

PRAYER BOOK

STUDIES

XVI

THE CALENDAR AND THE COLLECTS,
EPISTLES, AND GOSPELS FOR THE LESSER
FEASTS AND FASTS

Prayer Book Studies

XVI

THE CALENDAR

AND

THE COLLECTS, EPISTLES, AND GOSPELS
FOR THE LESSER FEASTS AND FASTS

A Supplementary Revision
of Prayer Book Studies IX and XII

THE STANDING LITURGICAL COMMISSION
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IN THE UNITED STATES OF AMERICA

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Preface

In issuing this Study the Commission has not considered it necessary to repeat either the substance or the arguments of its earlier work on the Calendar and the Propers, as they are presupposed in all that is contained in this volume. One may find them in *Prayer Book Studies* IX (1957) and XII (1958) and in the Supplement to Study XII (1960). We present here only new or amended materials now published for the first time, with some notice of recent developments in Calendar revision that have taken place since 1958 in other provinces of the Church. Several of the tables and indices of the earlier Studies have necessarily been revised to bring them into accord with new information received or with the changes that we ourselves have made.

To our Study is appended a supplementary volume, with all the propers written out in full, comparable to the Supplement to Study XII.

We wish to express our profound gratitude to all the clergy and laity who have given generously of their time and knowledge to help us improve our work by sending us so many helpful comments and suggestions. Their names are too numerous to list here. But we feel a special obligation to mention the careful report sent us by a committee appointed to study our proposals by the diocesan Convention of Louisiana in 1960; a study submitted to us in 1962 by the Liturgical Committee of the American Church Union; an extensive corpus of suggested propers by the Rev. Bonnell Spencer, O.H.C.; and a monograph, with many original translations of Collects, sent to us by Mr. C. T. Ruddick, Jr. of the Hill School, Pottstown, Pennsylvania.

All members of the Commission have been engaged in the preparation of this Study, including those whose term ended with the triennium 1958-61, and also the Rev. Dr. John W.

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Suter, Jr., who resigned as Custodian and hence as *ex officio* member of the Commission during the past year. Special charge in the preparation of this Study for the press has been in the hands of Dr. Shepherd; and much assistance has been given by Dr. Smith in the consideration of alterations of Scriptural translations taken from the Authorized Version for the proper lections. A list of these appears in the indices of the supplementary volume.

THE STANDING LITURGICAL COMMISSION

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I. A REVIEW OF RECENT PROPOSALS

1. *The Studies of the Commission*

For almost two decades the Standing Liturgical Commission has been engaged in study and publication with respect to an enrichment of the Calendar and the Propers of the Holy Communion. Our aim has been a more extensive and varied provision of commemoration and teaching in the corporate prayer and devotion of the Church, with particular concern for the needs created by the notable increase in weekday celebrations of the sacrament. With the exception of a relatively few holy days, the Prayer Book at present provides for these occasions only the repetition of the Sunday propers.

An impressive fact of liturgical renewal throughout the Church has been this steady growth of mid-week, or even daily, attendance upon and participation in the Holy Communion, not only in Lent but at all seasons of the year. In innumerable parish churches, mission and school chapels, one or more celebrations of the Eucharist, in addition to those customary on Sundays and holy days, are regularly scheduled every week. Many celebrations are common in connection with meetings of voluntary devotional or study groups; and in recent years frequent celebrations have been characteristic of the numerous conferences of church people held for intensive periods of worship, study, and discussion that normally range in length from several days to two or more weeks.

The rich texture and variety of Scriptural psalmody and lesson contained in the Daily Offices of Morning and Evening Prayer continue, of course, to have their due and appreciated place in the on-going day-to-day corporate worship of the Church. Their unique value in this respect has undoubtedly contributed to the widespread demand for a similar enrichment of the Scriptural propers of the Eucharist, and more particularly for a larger use of Old Testament materials in the lection-

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ary of the Communion rite. Such interest is one of the most welcome fruits of the revival of Bible study and its accompanying emphasis on Biblical theology that are so important a part of the contemporary liturgical renewal.

Another encouraging development has been the increasing appreciation of the heritage the whole Church enjoys in the abiding influence of its heroes and saints who have been "the lights of the world in their several generations." The more objective, and less polemic, study of Church history and the more friendly and sympathetic encounters of ecumenical discussion during the past generation have enlarged our understanding and admiration for the wealth of example and achievement that are ours in the one communion of saints. Along with this enlargement of our sense of the depth and breadth of "the wonderful grace and virtue" that God has bestowed upon us by the witnesses of all times and places, there has come a widespread desire to give acknowledgment and recognition of this heritage in our common worship, both as a thanksgiving to God and as a means of our edification.

As a first step in meeting these new needs and interests, the Commission published in 1957 its Study (No. IX) on the Calendar, in which some ninety-four commemorations of persons and events were proposed to the Church's consideration as suitable "Black Letter Days" for optional observance. This Study contained an historical survey of the development of saints' days from ancient times to the present, with particular consideration of their recent enlargement in the revisions of the Prayer Book in several of our fellow provinces of the Anglican Communion. The principles and criteria of selection of these proposed minor holy days were carefully expounded; and illustrative notes and tables, with select bibliographies, were provided to assist those who were interested in acquainting themselves with the life and achievements of the worthies proposed in our suggested Calendar.

The following year, the Commission issued a second Study (No. XII) on the Propers for the Minor Holy Days. In this

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volume suggestions were offered for suitable Collects for the saints' days of the proposed Calendar, and appropriate Epistles and Gospels were outlined for certain of the more important ones. In addition, the Commission sought to balance this extension of the "Proper of Saints" with a comparable provision for enriching the "Proper of Time," in particular those days and seasons when celebrations of the Holy Communion are more frequent in many of our churches: namely, the Ember and Rogation days, the weekdays of Lent, and the "vacant" days in the Octaves of Easter and Whitsunday. The proposals for the weekdays of Lent (Wednesdays and Fridays specifically) were part of a more far-reaching scheme that looked ultimately to an overall review of the Lenten propers for Sundays as well, in some future revision of the Prayer Book as a whole.

