On the weekdays, the Epistles begin the reading of the Servant Songs of Isaiah. Isaiah 49:1–6 is new, 50:5–10 has been transferred here from its place on Tuesday of Holy Week. This transfer makes possible some changes in the Holy Week sequence, without losing this important song of the Suffering Servant from the lectionary.

Holy Week

Working from its suggestions in *Prayer Book Studies II*, the Commission recommends certain alterations in the lectionary of Holy Week to bring it more nearly in line with ancient custom. In the Epistles, a better grouping of material is offered for Monday, namely, Isaiah 63:7–64:12. And the greatest of the Servant Songs, Isaiah 52:13–53:12, is proposed for Tuesday — its present Epistle having been shifted to Friday of the preceding week. Otherwise the Epistles remain the same.

In the matter of the Gospels, it has been felt that the splitting of the Marcan and Lucan Passions into two was not altogether felicitous. Hence the Commission recommends that on Monday the Gospel be John 12:1–11, the account of the Anointing at Bethany, which certainly belongs to the cycle of Passion narratives. Then, the Marcan Passion would be read on Tuesday, the first half of it being assigned to the second lesson at Morning Prayer. A similar arrangement of the Lucan Passion is suggested for Wednesday. This leaves Maundy Thursday free for the sole use of the properly “Maundy” Gospel, John 13:1–17, which is now provided as an alternative to the second portion of the Lucan Passion. Good Friday remains with its lections as now appointed.

Prayer Book Studies

Interim Proposals for Lent

In the foregoing paragraphs, the Commission has set out proposals for consideration in terms of some future, revised Prayer Book. In the meantime, it believes that the time has come for some experimental use of materials herewith proposed, subject of course to the approval of General Convention within the framework of the Church's present Constitution and Canons. So many parishes and missions have one or more mid-week celebrations of the Holy Communion during the Lenten season, and the demands are so insistent for a greater variety of propers than what the Prayer Book now provides, that the Commission herewith appends an interim plan whereby some of this material might be used. But in any case, the Commission affirms its position that none of it should be licensed for use by any Bishop unless the General Convention enacts the necessary legislation.

Our proposal is therefore an attempt to provide only for Wednesdays and Fridays of Lent (other than Ash Wednesday) that would not disturb in any way the Sunday schedules now existing in the Prayer Book. General Convention might authorize these Epistles and Gospels for use on weekdays, where the Bishop so consents. We append on page 183 a schedule of such Epistles and Gospels. It will be noted that this schedule provides for the reading of the principle Johannine passages noted in the section above, with the corresponding Epistles from the Old Testament.

We do not believe that this interim schedule is ideal, or that it should ultimately become part of the Prayer Book's provision for Lenten week-days. We only propose that it be a temporary means of testing the value and significance of some of our proposed lections. What the ultimate decision of the Church may be regarding them we are prepared to leave to God's providence and the guidance of His Holy Spirit.

THE PROPERS FOR THE MINOR
HOLY DAYS

PART FOUR

THE PROPOSED PROPERS

The Proposed Calendar

JANUARY

- 1 A THE HOLY NAME OF OUR LORD JESUS CHRIST
2 b
3 c
4 d
5 e
6 f THE EPIPHANY OF OUR LORD JESUS CHRIST
7 g
8 A
9 b
10 c William Laud, Archbishop of Canterbury, 1645
11 d
12 e
13 f
14 g *Hilary*, Bishop of Poitiers, 367
15 A
16 b
17 c *Antony*, Abbot in Egypt, 356
18 d
19 e
20 f
21 g Agnes, Martyr at Rome, 304
22 A Vincent, Deacon of Saragossa, and Martyr, 304
23 b Phillips Brooks, Bishop of Massachusetts, 1893
24 c *Saint Timothy*
25 d THE CONVERSION OF SAINT PAUL THE APOSTLE
26 e *Polycarp*, Bishop of Smyrna, and Martyr, 156
27 f *John Chrysostom*, Bishop of Constantinople, 407
28 g
29 A
30 b
31 c

The Proposed Calendar

FEBRUARY

- 1 d *Ignatius*, Bishop of Antioch, and Martyr, c. 115
2 e THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE
 TEMPLE
3 f Ansgarius, Archbishop of Hamburg, Missionary to
 Denmark and Sweden, 865
4 g *Cornélius*, the Centurion
5 A
6 b *Saint Titus*
7 c
8 d
9 e
10 f
11 g
12 A
13 b
14 c
15 d Thomas Bray, Priest and Missionary, 1730
16 e
17 f
18 g
19 A
20 b
21 c
22 d
23 e
24 f SAINT MATTHIAS THE APOSTLE
25 g
26 A
27 b George Herbert, Priest, 1633
28 c
29

The Proposed Calendar

MARCH

- 1 d *David, Bishop of Menevia, Wales, c. 544*
2 e
3 f
4 g
5 A
6 b
7 c *Perpetua and her Companions, Martyrs of Carthage, 202*
8 d *Thomas Aquinas, Friar, 1274*
9 e
10 f
11 g
12 A *Gregory the Great, Bishop of Rome, 604*
13 b
14 c
15 d
16 e
17 f *Patrick, Bishop and Missionary of Ireland, 461*
18 g
19 A *Saint Joseph*
20 b *Thomas Ken, Bishop of Bath and Wells, 1711*
21 c
14 22 d
3 23 e *Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332*
24 f
11 25 g **THE ANNUNCIATION OF THE BLESSED VIRGIN MARY**
26 A
19 27 b
8 28 c
29 d *John Keble, Priest, 1866*
16 30 e
5 31 f

The Proposed Calendar

APRIL

	1	g	John Frederick Denison Maurice, Priest, 1872
13	2	A	
	2	3	b
		4	c <i>Ambrose</i> , Bishop of Milan, 397
10	5	d	
		6	e William Law, Priest, 1761
18	7	f	
	7	8	g William Augustus Muhlenberg, Priest, 1877
		9	A
15	10	b	
	4	11	c <i>Leo the Great</i> , Bishop of Rome, 461
		12	d George Augustus Selwyn, Bishop of New Zealand, 1878
12	13	e	
	1	14	f <i>Justin</i> , Martyr at Rome, c. 167
		15	g
	9	16	A
17	17	b	
	6	18	c
		19	d
		20	e
		21	f <i>Anselm</i> , Archbishop of Canterbury, 1109
		22	g
		23	A
		24	b
		25	c SAINT MARK THE EVANGELIST
		26	d
		27	e
		28	f
		29	g
		30	A

The Proposed Calendar

MAY

- 1 b SAINT PHILIP AND SAINT JAMES, APOSTLES
2 c *Athanasius*, Bishop of Alexandria, 373
3 d
4 e Monnica, Mother of Augustine of Hippo, 387
5 f
6 g John of Damascus, Priest, c. 760
7 A
8 b
9 c *Gregory of Nazianzus*, Bishop of Constantinople, 389
10 d
11 e Cyril and Methodius, Missionary Bishops to the Slavs,
869, 885
12 f
13 g
14 A
15 b
16 c
17 d
18 e
19 f Dunstan, Archbishop of Canterbury, 988
20 g Alcuin, Deacon, and Abbot of Tours, 804
21 A
22 b
23 c
24 d Jackson Kemper, First Missionary Bishop in the United
States, 1870
25 e
26 f *Augustine*, First Archbishop of Canterbury, 605
27 g *Bede*, the Venerable, Priest, and Monk of Jarrow, 735
28 A
29 b
30 c
31 d

The Proposed Calendar

JUNE

- 1 e
2 f *The Martyrs of Lyons* 177
3 g
4 A
5 b *Boniface*, Archbishop of Mainz, Missionary to Germany, Martyr, 754
6 c
7 d
8 e
9 f *The First Book of Common Prayer*, 1549
10 g Columba, Abbot of Iona, 597
11 A SAINT BARNABAS THE APOSTLE
12 b
13 c
14 d *Basil the Great*, Bishop of Caesarea, 379
15 e
16 f Joseph Butler, Bishop of Durham, 1752
17 g
18 A Ephrem of Edessa, Syria, Deacon, 373
19 b
20 c
21 d
22 e *Alban*, First Martyr of Britain, c. 304
23 f
24 g THE NATIVITY OF SAINT JOHN BAPTIST
25 A
26 b
27 c
28 d *Irenaeus*, Bishop of Lyons, c. 202
29 e SAINT PETER AND SAINT PAUL, APOSTLES
30 f

The Proposed Calendar

JULY

- 1 g
2 A *The Visitation of the Blessed Virgin Mary*
3 b
4 c INDEPENDENCE DAY
5 d
6 e
7 f
8 g
9 A
10 b
11 c *Benedict of Nursia, Abbot of Monte Cassino, c. 540*
12 d
13 e
14 f
15 g
16 A
17 b William White, Bishop of Pennsylvania, 1836
18 c
19 d
20 e
21 f
22 g *Saint Mary Magdalene*
23 A
24 b
25 c SAINT JAMES THE APOSTLE
26 d Thomas a Kempis, Priest, 1471
27 e William Reed Huntington, Priest, 1909
28 f
29 g William Wilberforce, 1833
30 A
31 b

The Proposed Calendar

AUGUST

- 1 c
- 2 d
- 3 e
- 4 f Dominic, Friar, 1221
- 5 g
- 6 A THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 7 b
- 8 c
- 9 d
- 10 e Laurence, Deacon, and Martyr at Rome, 258
- 11 f
- 12 g
- 13 A Hippolytus, Bishop, and Martyr, c. 235
- 14 b Jeremy Taylor, Bishop of Down, Connor and Dromore,
1667
- 15 c *Saint Mary the Virgin*, Mother of Our Lord Jesus
Christ
- 16 d
- 17 e
- 18 f
- 19 g
- 20 A *Bernard*, Abbot of Clairvaux, 1153
- 21 b
- 22 c
- 23 d
- 24 e SAINT BARTHOLOMEW THE APOSTLE
- 25 f Louis, King of France, 1270
- 26 g
- 27 A
- 28 b *Augustine*, Bishop of Hippo, 430
- 29 c
- 30 d
- 31 e *Aidan*, Bishop of Lindisfarne, 651

The Proposed Calendar

SEPTEMBER

- 1 f
2 g
3 A
4 b
5 c
6 d
7 e
8 f
9 g
10 A
11 b
12 c John Henry Hobart, Bishop of New York, 1830
13 d *Cyprian*, Bishop of Carthage, and Martyr, 258
14 e *The Exaltation of the Holy Cross*
15 f
16 g
17 A
18 b
19 c *Theodore of Tarsus*, Archbishop of Canterbury, 690
20 d John Coleridge Patteson, Bishop of Melanesia, and Martyr 1871
21 e SAINT MATTHEW, APOSTLE AND EVANGELIST
22 f
23 g
24 A
25 b Sergius, Abbot of Holy Trinity, Moscow, 1392
26 c Lancelot Andrewes, Bishop of Winchester, 1626
27 d
28 e
29 f SAINT MICHAEL AND ALL ANGELS
30 g *Jerome*, Priest, and Monk of Bethlehem, 420

The Proposed Calendar

OCTOBER

- 1 A
2 b
3 c
4 d *Francis of Assisi, Friar, 1226*
5 e
6 f *William Tyndale, Priest, and Martyr, 1536*
7 g
8 A
9 b
10 c
11 d
12 e
13 f
14 g
15 A *Samuel Isaac Joseph Schereschewsky, Bishop of Shanghai, 1906*
16 b *Hugh Latimer and Nicholas Ridley, Bishops and Martyrs, 1555*
17 c
18 d **SAINT LUKE THE EVANGELIST**
19 e
20 f
21 g
22 A
23 b
24 c
25 d
26 e *King Alfred the Great, 899*
27 f
28 g **SAINT SIMON AND SAINT JUDE, APOSTLES**
29 A *James Hannington and his Companions, Bishop and Martyrs of Uganda, 1885*
30 b
31 c

The Proposed Calendar

NOVEMBER

- 1 d ALL SAINTS
2 e
3 f
4 g
5 A
6 b
7 c Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738
8 d
9 e
10 f
11 g *Martin*, Bishop of Tours, 397
12 A Charles Simeon, Priest, 1836
13 b
14 c *Consecration of Samuel Seabury*, First American Bishop, 1784
15 d
16 e Margaret, Queen of Scotland, 1093
17 f Hilda, Abbess of Whitby, 680
18 g
19 A Elizabeth, Princess of Hungary, 1231
20 b
21 c
22 d
23 e Clement, Bishop of Rome, c. 100
24 f
25 g
26 A
27 b
28 c
29 d
30 e SAINT ANDREW THE APOSTLE

The Proposed Calendar

DECEMBER

- 1 f
2 g Channing Moore Williams, Missionary Bishop in China,
and Japan, 1910
3 A
4 b *Clement of Alexandria*, Priest, c. 210
5 c
6 d Nicholas, Bishop of Myra in Lycia, c. 342
7 e
8 f
9 g
10 A
11 b
12 c
13 d
14 e
15 f
16 g
17 A
18 b
19 c
20 d
21 e SAINT THOMAS THE APOSTLE
22 f
23 g
24 A
25 b THE NATIVITY OF OUR LORD JESUS CHRIST
26 c SAINT STEPHEN, DEACON AND MARTYR
27 d SAINT JOHN, APOSTLE AND EVANGELIST
28 e THE HOLY INNOCENTS
29 f
30 g
31 A

Prayer Book Studies

PROPOSED COLLECTS, EPISTLES, AND GOSPELS

FOR THE LESSER FEASTS AND FASTS

ADVENT SEASON

WEDNESDAY IN THE THIRD WEEK OF ADVENT

EMBER DAY

*The Collect.*¹

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 3:5-11.

The Gospel. St. John 4:31-38.

FRIDAY IN THE THIRD WEEK OF ADVENT

The Collect. (Same as on Wednesday)

The Epistle. 1 Peter 4:7-11.

The Gospel. St. Luke 12:25-44.

SATURDAY IN THE THIRD WEEK OF ADVENT

The Collect. (Same as on Wednesday)

The Epistle. 1 Timothy 1:12-17.

The Gospel. St. Matthew 16:24-27.

¹ Prayer Book, page 39.

Prayer Book Studies

LENTEN SEASON

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY

The Collect. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

FRIDAY AFTER ASH WEDNESDAY

The Epistle. Isaiah 58:1-12.

The Gospel. St. Matthew 5:43-6:8.

THE FIRST SUNDAY IN LENT

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

WEDNESDAY IN THE FIRST WEEK OF LENT

EMBER DAY

The Collect.

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation: We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.*

The Epistle. Exodus 24:12-18.

The Gospel. St. Matthew 20:17-28.

FRIDAY IN THE FIRST WEEK OF LENT

EMBER DAY

The Collects. (Same as on Wednesday)

The Epistle. 1 Kings 19:1-8.

The Gospel. St. Matthew 21:33-44.

Prayer Book Studies

SATURDAY IN THE FIRST WEEK OF LENT

EMBER DAY

The Collects. (Same as on Wednesday)

The Epistle. 2 Corinthians 3:4-18.

The Gospel. St. Luke 9:28-26.¹

THE SECOND SUNDAY IN LENT

The Collects. (Same as at present)

The Epistle. Jeremiah 2:4-13.

The Gospel. St. John 4:5-26.

WEDNESDAY IN THE SECOND WEEK OF LENT

The Epistle. 1 Thessalonians 4:1-7.

The Gospel. St. Matthew 15:10-28.

FRIDAY IN THE SECOND WEEK OF LENT

The Epistle. Numbers 20:1-13.

The Gospel. St. Luke 11:14-28.

THE THIRD SUNDAY IN LENT

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. St. John 5:1-16.

WEDNESDAY IN THE THIRD WEEK OF LENT

The Epistle. 2 Samuel 12:1-14.

The Gospel. St. John 8:12, 28-36.

FRIDAY IN THE THIRD WEEK OF LENT

The Epistle. 1 Kings 21:1-20.

The Gospel. St. John 8:46-59.

¹ When the next revision of the Prayer Book is undertaken, the Commission suggests that the Matthean version of the Transfiguration (St. Matthew 17:1-9) be adopted for the Feast Day of August 6th, and the Lucan version be used on this Ember Day of Lent.