In 1960 *A Supplement to Prayer Book Studies XII* printed in full the text of the Calendar and proper Collects, Epistles, and Gospels, exactly as they would appear in an authorized Book for optional use, supplementary to the Prayer Book in the same way as *The Book of Offices* for special occasions (Third Edition, 1960), which is authorized by General Convention. Preparatory to the Convention of 1961, the Commission outlined its convictions with regard to "The Problem and Method of Prayer Book Revision" in *Prayer Book Studies XV*. Though concerned with Prayer Book revision as a whole, this Study was particularly addressed to the more immediate problem of how the Church might secure, to best advantage, an adequate evaluation of the materials proposed in Studies IX and XII. To this end, an amendment to Article X of the Church's Constitution was proposed, so that the General Convention could authorize for trial use, under conditions of its own choosing, legal experiment and testing of new observances and forms before admitting them as changes and enrichments of the Book of Common Prayer itself.*

* The Commission actually proposed this amendment at the Convention of 1958; but the Convention instead voted to approve the saints' days proposed in Study XII, on first reading, as a formal revision of the

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The Convention of 1961 passed with overwhelming majorities, by voice vote in both Houses, the proposed amendment to Article X. If this action is ratified in 1964, the General Convention will be able to give canonical sanction to the use of any or all the materials here offered concerning the Calendar and Propers, for experimental and optional use, under whatever conditions and for whatever period of time the Convention may think wise and fitting. Thus the Church would have the opportunity of testing, in the actual context of its due and regular worship, the devotional value of these observances and their new Collects and lessons, and hence be better prepared to decide how much of it may be worthy of inclusion in the Prayer Book at some future revision.

The present Study includes all the Lesser Feasts and Fasts, with the propers both "Of Time" and "Of Saints," which have been proposed in Studies IX and XII. Certain minor changes have been made in them, in response to the helpful criticisms sent to the Commission during the past few years by various individuals and groups, including several diocesan committees appointed to review them. The rationale of this material has been sufficiently discussed in our previous Studies, so that the Commission does not consider it necessary to repeat in detail what it has already published. There are, however, several additional saints' days proposed in this Study; and, in response to many requests from all parts of the Church, a new section of propers for certain "Common" and "Votive" Eucharists. The sources of these new materials, and the reasons for our addition of them, will be outlined below in Chapters II and III.

In a project as extensive as this has become, the Commission has been immensely encouraged and gratified by the goodwill

Prayer Book. The Supplement to Study XII was in part responsive to this action. The Commission has always felt, however, that the new holy days should be introduced to the Church under "trial use" and not as a formal revision of the Prayer Book. The Convention of 1961 consequently did not ratify the revision action taken in 1958, but took up the amendment on trial use.

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and favorable reaction towards its work that have come from all quarters of the Church. We expected in any case that there would be objections both to the inclusion of certain names in the proposed Calendar and to the omission of others. These have not been wanting, and in each case the Commission has given careful consideration to the suggestions and criticisms made. But there has been no decisive or widespread condemnation of a single one of the "Black Letter Days" that we proposed for the Calendar. We have been faulted more for errors of omission, and these we have tried conscientiously to rectify in the new materials of this Study, but without altering the principles and criteria of selection that we have felt justifiable in our arguments in Study No. IX. To the best of our knowledge the Church as a whole has accepted these principles and criteria as reasonable and defensible.

A few changes in the phraseology of some of the proposed Collects have been made, for clarification and exactness of meaning. And several errors of inconsistency in the lections, as noted in the studies and schedules of Study XII and its Supplement, have been rectified. What is especially reassuring is the fact that no important objection has been raised to the proposed formularies, either with respect to the doctrinal soundness of the new Collects or to the appropriateness of the new Epistles and Gospels. We trust that the same confidence will be extended to the additional formularies of this Study. We do not for a moment suppose that the proposed forms are incapable of further improvements. And indeed, one of the advantages of a "trial use" of them is the greater flexibility allowed to the Church in making needed changes, without resort to the complicated processes of formal Prayer Book revision. We are, however, much comforted by the fact that our work has commended itself as maintaining the proper balance and rightness of faith as it is expressed in our Prayer Book liturgy; and that it has been as free as possible, in such undertakings, from partisan considerations.

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It cannot be emphasized too strongly, however, that we have always intended our proposals of new feasts and fasts, in their entirety, on a basis of optional, trial use. We believe that they are both too vast in scope and too fresh in substance to be considered now, in all their detail, for formal inclusion in the Prayer Book. By making them optional, for any parish or congregation to use at its own discretion any or all of this material, we have sought to commend these observances solely on the basis of their inherent merits for the advancement of the Church's devotion. No one should be under constraint to use them in the same way that the contents of the Prayer Book are expected to be used, wherever and whenever possible as a regular part of the corporate life and discipline of the Church. There is no way of predicting at the present time how much of these proposals will win a place in the heart and mind of the Church. We can only testify that in certain places, where they have been used with special authorization of the Ordinary, the reports sent in to the Commission have uniformly witnessed to their favorable and helpful reception. Others have found through study of them a strong inclination to test them, but have felt restrained from any public use by canonical inhibitions respecting unauthorized formularies that are inherently revisions of the Prayer Book. The final passage of the amendment to Article X should, we trust, make possible a widespread, open, sympathetic, and patient, experiment that may well contribute immeasurably to the wealth of treasure in the Church's liturgical life and common prayer.