Prayer Book Studies

THE FOURTH SUNDAY IN LENT

The Collects. (Same as at present)

The Epistle. Isaiah 55: 1-11.

The Gospel. (Same as at present)

WEDNESDAY IN THE FOURTH WEEK OF LENT

The Epistle. Jeremiah 31: 31-34.

The Gospel. St. John 9: 1-38.

FRIDAY IN THE FOURTH WEEK OF LENT

The Epistle. Ezekiel 34: 11-16.

The Gospel. St. John 10: 17-31.

PASSIONTIDE

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. St. John 11: 1-46.

WEDNESDAY IN THE FIFTH WEEK OF LENT

The Epistle. Isaiah 49: 1-6.

The Gospel. St. John 11: 47-54.

FRIDAY IN THE FIFTH WEEK OF LENT

The Epistle. Isaiah 50: 5-10.

The Gospel. St. John 12: 23-32.

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED PALM SUNDAY

The Collect. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

Prayer Book Studies

MONDAY BEFORE EASTER

The Collects. (Same as at present)

The Epistle. Isaiah 63:7-64:12.

The Gospel. St. John 12:1-11.

TUESDAY BEFORE EASTER

The Collects. (Same as at present)

The Epistle. Isaiah 52:13-53:12.

The Gospel. (Same as at present)¹

WEDNESDAY BEFORE EASTER

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. St. Luke 23:1-49.²

THURSDAY BEFORE EASTER,

COMMONLY CALLED MAUNDY THURSDAY

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. St. John 13:1-17.

GOOD FRIDAY

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

EASTER EVEN

The Collect. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

¹ St. Mark 14, now read as the Gospel on Monday, would be assigned to the Second Lesson of Morning Prayer on this day.

² St. Luke 22, now read as the Gospel on this day, would be assigned to the Second Lesson of Morning Prayer on this day.

Prayer Book Studies

EASTERTIDE

EASTER DAY ¹

(First celebration of
the Holy Communion)

The Collect. (Same as at present)

The Epistle. Colossians 3:1-4.

The Gospel. (Same as at present)

(Second celebration of
the Holy Communion)

The Collect. (Same as at present)

The Epistle. Philippians 3:7-14 RV.

The Gospel. St. Matthew 28:1-10.

MONDAY IN EASTER WEEK

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

TUESDAY IN EASTER WEEK

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. (Same as at present)

WEDNESDAY IN EASTER WEEK

The Epistle. Acts 3:13-15, 17-19, 26.

The Gospel. St. John 21:1-14.

THURSDAY IN EASTER WEEK

The Epistle. Colossians 1:18-23a.

The Gospel. St. Luke 24:1-12.

¹ See the proposals for Easter Day and week in *Prayer Book Studies*, II.

Prayer Book Studies

FRIDAY IN EASTER WEEK

The Epistle. Colossians 2: 10-15.

The Gospel. St. John 20: 1-10.

SATURDAY IN EASTER WEEK

The Epistle. 1 Peter 1: 3-4, 15-21.

The Gospel. St. John 20: 11-18.

THE FIRST SUNDAY AFTER EASTER

The Collects. (Same as at present)

The Epistle. (Same as at present)

The Gospel. St. John 20: 19-29.¹

THE ROGATION DAYS

MONDAY

(Same Collect, Epistle, and Gospel, as at present;
Prayer Book, pages 261-263)

TUESDAY

The Collects. (Same as at present)

The Epistle. Joel 2: 21-27.

The Gospel. St. Mark 11: 22-26.

WEDNESDAY

The Collects. (Same as at present)

The Epistle. Micah 6: 6-8.

The Gospel. St. Matthew 6: 5-8.

WHITSUNTIDE

(Whitsunday, and Monday and Tuesday in Whitsun
Week, as proposed in *Prayer Book Studies*, II,
pages 87-89)

¹ A lengthening of the present Gospel lesson, in order to include the appearance to Thomas. See *Prayer Book Studies*, II, p. 82.

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WEDNESDAY IN WHITSUN WEEK

EMBER DAY

*The Collect.*¹

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians 3:17-4:6.

The Gospel. St. Luke 4:16-21.

THURSDAY IN WHITSUN WEEK

The Epistle. Romans 8:1-11.

The Gospel. St. John 16:12-15.

FRIDAY IN WHITSUN WEEK

EMBER DAY

The Collects. (Same as on Wednesday)

The Epistle. Titus 3:4-8.

The Gospel. St. Matthew 28:16-20.

SATURDAY IN WHITSUN WEEK

EMBER DAY

The Collects. (Same as on Wednesday)

The Epistle. Ephesians 2:13-23.

The Gospel. St. John 20:19-23.

¹ Prayer Book, page 38.

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THE AUTUMN EMBER DAYS

WEDNESDAY

*The Collect.*¹

ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4: 11-16.

The Gospel. St. John 15: 1-8.

FRIDAY

The Collects. (Same as on Wednesday)

The Epistle. Acts 13: 44-49.

The Gospel. St. Matthew 10: 24-32.

SATURDAY

The Collects. (Same as on Wednesday)

The Epistle. Acts 20: 28-32.

The Gospel. St. John 10: 1-10.

THE GREATER HOLY DAYS

THE HOLY NAME OF OUR LORD JESUS CHRIST

[January 1.]

The Collect.

ETERNAL Father, who didst give thine incarnate Son a Name, betokening not his majesty but our salvation: We pray thee to set the Name of Jesus high above every name, and to plant in every heart the love of our only

¹ Prayer Book, page 39.

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Saviour; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. (Same as at present)

The Gospel. (Same as at present)

SAINT PETER AND SAINT PAUL,
APOSTLES

[June 29.]

The Collect.

ALMIGHTY God, whose blessed Apostles Peter and Paul hallowed this day by their martyrdom: Grant that thy household the Church, being instructed by their doctrine and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

The Epistle. Galatians 2:1-2, 7-10.

The Gospel. (Same as at present)

THE LESSER HOLY DAYS

CHANNING MOORE WILLIAMS

Missionary Bishop in China and Japan

[December 2.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant Channing Moore Williams, whom thou didst call to preach the Gospel to the people of China and Japan: Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

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CLEMENT OF ALEXANDRIA

Priest

[December 4.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Clement: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Peter 1:2-8.

The Gospel. St. John 6:57-63.

NICHOLAS

Bishop of Myra

[December 6.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Nicholas: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in his triumph, we may profit by his example; through Jesus Christ our Lord. *Amen.*

WILLIAM LAUD

Archbishop of Canterbury

[January 10.]

The Collect.

ACCEPT, O Lord, our thanksgiving this day for thy servant William Laud; and grant unto us in like manner such constancy and zeal in thy service, that we may obtain with him and thy servants everywhere a good con-

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fession and the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

HILARY

Bishop of Poitiers

[January 14.]

The Collect.

ALMIGHTY, everlasting God, whose servant Hilary steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 2 Timothy 4: 1-8.

The Gospel. St. Luke 12: 8-12.

ANTONY

Abbot in Egypt

[January 17.]

The Collect.

O GOD, who by thy Holy Spirit didst enable thy servant Antony to withstand the temptations of the world, the flesh, and the devil: Grant that we in the same Spirit may with pure hearts and minds follow thee, the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 3: 7-14 (RV).

The Gospel. St. Luke 12: 32-34.

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AGNES

Martyr at Rome

[January 21.]

The Collect.

ALMIGHTY and everlasting God, with whom thy meek ones go forth as the mighty: Grant us so to cherish the memory of thy blessed martyr Agnes, that we may share her pure and steadfast faith in thee; through Jesus Christ our Lord. *Amen.*

VINCENT

Deacon of Saragossa, and Martyr

[January 22.]

The Collect.

ALMIGHTY God, by whose grace and power thy holy Deacon and martyr Vincent triumphed over suffering and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

PHILLIPS BROOKS

Bishop of Massachusetts

[January 23.]

The Collect.

ALMIGHTY and everlasting God, the source and perfection of all virtues, who didst inspire thy servant Phillips Brooks both to do what is right and to preach what is true: Grant that all ministers and stewards of thy mysteries may afford to thy faithful people, by word and ex-

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ample, the instruction which is of thy grace; through Jesus Christ our Lord. *Amen.*

SAINT TIMOTHY

[January 24.]