2. Recent Anglican Revisions of the Calendar

(With a Note on Calendar Revision in
the Roman Catholic Church)

Before describing the modifications and additions that are proposed in this Study for our own Church, it may be well to summarize briefly the developments in Calendar revision in

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other provinces of Anglicanism during the past few years. In Study IX we included the pertinent notations of Calendar supplementation in other Anglican Prayer Books, whether completed in formal revisions or projected in proposed revisions. A comparative table of all these Calendars, including also their relation to the Roman and Sarum Calendars, was printed. Modifications since that time, however, necessitate a new comparative table, which the reader will find in the appendices. Specifically, we have received authoritative information with respect to the Calendars officially adopted in the revisions of the Anglican Church of Canada, completed in 1962; the Nippon Sei Ko Kai, in 1959; and the Church of India, Pakistan, Burma, and Ceylon, in 1960.*

The Canadian Church was the first province of Anglicanism in modern times (in its revision of 1922) to make an extensive revision of the Black Letter Days inherited from the English Book of 1662, when it dropped 17 names from the older list and added 21 new names. In their preliminary Draft Book of 1955, 54 other names were added; but the Draft Book of 1959, adopted in the two readings of 1959 and 1962, omitted 6 of the earlier list and added 10 others. A few changes of datings were also made. The last additions made were all worthies of the Canadian Church's history, except for a few other Anglicans of modern times, the feasts of our Lord's brothers James and Jude, respectively, and a festival commemorative of the First Council of Nicaea. Only a few individual Collects, Epistles, and Gospels are provided for the new feasts, many of them subsumed under "Common" propers according to various classifications of saints. There are also a number of "Votive" propers, many of them under rubrical direction for use of propers found elsewhere in the Book.

The Japanese Church has a modest listing of additional names

* The editor wishes to express his gratitude especially to those who have furnished this information: the Rev. Dr. Ramsay Armitage of Maple, Ontario; the Rev. John T. Sakurai, S.S.J.E., of St. Michael's Monastery, Oyama; and the Metropolitan of the C.I.P.B.C., the Most Rev. Dr. H. Lakdasa Jacob de Mel, of Calcutta.

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to the Red Letter Days, and no provision made as yet for special Collects, Epistles, and Gospels. Most of the names appear on other Anglican Calendars, but a few are particularly appropriate to the heritage of the Church in Japan: a commemoration of all Japanese martyrs on February 5; the organization of the Nippon Sei Ko Kai on February 11; Bishop Channing Moore Williams, first Anglican missionary Bishop in Japan, on December 2; and Francis Xavier on December 3. All the entries are pre-Reformation saints and feasts, except Bishop Williams and the 16th century missionaries and martyrs associated with the first preaching of the gospel in Japan.

The Proposed Prayer Book of the C.I.P.B.C. of 1951 contained 66 new names and a rich provision of "Commons" and "Votives." As finally adopted in 1960, twelve of these entries were dropped—including all that were distinctive of the tradition of Indian Christianity, except the feast of St. Thomas on October 6. The Prayer Book itself included the traditional Anglican feasts and propers; but the additional commemorations, with their propers, were issued in a Supplement authorized by the Episcopal Synod. All of these feasts are either ancient or medieval in origin.

The Churches in South Africa and Canada have been to date the most venturesome in enriching their Calendars by extension into and beyond the Reformation period. Our own Church, if it approves our proposals, will join their ranks. Undoubtedly there is some risk in adopting a formal commemoration of worthies who are not universally admitted in the Catholic tradition and whose period of witness has come subsequent to the major divisions of western Christendom. But to deny the fact of Christian heroism and sanctity, even within our own tradition, for the period since the Reformation would seem as illogical, if not more so, as our present Prayer Book Calendar's exclusion of all saints not mentioned in the New Testament.

In the preface of Study IX, we were able to make only a brief reference to the special study made for the Lambeth

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Conference of 1958 by a commission appointed by the Archbishop of Canterbury, entitled *The Commemoration of Saints and Heroes in the Anglican Communion* (S.P.C.K., 1957). There is much valuable information in this report about the history of holy days as they have developed in the long life of the Church, as well as a useful summary of the steps being taken throughout the Anglican Communion to enrich its commemorations in the various processes of Prayer Book revision going on in many provinces. The report is also forward-looking in its encouragement of this development, including the recognition that our own Anglican tradition has much to contribute. It is not, however, unaware of the problems set for us by the fact that for four hundred years the Anglican Churches have given little or no attention to the continuing supplement of the Calendar, as this has been inherited from the Reformation settlement. It offers certain important warnings regarding overly hasty or extensive constructions, lest there be evident an element of "artificiality" — the danger of producing a set of commemorations "which breathes the study rather than the church." The commission seems a bit fearful of calendars that proceed from "the researches of an historian" rather than from the wider recognition of the faithful as a whole. The report does not give much guidance, however, as to how the popular devotions that develop in the Church about certain individuals may be controlled by a more objective verification of evidences of sanctity.

The resolutions (nos. 77–80) adopted by the bishops at Lambeth in 1958, on the Book of Common Prayer, make specific reference to the problem. They are worth quoting in full, if only by way of comparison with the principles of selection on which our own Studies have been based:

77. The Conference holds that the purpose of a Kalendar is to increase our thankfulness to God and to strengthen our faith by recalling regularly the great truths of the Gospel, the principal events in the life of our Lord, and the lives and examples of men and women who have borne preeminent witness to the power of the Holy Spirit, and are with us in the communion of saints.

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78. The Conference considers that the power to revise or amend Kalendars should be exercised by the same authority as is required for the revision of the Book of Common Prayer within each several Church or Province, which authority may allow supplementary commemorations for local use in addition to the Kalendar at the request of a diocese.