The Collect.

ALMIGHTY and merciful God, who didst call Saint Timothy to endure hardship for the sake of thy dear Son: Strengthen us in like manner to stand firm in adversity, through the grace of Christ Jesus, that we may obtain salvation with eternal glory, who livest and reignest with the same thy Son Jesus Christ and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. 2 Timothy 1:1-7.

The Gospel. St. John 10:7-10.

POLYCARP

Bishop of Smyrna, and Martyr

[January 26.]

The Collect.

ALMIGHTY God, who didst give thy servant Polycarp boldness to confess the Name of our Saviour Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we likewise may ever be ready to give a reason for the hope that is in us, and to suffer gladly for his sake; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Revelation 2:8-11.

The Gospel. St. Matthew 20:20-23.

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JOHN CHRYSOSTOM

Bishop of Constantinople

[January 27.]

The Collect.

O GOD, who didst give grace to thy servant John, eloquently to declare thy righteousness in the great congregation, and fearlessly to bear reproach for the honour of thy Name: Mercifully grant unto all bishops and pastors such excellency in preaching, and fidelity in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord. *Amen.*

The Epistle. Jeremiah 1:6-9.

The Gospel. St. Luke 21:12b-15.

IGNATIUS

Bishop of Antioch, and Martyr

[February 1.]

The Collect.

ALMIGHTY God, by whose grace and power thy holy Bishop and martyr Ignatius triumphed over suffering and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 8:35-39.

The Gospel. St. John 12:24-26.

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ANSGARIUS

Archbishop of Hamburg,
Missionary to Denmark and Sweden

[February 3.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant Ansgarius, whom thou didst call to preach the Gospel to the people of Scandinavia: Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

CORNELIUS, THE CENTURION

[February 4.]

The Collect.

O GOD, who by thy Spirit didst call Cornelius the Centurion to be the first Christian among the Gentiles: Grant to thy Church in every nation a ready mind and will to proclaim thy love to all who turn to thee with unfeigned hope and faith; for the sake of Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Acts 11:1-18.

The Gospel. St. John 4:4-14.

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SAINT TITUS

[February 6.]

The Collect.

BLESSED Lord, who didst charge Saint Titus to speak the things that accord with sound doctrine and to offer himself a pattern of good works: Grant to all thy people to live soberly, righteously, and godly in this present age, that they may with sure confidence look for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. Titus 1:1-5.

The Gospel. St. John 10:1-5.

THOMAS BRAY

Priest and Missionary

[February 15.]

The Collect.

O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit good and faithful stewards of the mysteries of Christ, as thou didst in thy servant Thomas Bray; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

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GEORGE HERBERT

Priest

[February 27.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant George Herbert, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

DAVID

Bishop of Menevia

[March 1.]

The Collect.

O ALMIGHTY God, who in thy providence didst choose thy servant David to be an apostle to the people of Wales, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. Ephesians 2:4-10.

The Gospel. St. Mark 4:26-29.

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PERPETUA AND HER COMPANIONS

Martyrs of Carthage

[March 7.]

The Collect.

ALMIGHTY and everlasting God, with whom thy meek ones go forth as the mighty: Grant us so to cherish the memory of thy blessed martyrs Perpetua and her companions, that we may share their pure and steadfast faith in thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 10:32-39.

The Gospel. St. Matthew 24:9-14a.

THOMAS AQUINAS

Friar

[March 8.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant Thomas: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

GREGORY THE GREAT

Bishop of Rome

[March 12.]

The Collect.

ALMIGHTY and merciful God, who didst raise up in Gregory the Great a servant of the servants of God,

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by whose labour the people of England were brought into the knowledge of the Catholic and Apostolic faith: Preserve in thy Church evermore a thankful remembrance of his devotion, that thy people, being zealous in every good work, may receive with him and thy servants everywhere the crown of glory that fadeth not away; through Jesus Christ our Lord. *Amen.*

The Epistle. Ecclesiasticus 47:8-11.

The Gospel. St. Mark 10:42-45.

PATRICK

Bishop and Missionary of Ireland

[March 17.]

The Collect.

O ALMIGHTY God, who in thy providence didst choose thy servant Patrick to be an apostle to the people of Ireland, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 1 Thessalonians 2:2b-12.

The Gospel. St. Matthew 5:43-48.

SAINT JOSEPH

[March 19.]

The Collect.

O GOD, who didst call blessed Joseph to be the faithful guardian of thine only-begotten Son, and the spouse of his virgin Mother: Give us grace to follow his example in constant worship of thee and obedience to thy com-

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mands, that our homes may be sanctified by thy presence, and our children nurtured in thy fear and love; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Isaiah 63:7-9, 16.

The Gospel. St. Matthew 1:18-25.

THOMAS KEN

Bishop of Bath and Wells

[March 20.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant Thomas Ken; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies, to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

GREGORY THE ILLUMINATOR

Bishop and Missionary of Armenia

[March 23.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant Gregory, whom thou didst call to preach the Gospel to the people of Armenia: Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

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JOHN KEBLE

Priest

[March 29.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant John Keble, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

JOHN FREDERICK DENISON MAURICE

Priest

[April 1.]

The Collect.

LET thy continual mercy, O Lord, enkindle in thy Church the never-failing gift of charity, that, following the example of thy servant John Frederick Denison Maurice, we may have grace to defend the children of the poor, and maintain the cause of them that have no helper; for the sake of him who gave his life for us, thy Son our Saviour Jesus Christ. *Amen.*

AMBROSE

Bishop of Milan

[April 4.]

The Collect.

O GOD, who didst give grace to thy servant Ambrose, eloquently to declare thy righteousness in the great

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congregation, and fearlessly to bear reproach for the honour of thy Name: Mercifully grant unto all bishops and pastors such excellency in preaching, and fidelity in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord. *Amen.*

The Epistle. Ecclesiasticus 2:7-11, 16-18.

The Gospel. St. Luke 12:42-44.

WILLIAM LAW

Priest

[April 6.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant William Law; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies, to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

WILLIAM AUGUSTUS MUHLENBERG

Priest

[April 8.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant William Augustus Muhlenberg: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in his triumph, we may profit by his example; through Jesus Christ our Lord. *Amen.*

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LEO THE GREAT

Bishop of Rome

[April 11.]

The Collect.

ALMIGHTY, everlasting God, whose servant Leo steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 2 Timothy 1:12b-14.

The Gospel. St. Matthew 5:13-19.

GEORGE AUGUSTUS SELWYN

Bishop of New Zealand

[April 12.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant George Augustus Selwyn, whom thou didst call to preach the Gospel to the people of New Zealand: Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

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JUSTIN

Martyr at Rome

[April 14.]

The Collect.

ALMIGHTY God, who didst give thy servant Justin boldness to confess the Name of our Saviour Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we likewise may ever be ready to give a reason for the hope that is in us, and to suffer gladly for his sake; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter 3: 14-18, 22.

The Gospel. St. John 12:44-50.

ANSELM

Archbishop of Canterbury

[April 21.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Anselm: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 1: 16-20a.

The Gospel. St. John 7: 16-18; 8: 12.

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ATHANASIUS

Bishop of Alexandria

[May 2.]

The Collect.

ALMIGHTY, everlasting God, whose servant Athanasius steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 4:5-14.

The Gospel. St. Matthew 10:23-32.

MONNICA

Mother of Augustine of Hippo

[May 4.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Monnica: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in her triumph, we may profit by her example; through Jesus Christ our Lord. *Amen.*

JOHN OF DAMASCUS

Priest

[May 6.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant

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John: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

GREGORY OF NAZIANZUS

Bishop of Constantinople

[May 9.]

The Collect.

ALMIGHTY, everlasting God, whose servant Gregory steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. Wisdom 7:7b-14.

The Gospel. St. John 8:25-32.

CYRIL AND METHODIUS

Missionary Bishops to the Slavs

[May 11.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servants Cyril and Methodius, whom thou didst call to preach the Gospel to the Slavic people: Raise up, we pray thee, in this and every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

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DUNSTAN

Archbishop of Canterbury

[May 19.]