79. The Conference is of opinion that the following principles should guide the selection of saints and heroes for commemoration:

- (a) In the case of scriptural saints, care should be taken to commemorate men or women in terms which are in strict accord with the facts made known in Holy Scripture.
- (b) In the case of other names, the Kalendar should be limited to those whose historical character and devotion are beyond doubt.
- (c) In the choice of new names economy should be observed and controversial names should not be inserted until they can be seen in the perspective of history.
- (d) The addition of a new name should normally result from a widespread desire expressed in the region concerned over a reasonable period of time.

80. The Conference recommends that the Church should continue to commemorate the saints in three ways: by Red Letter days, Black Letter days, or a memorial collect alone.

The Commission believes that its work has been faithful to both the spirit and the letter of these recommendations. No doubt some may contest us with respect to the principle enunciated in 79 (d), since it is obvious that our proposals have not come as a result of a poll of the Church that indicates "a widespread desire" for the names on our list. We have had to form our judgments more indirectly — through communications sent in to the Commission, and through the reactions already submitted with respect to our published Studies. But in the last analysis this principle will be adequately upheld if the Church has the opportunity, as we have again and again reiterated, to make a trial use of what is now offered, and thus decide after a period of experimental exposure to the material what it wishes to retain or to amend or to discard.

Calendar Revision in the Roman Catholic Church. Among the many facets of liturgical reform now taking place in the Roman Catholic Church, the Calendar has not been neglected. In fact, the changes made have been radical and bold, according to the *Motu proprio* of Pope John XXIII and the subse-

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quent decree of the Sacred Congregation of Rites in July 1960. Some of these are of especial interest to Anglicans, and may be outlined as follows:

1. A new and simplified classification of feasts, into 1st, 2nd, and 3rd class respectively.
2. Sunday is emphasized; all Sundays are either of 1st or 2nd class, and only a 1st class feast or a 2nd class feast of our Lord has precedence; no permanent assignment of a feast is to be given to a Sunday (excepting a few feasts of our Lord and the feast of the Holy Trinity).
3. Only three Octaves are admitted: those of Christmas, Easter, and Pentecost.
4. Feasts raised to the 1st class are: the Octave of Christmas (which name is to replace Circumcision); All Souls (but if it falls on a Sunday, it is transferred to November 3); Holy Cross.
5. Among the feasts reduced to a mere commemoration are St. George, St. Thomas Becket, and St. Sylvester.
6. Dropped entirely from the Calendar are: Invention of the Holy Cross (May 3); St. John before the Latin Gate (May 6); St. Peter's Chains (August 1).
7. Transferred: St. Irenaeus, from June 28 to July 3 (to avoid falling on the Vigil of SS. Peter and Paul); SS. Philip and James to May 11 (this was done in 1955 when the new feast of St. Joseph the Workman was placed on May 1).

(A convenient English translation of the new rubrics affecting the Roman Calendar may be obtained in the pamphlet *Rubrics of the Roman Breviary and Missal*, Collegeville, Minnesota: The Liturgical Press, St. John's Abbey 1960; price 90 cents.)

II. ALTERATIONS AND ADDITIONS TO THE PROPER OF SAINTS

The Commission has received little comment, and none of it unfavorable, upon its proposals in *Prayer Book Studies* XII and the Supplement to enlarge the "Proper of Time" with additional lections for the Ember and Rogation days, the Lenten weekdays, and the Easter and Whitsun octaves. In this material we did not propose any Collects that are not already in the Prayer Book, but only a more varied lectionary of Epistles and Gospels. Many of these Epistles are drawn from

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the Old Testament, as are certain Epistles suggested for some of the new saints' days. There has been frequent and widespread correspondence to the Commission expressing the hope that, in a future revision of the Prayer Book, more of the Old Testament Scriptures might be used in the Eucharistic rite, if not the addition of a regular Old Testament lesson. The Commission hopes that until a revision of the liturgy takes place, this concern may be met in part by our larger use of Old Testament Epistles provided in our proposals.

1. *Names and Dates*

All of the entries in our proposed Calendar of 1957 have been retained, but several dates have been shifted, both in response to certain suggestions made to the Commission and also in adjustments to the new names now being proposed for the first time. We have changed the date of William Law from April 6 to April 9, since one of our correspondents (the Rev. Arthur M. Sherman) has pointed out that the 9th was the correct date of Law's death and that it is so noted on his tomb. We had taken our original dating from the South African Prayer Book.

We have also shifted John of Damascus from May 6 to December 5, at the request of the Society of St. John the Evangelist and its associates, as they wished to have the date of May 6 free for their patronal festival. One may see from Study IX that various dates were open to us for this commemoration. The Roman Calendar places him on March 27, the Roman Martyrology on May 6. The Eastern Church, which accounts John of Damascus among its most important theologians, commemorates him on December 4 — a date we had already reserved for Clement of Alexandria. Rather than shift Clement's date, we have transferred John of Damascus to the following day.

We have agreed to continue our principle that only one entry be placed on any single day — unlike the Scottish and

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Canadian Books, which allow concurrent commemorations. Hence it is not always possible to place each worthy on the exact day of his death or on some other day associated with his memory in traditional observance. Where two or more saints would normally fall on the same date, we have adopted a few "rules" of precedence. In general, we have given preference to those entries which have a full set of propers to those which do not, and have usually listed the more ancient worthies before the more modern ones. Because of our new additions, we have made the following adjustments:

Thomas Ken is moved from March 20 to March 21, to make way for Cuthbert on the 20th.

Columba and the commemoration of the First Prayer Book have exchanged dates. Columba's ancient day is June 9, and as such is observed in all the Anglican Calendars that bear his name. The Prayer Book observance commemorates the first use of the 1549 Prayer Book, which was on Whitsunday, a movable feast. It happens that in 1549, Whitsunday fell on June 9.

The Parents of the Blessed Virgin Mary have been placed on July 26 because of a universal association of this day with St. Anne. Because of St. James' day we had already shifted the dates of Thomas a Kempis and William Reed Huntington. The best readjustment seemed to be to place Thomas on July 24, the day preceding his death-day, and leave Huntington unchanged.