The Collect.

O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit good and faithful stewards of the mysteries of Christ, as thou didst in thy servant Dunstan; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

ALCUIN

Deacon, and Abbot of Tours

[May 20.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant Alcuin, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

JACKSON KEMPER

First Missionary Bishop in the United States

[May 24.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant Jackson Kemper, whom thou didst call

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to preach the Gospel in this our land: Raise up, we pray thee, in every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

AUGUSTINE

First Archbishop of Canterbury

[May 26.]

The Collect.

ALMIGHTY God, who in thy providence didst choose thy servant Augustine to be an apostle to the people of England, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Corinthians 5:17-20.

The Gospel. St. Matthew 13:31-33.

BEDE THE VENERABLE

Priest and Monk of Jarrow

[May 27.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant Bede: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Malachi 3:16-18.

The Gospel. St. Matthew 13:47-52.

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THE MARTYRS OF LYONS

[June 2.]

The Collect.

ALMIGHTY and everlasting God, with whom thy meek ones go forth as the mighty: Grant us so to cherish the memory of thy blessed martyrs Blandina and her companions, that we may share their pure and steadfast faith in thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter 1:3-9.

The Gospel. St. Matthew 16:24-27.

BONIFACE

Archbishop of Mainz,
Missionary to Germany and Martyr

[June 5.]

The Collect.

ALMIGHTY God, who didst call thy faithful servant Boniface to be a witness and martyr in the land of Germany, and by his labours and suffering didst raise up a people for thine own possession: Shed forth, we beseech thee, thy Holy Spirit upon thy Church in all lands, that by the sacrifice and service of many, thy holy Name may be glorified and thy blessed kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Acts 20:18b-27.

The Gospel. St. Matthew 28:18-20.

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THE FIRST BOOK OF COMMON PRAYER

[June 9.]

The Collect.

ALMIGHTY and everliving God, who didst guide thy servant Thomas Cranmer, with others, to render the worship of thy Church in a language understood of the people: Make us ever thankful for this our heritage, and help us so to pray in the Spirit and with the understanding also, that we may worthily magnify thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. Acts 2:38-42.

The Gospel. St. Matthew 6:5-15.

COLUMBA

Abbot of Iona

[June 10.]

The Collect.

ALMIGHTY God, who in thy providence didst choose thy servant Columba to be an apostle to the people of Scotland, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

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BASIL THE GREAT

Bishop of Caesarea

[June 14.]

The Collect.

ALMIGHTY, everlasting God, whose servant Basil steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man: Grant that we may hold fast to this faith, and evermore magnify his holy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 1 Corinthians 6:2-15a.

The Gospel. St. Luke 10:22-24.

JOSEPH BUTLER

Bishop of Durham

[June 16.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Joseph Butler: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

EPHREM OF EDESSA

Deacon

[June 18.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy Deacon

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Ephrem: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

ALBAN

First Martyr of Britain

[June 22.]

The Collect.

ALMIGHTY God, by whose grace and power thy holy martyr Alban triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John 3:13-16.

The Gospel. St. Matthew 10:34-42.

IRENAEUS

Bishop of Lyons

[June 28.]

ALMIGHTY God, who didst uphold thy servant Irenaeus with strength to maintain the truth against every wind of vain doctrine: We beseech thee to keep us steadfast in thy true religion, that we may walk in constancy and in peace the way that leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

The Epistle. Malachi 2:5-7.

The Gospel. St. Luke 11:33-36.

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THE VISITATION OF THE BLESSED VIRGIN MARY

[July 2.]

The Collect.

O CHRIST, our God Incarnate, whose virgin Mother was blessed in bearing thee, but still more blessed in keeping thy word: Grant us, who honour the exaltation of her lowliness, to follow the example of her devotion to thy will; who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Zechariah 2:10-13.

The Gospel. St. Luke 1:39-56.

BENEDICT OF NURSIA

Abbot of Monte Cassino

[July 11.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant Benedict; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

The Epistle. Acts 2:44-47a.

The Gospel. St. Luke 14:26-33.

WILLIAM WHITE

Bishop of Pennsylvania

[July 17.]

The Collect.

O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit good and faithful

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stewards of the mysteries of Christ, as thou didst in thy servant William White; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

SAINT MARY MAGDALENE

[July 22.]

The Collect.

O ALMIGHTY God, whose blessed Son did sanctify Mary Magdalene, and called her to be a witness to his Resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 5:14-18a.

The Gospel. St. John 20:1, 11-18.

THOMAS A KEMPIS

Priest

[July 26.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant Thomas, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

Prayer Book Studies

WILLIAM REED HUNTINGTON

Priest

[July 27.]

The Collect.

ALMIGHTY and everlasting God, the source and perfection of all virtues, who didst inspire thy servant William Reed Huntington both to do what is right and to preach what is true: Grant that all ministers and stewards of thy mysteries may afford to thy faithful people, by word and example, the instruction which is of thy grace; through Jesus Christ our Lord. *Amen.*

WILLIAM WILBERFORCE

[July 29.]

The Collect.

LET thy continual mercy, O Lord, enkindle in thy Church the never-failing gift of charity, that following the example of thy servant William Wilberforce, we may have grace to defend the children of the poor, and maintain the cause of them that have no helper; for the sake of him who gave his life for us, thy Son our Saviour Jesus Christ. *Amen.*

DOMINIC

Friar

[August 4.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant Dominic; and we pray that by thy grace we may have a like power to hallow and conform our souls

Prayer Book Studies

and bodies to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

LAURENCE

Deacon, and Martyr at Rome

[August 10.]

The Collect.

ALMIGHTY God, by whose grace and power thy holy Deacon and martyr Laurence triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

HIPPOLYTUS

Bishop and Martyr

[August 13.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Hippolytus: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

JEREMY TAYLOR

Bishop of Down, Connor and Dromore

[August 14.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant

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Jeremy Taylor: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

SAINT MARY THE VIRGIN

[August 15.]

The Collect.

O GOD, who on this day didst take to thyself the blessed Virgin Mary, mother of thine only Son: Grant that we who have been redeemed by his blood may share her glory in thine eternal kingdom; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Isaiah 61:7c-11.

The Gospel. St. Luke 1:46-55.

BERNARD

Abbot of Clairvaux

[August 20.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Bernard: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in his triumph, we may profit by his example; through Jesus Christ our Lord. *Amen.*

The Epistle. Ecclesiasticus 39:1-10.

The Gospel. St. John 15:7-11.

Prayer Book Studies

LOUIS

King of France

[August 25.]

The Collect.

O GOD, who didst call thy servant Louis to an earthly throne that he might advance thy heavenly kingdom, and didst endue him with zeal for thy Church and charity towards thy people: Mercifully grant that we who commemorate his example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

AUGUSTINE

Bishop of Hippo

[August 28.]

The Collect.

O LORD God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee: Help us, after the example of thy servant Saint Augustine, so to know thee that we may truly love thee, so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 12:22-24, 28-29.

The Gospel. St. John 17:1-8.

Prayer Book Studies

AIDAN

Bishop of Lindisfarne

[August 31.]

The Collect.

O ALMIGHTY God, who in thy providence didst choose thy servant Aidan to be an apostle to the people of England, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 1 Corinthians 9: 16-23.

The Gospel. St. Matthew 19: 27-30.

JOHN HENRY HOBART

Bishop of New York

[September 12.]

The Collect.

O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit good and faithful stewards of the mysteries of Christ, as thou didst in thy servant John Henry Hobart; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

Prayer Book Studies

CYPRIAN

Bishop of Carthage and Martyr

[September 13.]

The Collect.

ALMIGHTY God, who didst give thy servant Cyprian boldness to confess the Name of our Saviour Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we likewise may ever be ready to give a reason for the hope that is in us, and to suffer gladly for his sake; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter 5:1-4, 10-11.

The Gospel. St. John 10:11-16.

THE EXALTATION OF THE HOLY CROSS

[September 14.]

The Collect.

ALMIGHTY God, whose beloved Son for our sake willingly offered himself to endure the agony and shame of the Cross: Remove from us all cowardice of heart, and give us courage to take up our cross and bear it patiently in his service; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Philippians 2:5-11.