Saints Mary and Martha of Bethany, being Scriptural saints with a full set of propers, have taken precedence over William Wilberforce, who has been transferred to July 30.

Henry Martyn, who would normally fall on October 16, has been placed on the 17th, to avoid shifting Bishops Latimer and Ridley.

Richard Hooker, whose proper day is November 2 and is so placed in the Canadian Book, has been moved to November 3, since so many parishes desire a special commemoration of all faithful departed on November 2.

Hugh of Lincoln has been placed on November 17, and Hilda transferred to the 18th. This is the solution of most of the

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Anglican Calendars – English 1928, Scottish, and South African. The Canadian Calendar places Hugh with Queen Margaret on the 16th, and assigns Hilda to the 17th.

Twenty-three new entries are herewith proposed for the first time. Many of them had been considered by the Commission in preparation for Study IX, and at that time reluctantly omitted. Requests from many of our correspondents for reconsideration have helped us to revise our judgments and have indicated that our earlier caution was apparently not necessary. In fact, only five of our new entries have been really “new” to our discussions since the issuance of Study IX – Joseph of Arimathaea, James of Jerusalem, the Martyrs of Japan, John Donne, and Henry Martyn. The new proposals are spread over all periods and many traditions of the Church’s history, and provide a varied selection of contributions to its life and devotion – martyrs, theologians, mystics, missionaries, reformers. Thus our Calendar remains balanced and not overloaded with entries from any one age or any type of saint. As in Study IX, we give in an appendix brief synopses of the newly proposed days, with bibliographical suggestions for further study.

From the New Testament period we have added four feasts, three of them with full propers: The Parents of the Blessed Virgin Mary (a very popular commemoration); Mary and Martha of Bethany, our Lord’s closest friends outside the circle of his twelve disciples – friends who made their home His also; Joseph of Arimathaea, the counsellor among the Jews who risked his reputation to give our Lord’s body a decent and fitting burial; and James of Jerusalem, our Lord’s brother, the leader of the apostolic Church in Jerusalem, and a martyr for his faith. In older traditions, James has been often identified with one of the Twelve, James the son of Alphaeus. But few Biblical scholars today accept that attribution, since there is no clear evidence that James was a believer in or follower of our Lord until the Resurrection. His martyrdom is attested to us not only in Christian sources, but in the Jewish historian Josephus.

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Three additions have been made to the roster of saints from the ancient Church of Roman imperial times: one distinguished martyr, Fabian of Rome, the primary witness of the Decian persecution; and two theologians and teachers of the fourth century, Cyril of Jerusalem and Gregory of Nyssa. The latter has been assigned an Epistle and Gospel, comparable to those for his associate "Cappadocian Fathers," Basil of Caesarea and Gregory of Nazianzus.

From the Celtic-Anglo-Saxon Churches, a rich mine of heroic example and witness, we have added Ninian, Chad, and Cuthbert, from the earlier period, and Alphege and Wulfstan from the later. All of them were monks and bishops, with missionary and social concerns. They have remained among the most popular saints of the time. Alphege was the first Archbishop of Canterbury to become a martyr.

The conversion of the Franks from paganism is marked by the entry of Remigius of Rheims, the bishop who baptized Clovis. From later medieval times we have added two distinguished saints and bishops of the English Church, both of whom had popular shrines until they were despoiled by Henry VIII — Hugh of Lincoln, and Richard of Chichester. Clare of Assisi belongs necessarily with the memory of Francis; and Catherine of Siena stands almost in a class by herself as one of the greatest mystics and promoters of reform in the whole history of Christianity.

We are happy to associate ourselves with our brethren in Japan in honoring all the many martyrs of that land on February 5. Anglican additions to the Calendar include Richard Hooker, John Donne, John and Charles Wesley, Henry Martyn, and, from our American Church, James De Koven. These names, even by themselves, are testimony to the richness of our tradition in teaching and preaching, in devotion and missionary zeal.

All of these names, except Donne and De Koven, appear in other Calendars, whether Eastern, medieval Latin, or modern Anglican lists. Two of them, Joseph of Arimathaea and Gregory

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of Nyssa, have been more prominent in the Eastern tradition than they have been in the Western; although the lovely legends surrounding Joseph and the "Holy Grail" played a prominent role in English medieval piety. Half of them appear on three or more of the current Anglican provincial Calendars. And in addition to the British Isles and our own land, they undergird our links with the Churches, whether ancient or modern, of Palestine, Asia Minor, Italy, France, Japan, India, and Persia.

2. *New Collects*

The new Collects proposed in Study XII have all been carefully reviewed. The Commission is grateful to the many individuals who have sent in suggestions for their improvement both in clarity of expression and in felicity of style. No objection to the doctrine expressed in these Collects has been received, except for the awkwardness of a phrase in the Collect used for the great theologians of the ancient Church (Hilary, Leo, Athanasius, etc.). This has been corrected by the removal of the phrase "the true faith of" — the obscurity being occasioned by the preposition "of." The Collect for St. Timothy has been somewhat recast, and several changes of phrase have been made in the Collects for St. Mary the Virgin and St. Jerome. Other changes have been minor verbal ones. Often a Collect is clear in meaning when it is read by the eye, but not when it is heard by the ear.

Two Collects have been entirely changed by substitutions. The addition of Ninian (September 16) suggested the use of a Collect appointed for his feast in the Scottish Prayer Book, and this in turn led us to propose that the same Collect also serve, as in the Scottish Book, for Columba (June 9) — thus giving the two evangelizers of Scotland the same proper. The Collect for the Exaltation of the Holy Cross has also been changed. Objection has been made that our proposed Collect is not festal in character, to suit the feast. This is a valid objec-

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tion, hence we have shifted this Collect to the "votive" propers for the Holy Cross, and substituted for the feast a new Collect based upon one in the Indian Prayer Book.