The Gospel. St. John 12:31-36a.

Prayer Book Studies

THEODORE OF TARSUS
Archbishop of Canterbury

[September 19.]

The Collect.

O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit, good and faithful stewards of the mysteries of Christ, as thou didst in thy servant Theodore; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

The Epistle. 2 Timothy 2:1-5, 10.

The Gospel. St. Matthew 24:42-47.

JOHN COLERIDGE PATTESON
Bishop of Melanesia and Martyr

[September 20.]

The Collect.

ALMIGHTY God, who didst call thy faithful servant John Coleridge Patteson to be a witness and martyr in the isles of Melanesia, and by his labours and suffering didst raise up a people for thine own possession: Shed forth, we beseech thee, thy Holy Spirit upon thy Church in all lands, that by the sacrifice and service of many, thy holy Name may be glorified and thy blessed kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit ever, one God, world without end. *Amen.*

Prayer Book Studies

SERGIUS

Abbot

[September 25.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant Sergius; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies, to the purpose of thy most holy will: through Jesus Christ our Lord. *Amen.*

LANCELOT ANDREWES

Bishop of Winchester

[September 26.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant Lancelot Andrewes, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

JEROME

Priest, and Monk of Bethlehem

[September 30.]

The Collect.

O GOD, who hast given us the holy Scriptures for a light to shine upon our path: Grant us, after the ex-

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ample of thy servant Jerome, so to learn of thee and of thy truth according to that Word, that we may find in it the light that shineth more and more unto the perfect day; through Jesus Christ our Lord. *Amen.*

The Epistle. Nehemiah 8: 1-3, 5-6, 8-9.

The Gospel. St. Luke 24:44-48.

FRANCIS OF ASSISI

Friar

[October 4.]

The Collect.

MOST high, almighty, and good Lord: Grant thy people grace to renounce gladly the vanities of this world, that, after the example of blessed Francis, we may for love of thee delight in all thy creatures, with perfectness of joy; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 6: 14-18.

The Gospel. St. Matthew 11: 25-30.

WILLIAM TYNDALE

Priest and Martyr

[October 6.]

The Collect.

ACCCEPT, O Lord, our thanksgiving this day for thy servant William Tyndale; and grant unto us in like manner such constancy and zeal in thy service, that we may obtain with him and thy servants everywhere a good confession and the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

Prayer Book Studies

SAMUEL ISAAC JOSEPH SCHERESCHEWSKY

Bishop of Shanghai

[October 15.]

The Collect.

ALMIGHTY God, who hast enriched thy Church with the singular learning and holiness of thy servant Samuel Isaac Joseph Schereschewsky: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name, and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

HUGH LATIMER AND NICHOLAS RIDLEY

Bishops and Martyrs

[October 16.]

The Collect.

ACCEPT, O Lord, our thanksgiving this day for thy servants Hugh Latimer and Nicholas Ridley; and grant unto us in like manner such constancy and zeal in thy service, that we may obtain with them and thy servants everywhere a good confession and the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

ALFRED THE GREAT

King of England

[October 26.]

The Collect.

O GOD, who didst call thy servant Alfred to an earthly throne that he might advance thy heavenly kingdom, and didst endue him with zeal for thy Church and charity

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towards thy people: Mercifully grant that we who commemorate his example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

The Epistle. Wisdom 6:1-3, 9-12, 24-25.

The Gospel. St. Luke 6:43-45.

JAMES HANNINGTON AND HIS COMPANIONS

Bishop and Martyrs of Uganda

[October 29.]

The Collect.

ALMIGHTY God, who didst call thy faithful servants James Hannington and his companions to be witnesses and martyrs in the land of Africa, and by their labours and suffering didst raise up a people for thine own possession: Shed forth, we beseech thee, thy Holy Spirit upon thy Church in all lands, that by the sacrifice and service of many, thy holy Name may be glorified and thy blessed kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

WILLIBRORD

Archbishop of Utrecht,
Missionary to Frisia

[November 7.]

The Collect.

O ALMIGHTY God, who in thy providence didst choose thy servant Willibrord to be an apostle to the Frisian people, to bring those who were wandering in darkness and error to the true light and knowledge of thee:

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Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

MARTIN

Bishop of Tours

[November 11.]

The Collect.

O GOD, who by thy Holy Spirit didst enable thy servant Martin to withstand the temptations of the world, the flesh, and the devil: Grant that we, in the same Spirit, may with pure hearts and minds follow thee, the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. Isaiah 58:10-12.

The Gospel. St. Matthew 25:34-40.

CHARLES SIMEON

Priest

[November 12.]

The Collect.

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and thy peace; and grant that we, following the good examples of thy servant Charles Simeon, and of all those who loved and served thee here, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

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THE CONSECRATION OF SAMUEL SEABURY

First American Bishop

[November 14.]

The Collect.

ALMIGHTY GOD, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts: Give grace, we beseech thee, to all Bishops of thy Church, and more especially to those who serve in that branch of the same planted by thee in this land; that, following the example of thy servant Samuel Seabury, they may diligently preach thy Word, and duly administer the godly Discipline thereof, to the glory of thy Name, and the edification of thy Church; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Acts 20:28-32.

The Gospel. St. Matthew 9:35-38.

MARGARET

Queen of Scotland

[November 16.]

The Collect.

O GOD, who didst call thy servant Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst endue her with zeal for thy Church and charity towards thy people: Mercifully grant that we who commemorate her example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

Prayer Book Studies

HILDA

Abbess of Whitby

[November 17.]

The Collect.

ALMIGHTY and everlasting God, we give thee thanks for the purity and strength with which thou didst endow thy servant Hilda; and we pray that by thy grace we may have a like power to hallow and conform our souls and bodies, to the purpose of thy most holy will; through Jesus Christ our Lord. *Amen.*

ELIZABETH

Princess of Hungary

[November 19.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Elizabeth: Grant to us, thy humble servants, the same faith and power of love; that as we rejoice in her triumph, we may profit by her example; through Jesus Christ our Lord. *Amen.*

CLEMENT

Bishop of Rome

[November 23.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Clement: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the

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truth of thy salvation; through Jesus Christ our Lord.
Amen.

A SAINT'S DAY

¶ *The following Collects, Epistles, and Gospels may be used for the Patronal festival of a saint not listed in the Calendar, or for the commemoration of a Saint other than those for which provision is made in this Book, PROVIDED, that such commemoration is duly authorized by the Ordinary.*

¶ *And NOTE, That no festival of a Saint shall be observed on a Sunday or Greater Holy Day, contrary to the Tables of Precedence as established in the Book of Common Prayer.*

The Collect.

O ALMIGHTY God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses: Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant _____, may persevere in running the race that is set before us, until at length, through thy mercy, we with them attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. *Amen.*

Or this,

ALMIGHTY and everlasting God, who didst strengthen thy servant (and blessed martyr) _____ with the virtue of constancy in faith and truth: Grant us in like manner for love of thee to despise the prosperity of this world, and to fear none of its adversities; through Jesus Christ our Lord. *Amen.*

Or this,

O ALMIGHTY God, who willest to be glorified in thy Saints, and didst raise up thy servant _____ to shine as a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may show forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *Amen.*

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Or this,

O God, who hast brought us near to an innumerable company of Angels, and to the spirits of just men made perfect: Grant us during our pilgrimage to abide in their fellowship, and in our Country to become partakers of their joy; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 12:1-2.

or

Philippians 4:4-9.