Most of the new saints' days have been assigned Collects that already appear in our former Study. But the increase in the number of these new days seemed to demand several new Collects, so as to avoid monotony in the overmuch use of the same formulary. Of the new Collects now proposed, and their sources, the following notes may be helpful:

- 1) The Collect assigned to Wulfstan, Richard, Remigius, and Hugh has been taken, with some alterations, from the Common Collect "Of a Bishop" in the South African and Indian Prayer Books.
- 2) The Collect appointed for the Wesleys and Clare has been adapted from the Common Collect "Of a Virgin" in the South African and Indian Prayer Books.
- 3) The Collect for Fabian and Alphege, both of them martyrs, has been taken from the Common Collect for Several Confessors, found in the York Missal, and furnished us in a translation by Mr. C. T. Ruddick, Jr.
- 4) The Collect for John Donne has been based upon a passage in one of his sermons, preached on Easter Day, April 13, 1628.
- 5) The Collect for the Parents of the Blessed Virgin Mary has been prepared by the Commission, and is based upon the Prayer "For a Blessing upon the Families of the Land" in the Prayer Book, page 598.
- 6) The Collect for SS. Mary and Martha of Bethany has been adapted from the Common Collect "Of a Holy Woman" in the South African Prayer Book.
- 7) The Collect for St. Joseph of Arimathaea has been prepared by the Commission.
- 8) The Collect for St. James of Jerusalem has been prepared by the Commission on the basis of suggestions given us by the Rev. Francis C. Lightbourn.

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For the Common of Saints, the Commission has used some of the special and common Collects of Study XII (Martyr, Missionary, and "A Saint"). The sources of the others are as follows:

- 1) The Collect for a Theologian or Teacher is a translation of a Collect for St. Ambrose in the Hereford Use, sent to us by Mr. C. T. Ruddick, Jr.
- 2) The Collect for a Monastic is taken from the Common "Of an Abbot or Abbess" in the South African Prayer Book.
- 3) The Collect for a Deaconess is adapted from the Common "Of a Holy Woman" in the South African Prayer Book. (Cf. the same Collect for SS. Mary and Martha of Bethany.)

(For the Collects assigned to Eucharists "For Special Occasions," see Chapter III.)

3. *Additional Epistles and Gospels*

The Epistles and Gospels selected for the three feasts of New Testament saints are, of course, determined by the notices of Scripture itself. This is a simple matter, so far as the Gospels are concerned: Luke 10:38-42 for SS. Mary and Martha; Luke 23:50-56 for St. Joseph of Arimathaea; and Mark 3:31-35 for St. James — our Lord's teaching about "who is my mother, or my brethren?" The Epistles have been chosen so as to give prominence to some outstanding characteristic of the saint. Thus Proverbs 31:10, 26-31, on "a virtuous woman" fits SS. Mary and Martha. It is also the selection of the South African and Indian Prayer Books, as these in turn have drawn it from a similar Common in the Roman Missal. For St. Joseph of Arimathaea we have chosen another passage from Proverbs, 4:10-18, relating the virtues of a just and wise man. St. James of Jerusalem has been assigned his speech in Acts 15 — a speech

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that in many ways determined the whole future course of Christian missions among the Gentiles. The South African Prayer Book also assigns this lesson for St. James.

The propers for Gregory of Nyssa demanded selections akin to those of his Cappadocian associates. Thus the Epistle from Wisdom 7:22-28 links with the Epistle for Gregory of Nazianzus, which is Wisdom 7:7-14. The Gospel from John 5:19-24 concerns the mystery of the relation of the Son to the Father, and is thus appropriate to one who defended so acutely the Nicene faith.

In the Common of Saints, the following choices were made:

- 1) Of a Martyr: These are taken from the "commons" in Study XII, for the Collect and Epistle; from the Gospel for St. Perpetua and her Companions, also in Study XII.
- 2) Of a Missionary: Acts 1:1-9 for the Epistle provides our Lord's commissioning of his disciples to be his witnesses to the end of the earth; Luke 10:1-9 for the Gospel relates our Lord's sending forth of the Seventy to preach the gospel.
- 3) Of a Theologian or Teacher: The Epistle is the same proposed for Gregory of Nazianzus; the Gospel is from our "commons" in Study XII.
- 4) Of a Monastic: Philippians 3:7-15 is the same (with one verse added) as that assigned to Antony, and concerns the calling to count all things loss for Christ. The teaching of our Lord on renunciation of material things, and of unselfish service in expectation of His coming, provides the Gospel, Luke 12:22-37.
- 5) Of a Deaconess: The Epistle from Romans 15:30 ff. makes mention of the "first" deaconess, Phoebe of Cenchrea; The Gospel from Matthew 9:35-38 relates our Lord's concern for "labourers in the harvest" to follow his own ministry of compassionate service.
- 6) Of a Saint: These are taken from the Common of Saints in Study XII, and are of a more general nature.

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(The Epistles and Gospels for the Eucharists "For Special Occasions" will be discussed in Chapter III.)

III. ADDITIONAL PROPERS FOR CERTAIN OCCASIONS

From ancient times the Church has provided for the celebration of the Holy Communion on certain specific occasions and for particular purposes not provided in its regular schedules of seasons and holy days. These additional Eucharists served a great variety of circumstances and interests: marriages, burials, dedication of churches, ordinations, and commemorations of persons and events of more particular concern to local parishes or dioceses. It was only natural and proper that events of primary significance in the lives of individuals, families, and congregations be thus brought into the context of the whole prayer, thanksgiving, and intercession of the Church as a corporate body.