or

2 Esdras 2:42-48.

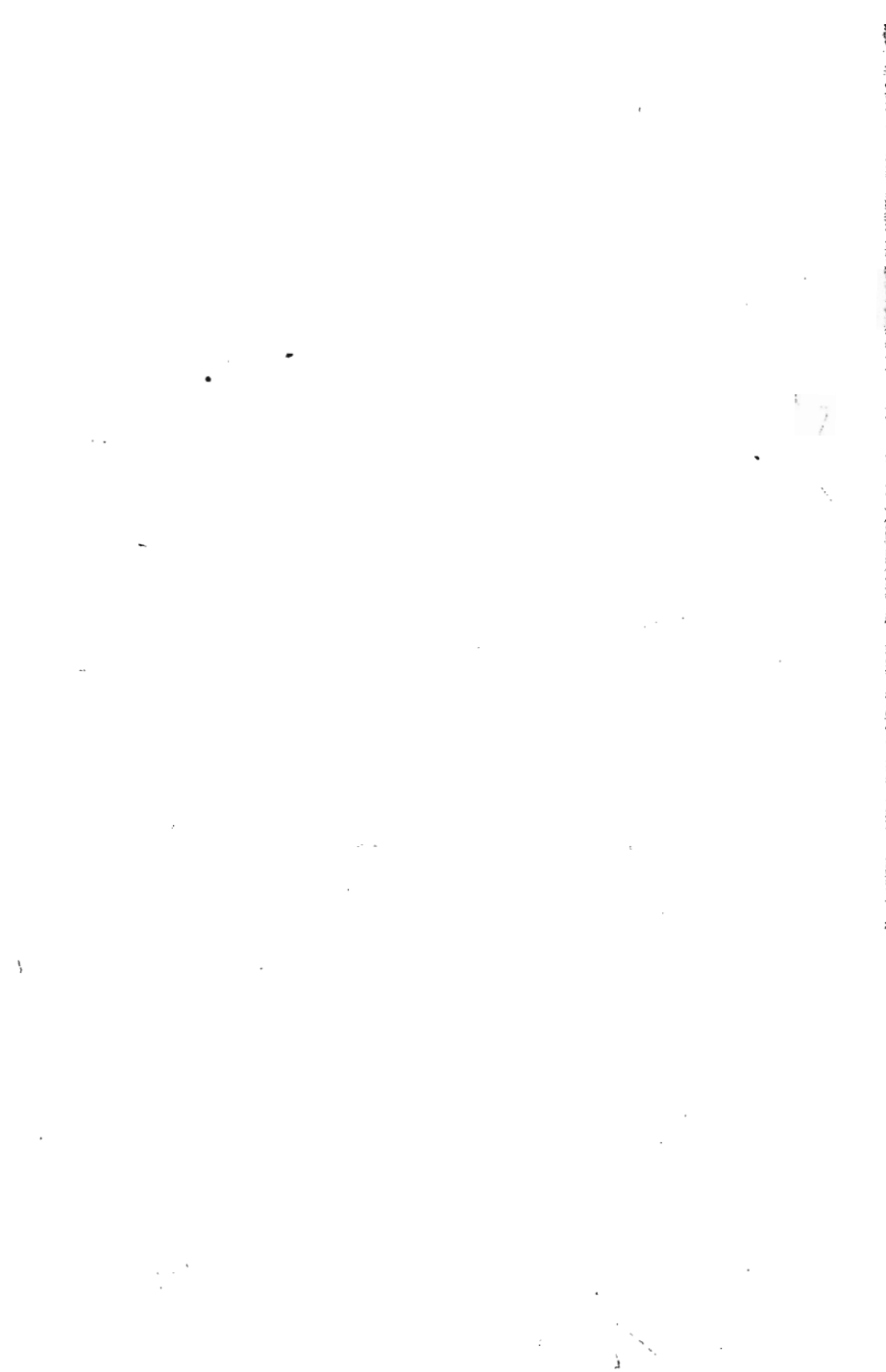
The Gospel. St. Matthew 25:31-40.

or

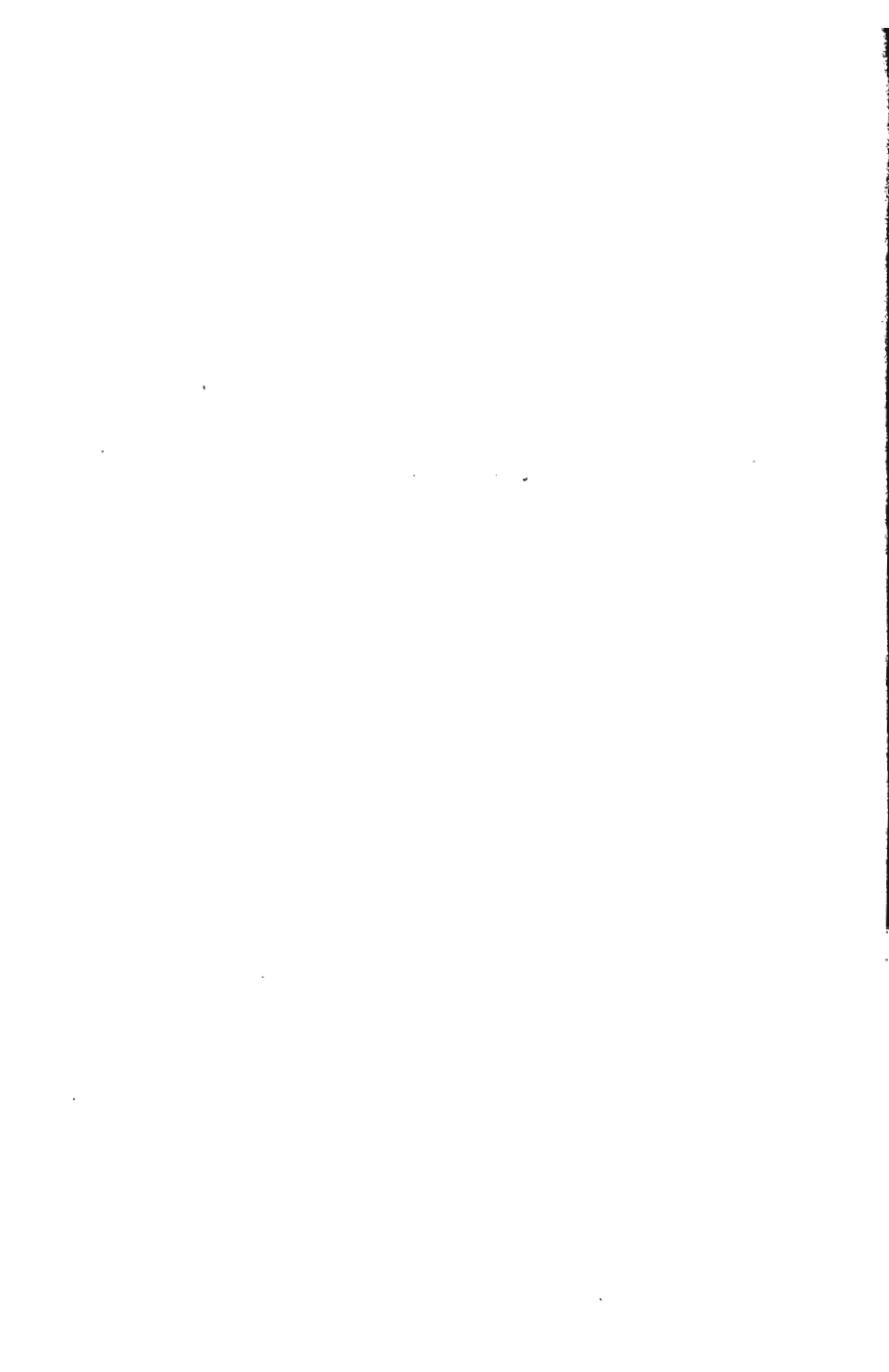
St. Luke 6:17-23a.

or

St. John 17:18-23.



INDICES



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Ember Wednesday	1 Cor. 3:5-11	John 4:31-38
Ember Friday	1 Pet. 4:7-11	Luke 12:25-44
Ember Saturday	1 Tim. 1:12-17	Matt. 16:24-27
LENT		
Friday after Ash Wednesday	Isa. 58:1-12	Matt. 5:43-6:8
LENT I	(Same as at present)	(Same as at present)
Ember Wednesday	Exod. 24:12-18	Matt. 20:17-28
Ember Friday	1 Kings 19:1-8	Matt. 21:33-44
Ember Saturday	2 Cor. 3:4-18	Luke 9:28-36
LENT II	Jer. 2:4-13	John 4:5-26
Wednesday	1 Thess. 4:1-7	Matt. 15:10-28
Friday	Num. 20:1-13	Luke 11:14-28
LENT III	(Same as at present)	John 5:1-16
Wednesday	2 Sam. 12:1-14	John 8:12, 28-36
Friday	1 Kings 21:1-14	John 8:46-59
LENT IV	Isa. 55:1-11	(Same as at present)
Wednesday	Jer. 31:31-34	John 9:1-38
Friday	Ezek. 34:11-16	John 10:17-31
LENT V	(Same as at present)	John 11:1-46
Wednesday	Isa. 49:1-6	John 11:47-54
Friday	Isa. 50:5-10	John 12:23-32
PALM SUNDAY	(Same as at present)	(Same as at present)
Monday	Isa. 63:7-64:12	John 12:1-11
Tuesday	Isa. 52:13-53:12	(Same as at present)
Wednesday	(Same as at present)	Luke 23:1-49
Maundy Thursday	(Same as at present)	John 13:1-17
Good Friday	(Same as at present)	(Same as at present)
Easter Even	(Same as at present)	(Same as at present)
EASTER DAY		
First celebration	Col. 3:1-4	(Same as at present)
Second celebration	Phil. 3:7-14	Matt. 28:1-10
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Monday	(Same as at present)	(Same as at present)
Tuesday	(Same as at present)	(Same as at present)
Wednesday	Acts 3:13-15, 17-19, 26	John 21:1-14
Thursday	Col. 1:18-23a	Luke 24:1-12

Prayer Book Studies

<i>Day</i>	<i>Epistle</i>	<i>Gospel</i>
Friday	Col. 2:10-15	John 20:1-10
Saturday	1 Pet. 1:3-4, 15-21	John 20:11-18
EASTER I	(Same as at present)	John 20:19-29
ROGATION DAYS		
Monday	(Same as at present)	(Same as at present)
Tuesday	Joel 2:21-27	Mark 11:22-26
Wednesday	Micah 6:6-8	Matt. 6:5-8
WHITSUN WEEK		
Ember Wednesday	2 Cor. 3:17-4:6	Luke 4:16-21
Thursday	Rom. 8:1-11	John 16:12-15
Ember Friday	Tit. 3:4-8	Matt. 28:16-20
Ember Saturday	Eph. 2:13-23	John 20:19-23
AUTUMN EMBER DAYS		
Wednesday	Eph. 4:11-16	John 15:1-8
Friday	Acts 13:44-49	Matt. 10:24-32
Saturday	Acts 20:28-32	John 10:1-10

Immovable Days: Epistles and Gospels

(In Chronological Order)

<i>Date</i>	<i>Feast</i>	<i>Epistle</i>	<i>Gospel</i>
Dec. 4	Clement of Alexandria	2 Pet. 1:2-8	John 6:57-63
Jan. 1	Holy Name	(Same as at present)	(Same as at present)
Jan. 14	Hilary	2 Tim. 4:1-8	Luke 12:8-12
Jan. 17	Antony	Phil. 3:7-14	Luke 12:32-34
Jan. 24	Timothy	2 Tim. 1:1-7	John 10:7-10
Jan. 26	Polycarp	Rev. 2:8-11	Matt. 20:20-23
Jan. 27	John Chrysostom	Jer. 1:6-9	Luke 21:12b-15
Feb. 1	Ignatius	Rom. 8:35-39	John 12:24-26
Feb. 4	Cornelius	Acts 11:1-18	John 4:14
Feb. 6	Titus	Tit. 1:1-5	John 10:1-5
Mar. 1	David	Eph. 2:4-10	Mark 4:26-29
Mar. 7	Perpetua and her Companions	Heb. 10:32-39	Matt. 24:9-14a
Mar. 12	Gregory the Great	Ecclus. 47:8-11	Mark 10:42-45
Mar. 17	Patrick	1 Thess. 2:2b-12	Matt. 5:43-48
Mar. 19	Joseph	Isa. 63:7-9, 16	Matt. 1:18-25
Apr. 4	Ambrose	Ecclus. 2:7-11, 16-18	Luke 12:42-44
Apr. 11	Leo the Great	2 Tim. 1:12b-14	Matt. 5:13-19
Apr. 14	Justin Martyr	1 Pet. 3:14-18, 22	John 12:44-50
Apr. 21	Anselm	Rom. 1:16-20a	John 7:16-18; 8:12
May 2	Athanasius	2 Cor. 4:5-14	Matt. 10:23-32
May 9	Gregory Nazianzen	Wis. 7:7b-14	John 8:25-32
May 26	Augustine of Canterbury	2 Cor. 5:17-20	Matt. 13:31-33
May 27	Bede the Venerable	Mal. 3:16-18	Matt. 13:47-52
June 2	Martyrs of Lyons	1 Pet. 1:3-9	Matt. 16:24-27
June 5	Boniface	Acts 20:18b-27	Matt. 28:18-20
June 9	First Prayer Book	Acts 2:38-42	Matt. 6:5-15
June 14	Basil the Great	1 Cor. 6:2-15a	Luke 10:22-24
June 22	Alban	1 John 3:13-16	Matt. 10:34-42
June 28	Irenaeus	Mal. 2:5-7	Luke 11:33-36
June 29	Peter and Paul	Gal. 2:1-2, 7-10	(Same as at present)
July 2	Visitation B.V.M.	Zech. 2:10-13	Luke 1:39-56
July 11	Benedict	Acts 2:44-47a	Luke 14:26-33
July 22	Mary Magdalene	2 Cor. 5:14-18a	John 20:1, 11-18
Aug. 15	St. Mary the Virgin	Isa. 61:7c-11	Luke 1:46-55
Aug. 20	Bernard	Ecclus. 39:1-10	John 15:7-11
Aug. 28	Augustine of Hippo	Heb. 12:22-24, 28-29	John 17:1-8
Aug. 31	Aidan	1 Cor. 9:16-23	Matt. 19:27-30

Prayer Book Studies

<i>Date</i>	<i>Feast</i>	<i>Epistle</i>	<i>Gospel</i>
Sept. 13	Cyprian	1 Pet. 5:1-4, 10-11	John 10:11-16
Sept. 14	Holy Cross	Phil. 2:5-11	John 12:31-36a
Sept. 19	Theodore of Tarsus	2 Tim. 2:1-5, 10	Matt. 24:42-47
Sept. 30	Jerome	Neh. 8:1-3, 5-6, 8-9	Luke 24:44-48
Oct. 4	Francis of Assisi	Gal. 6:14-18	Matt. 11:25-30
Oct. 26	Alfred the Great	Wis. 6:1-3, 9-12, 24-25	Luke 6:43-45
Nov. 11	Martin	Isa. 58:10-12	Matt. 25:34-40
Nov. 14	Consecration of Samuel Seabury	Acts 20:28-32	Matt. 9:35-38

Interim Epistles and Gospels Proposed for the Week Days of Lent

(Subject to due canonical legislation by the General Convention, and authorization of the Ordinary, the following schedule is offered for optional use, as a supplement to the present lections provided by the Prayer Book.)

<i>Day</i>	<i>Epistle</i>	<i>Gospel</i>
Friday after Ash Wednesday	Isa. 58:1-12	Matt. 5:43-6:8
<i>Lent I</i>		
Wednesday (Ember Day)	Ex. 24:12-18	Matt. 20:17-28
Friday (Ember Day)	1 Kgs. 19:1-8	Matt. 21:33-44
Saturday (Ember Day)	2 Cor. 3:4-18	Luke 9:28-36
<i>Lent II</i>		
Wednesday	Jer. 2:4-13	John 4:5-26
Friday	Num. 20:1-13	John 5:1-16
<i>Lent III</i>		
Wednesday	2 Sam. 12:1-14	John 8:12, 28-36
Friday	1 Kgs. 21:1-20	John 7:14-18, 25-30
<i>Lent IV</i>		
Wednesday	Jer. 31:31-34	John 9:1-38
Friday	Ezek. 34:11-16	John 10:17-31
<i>Lent V</i>		
Wednesday	Isa. 50:5-10	John 11:1-46
Friday	Isa. 52:13-53:12	John 12:23-32

Immovable Days

(In Alphabetical Order)

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Clement of Rome (Nov. 23) 31.
Chrysostom (*see* John Chrysostom)
Columba (June 10) 28.
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