The oldest sacramentaries of the Latin Church exhibit the gradual development of these "votive" celebrations, both of a thanksgiving and of an intercessory character. The Leonine Sacramentary contains masses "in time of drought" and "after illness" in addition to the nuptial, requiem, ordination, and anniversary masses. The Gelasian Sacramentary, a Roman service book enriched with Gallican material, extends the occasions to some sixty votive masses, and includes such items as: when taking a journey, for charity, in time of mortality, against sterility, for rain, for peace, in time of war, for kings, against evil judges, for the irreligious, for the sick, for a deceased priest, etc. Many of these are obviously of communal concerns, but others indicate more personal or "private" interests. The earliest recorded instance of a "private mass" is related in St. Augustine's *City of God* (xxii. 8), — a celebration to rid a house of demons. The popularity of requiem masses for the dead, with special intercession for souls in purgatory, became a

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noted example of medieval piety, stimulated at first by Pope Gregory the Great's stories in his *Dialogues*.

A new direction in the development of votive, private Eucharists was given by Alcuin, the English "prime minister" of Charlemagne. It fit so admirably into the custom already obtaining in his time, for priests to celebrate more than one mass a day. To increase devotion, Alcuin prepared a little Votive Missal, made up of formularies taken from many sources as well as of his own compositions. This book arranged, for use on a sequence of days of the week, masses in honor of the Holy Trinity, the Blessed Virgin, the Holy Spirit, the Holy Cross, and the Holy Angels. He had many imitators in the following generations, and some of his forms found a place in other contexts. For example, our much beloved Collect for Purity that begins our Holy Communion can be traced to Alcuin's votive mass for the Holy Spirit, and our Collect for Trinity Sunday derives from his votive mass in honor of the Trinity.

Another medieval development was the institution of feasts centered in doctrines, rather than in the commemoration of persons and events. The festival of Trinity Sunday is an early example of this from the late ninth century; Corpus Christi (albeit occasioned by a specific miracle) was another famous one developed in the thirteenth century. Formularies for these feasts were sometimes drawn from private masses (as in the case of Holy Trinity), or specially composed for the new observance (as in the case of Thomas Aquinas' formularies for Corpus Christi). This tendency has been considerably enlarged in modern times in the Roman Catholic Church.

The Reformation swept away entirely the "private" mass, but the Reformers retained certain "votive" celebrations on special occasions. Thus particular propers were provided in the Ordinal for the several ordination rites, and propers were also retained for special services of Communion of the Sick. The 1549 Prayer Book also included propers for a Requiem; and both the 1549 and 1552 Books directed that newly married persons should receive the Holy Communion on "the same day

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of their marriage," though they did not provide special propers for a Nuptial Eucharist. Our first American Prayer Books, the Proposed Book of 1786 and the first official Book of 1789, made a singular addition to "votive" celebrations, namely, the provision of propers for a celebration on Thanksgiving Day.

Modern Anglican revisions have gradually increased the provisions for special occasions, beginning with the Scottish Book of 1912, which appointed four: Dedication, Thanksgiving for Harvest, Marriage, and Burial. Our own 1928 revision also included these four. (Independence Day propers are, strictly speaking, a commemoration of an event, but they have something of the character of a "votive" for the nation.) The English Proposed Book of 1928 added such observances as "Thanksgiving for the Institution of Holy Baptism," "Thanksgiving for the Institution of Holy Communion," and "For the Missionary Work of the Church overseas." More recent revisions in South Africa, India, and Canada have also made numerous selections for special occasions, sometimes indicating appropriate propers already used for other days. None of these propers of the Anglican Prayer Books has been intended for "private masses" in the medieval sense. They have assumed a public, corporate celebration of the people, but have not imposed them as an obligation in the same way as celebrations on Sundays and major holy days. They are essentially devotional in purpose, and designed for special days of observance or for special groups formed for the work of intercession.

Our Commission has received many requests and suggestions for the enrichment of our propers for such purposes. It is, of course, possible for special intentions to be incorporated in any celebration of the Eucharist. The Prayer Book specifically provides for this by rubric — on page 71, for "authorized prayers and intercessions," and on page 74, for "the secret intercessions . . . for any who have desired the prayers of the Church." Such special intentions are constantly offered in all our churches at the regular celebrations of Sundays and holy

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days. There is no desire to return to anything like the medieval "private mass."

During the past generation, however, there have developed in the life of our Church many weekday occasions, when the Holy Communion is celebrated in connection with the meetings of various groups associated for a particular purpose of study, prayer, and witness. These may be concerned with missionary, ecumenical, or educational interests, with the witness of Christians to world peace, social justice, or social welfare, or with ministries of healing and the cultivation of the interior life of prayer. In addition, there are the wider meetings of convocations and dioceses, and groups gathered for intensive conferences over one or more days. Another type of gathering is the teaching and preaching missions in our parishes that extend over several if not all the days of a week.

The Prayer Book of 1928 (pp. xlii-xliii) has been generous in listing proper psalms and lessons for special occasions for use in the Daily Offices. These schedules have provided us with a precedent for similar proposals for lessons at the Holy Communion, and we have felt free to draw from them suitable selections for our Eucharistic votives. It is unlikely that this would entail unnecessary duplication, since weekday services for these special interests are not as a rule combinations of both the Office and the Eucharist. More commonly, the weekday service, whether held in the morning or in the evening hours, is either one or the other. Where both the Office and the Holy Communion are used together, however, there is no problem of the overlapping of lessons. For in some cases, such as a Church Convention, there is no duplication at all between our propers and those of the Office lectionary; in others, as in services for missions and education, the Office lectionary provides a number of alternatives. For example, one of our proposed Epistles and Gospels in the votive for Mission (Isa. 49:5-13 and Luke 10:1-9) is also listed in the Office lectionary. But the latter provides seven sets of lessons, and our Eucharistic propers have

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an alternative Epistle and Gospel that are not included in these seven.

The first eight of our proposed votives are related to doctrinal or devotional themes that may be used individually or as a sequence (though not on a Sunday, in any daily sequence). In the context of a teaching mission or a conference, they would serve to point up significant aspects of Christian faith, devotion, and witness. They might be used in any combination or desired pattern. But we have noted, in three of them, an appropriate commemoration of the three climactic days of Holy Week. Just as Easter is the primary source and origin of meaning for every Sunday, so is Holy Week a similar pattern of commemoration for the "sanctification" of every week. The tradition of this devotion extends back, at least, to the second century, when the "station" days of Wednesday and Friday were related in Christian piety to memories of our Lord's betrayal and crucifixion. Later ages added other associations, notably the recalling of the institution of the Eucharist on Maundy Thursday. There has never been a fixed and unalterable sequence in these weekly memorials, except that Fridays have had a universal association with our Lord's Passion — hence the tradition of the Friday "fast" that is noted still in the Prayer Book tables of observances (page li).

The recent Canadian revision of the Prayer Book has listed a comparable sequence of propers, with suggested commemorations for each day of the week, in the following order:

Monday and Tuesday: Comparable days in Holy Week,
Easter Week, or Whitsun Week;

Wednesdays: Ash Wednesday, Wednesday of Holy Week,
or Rogation Wednesday;

Thursdays: Maundy Thursday or Ascension Day;

Fridays: Holy Cross Day, or Good Friday;

Saturdays: Easter Even, or a Requiem.

Our proposals have a similar, if not greater, flexibility. For example, Thursdays might be observed not only as a commemo-

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ration of the institution of the Holy Eucharist, but also as a commemoration of the Ascension by use of the propers "Of the Reign of Christ." Similarly, Saturdays, which in our suggested scheme links our Lord's burial with all who are baptized into His death, may also be occasion of other types of votives, whether a Requiem (as in the Canadian Book) for all who have died in Christ, or the votive "Of the Reign of Christ" as a sequel to a Friday commemoration of His triumph on the Cross.

Some of these eight votives may also find suitable use as "Commons" in addition to those provided with the Lesser Feasts and Fasts. The one "Of the Holy Spirit" is appropriate for the opening of conventions, conferences, preaching and teaching missions, and other meetings; that "Of the Holy Angels" for days other than Michaelmas associated with the angels, or for patronal festivals of parishes dedicated to the angels; that "Of the Incarnation" for similar patronal feasts, or for special commemorations of St. Mary. Many other uses of these propers will doubtless, upon reflection, come to mind.

A few notes may summarize the rationale of our selections for these eight sets of Collects, Epistles, and Gospels:

- 1) *Of the Holy Trinity*. The Collect is the one for Trinity Sunday. As we have noted, this Collect was originally designed for a Votive Mass of the Holy Trinity. But the lections for Trinity Sunday are actually propers for the Octave of Pentecost. Hence we have chosen an Epistle that refers to the incomprehensible mystery of the eternal Godhead, and a Gospel that recalls the great commission of our Lord to baptize and teach in the Name of the Trinity.
- 2) *Of the Holy Spirit*. These propers are the same as those appointed in the Prayer Book for an early celebration on Whitsunday (pages 182-83). They are not required, however, but are optional. We believe that they are appropriate for a much more extended use. The Epistle

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is appointed in the South African and Indian Prayer Books for a votive at the meeting of Church synods.

- 3) *Of the Holy Angels.* This is linked to Michaelmas by the Collect. The Epistle recounts the worship of God by the angels in heaven, the Gospel is our Lord's promise of the vision of "the angels of God ascending and descending upon the Son of man."
- 4) *Of the Incarnation.* The Collect and Gospel are the same as those appointed for the Annunciation. The Epistle from 1 John 4:1-11 is an apostolic injunction concerning the faith in our Lord's having "come in the flesh," with its ethical implication in the love of God and of our neighbor.
- 5) *Of the Holy Eucharist.* These propers are more festal than those appointed for Maundy Thursday, which necessarily are so closely linked to the passion. The Collect of St. Thomas Aquinas (composed for Corpus Christi) is widely known and used as a post-Communion devotion. The Epistle speaks of the marriage Supper of the Lamb in the Kingdom of God, to which the Eucharist points, and of which it is a foretaste. The Gospel is taken from our Lord's "eucharistic" discourse following upon the feeding of the multitude.
- 6) *Of the Holy Cross.* As noted in Chapter II, the Collect has been taken from the one appointed for Holy Cross Day in the Lesser Feasts and Fasts. The Epistle is St. Paul's insistence upon the preaching of the Cross as the center of all Christian proclamation of the gospel. The Gospel is our Lord's own proclamation of the triumph of the Cross. Both the Epistle and the Gospel are the same as those appointed for this votive in the Indian Prayer Book.
- 7) *For All Baptized Christians.* The Collect is that of Easter Even. Romans 6:3-11, as the Epistle, is the fundamental passage in the New Testament linking our own baptism with our Lord's death and resurrection. The Gospel also

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presents our Lord's teaching of the relation of Christian discipleship to His baptism into death.

- 8) *Of the Reign of Christ.* The Collect has been adapted from one sent to the Commission by the Rev. Bonnell Spencer, O.H.C. Both the Epistle and Gospel were suggested by the votive "For the Coming of the Kingdom of God" in the South African Prayer Book. The Epistle is the great Christological hymn of Colossians celebrating our Lord's universal dominion; the Gospel is our Lord's testimony of His kingship before Pilate.

The other twelve votives (there are two sets for Mission) are all of the intercessory type, and recognize fundamental concerns in the life and work of the Church "at all times and in all places" of its earthly witness. In all but two instances (Church Convention and Peace) we have utilized Collects already included in the Prayer Book. The Collect for a Church Convention has been prepared by the Commission from phrases suggested by prayers for similar occasions in the South African, Indian, and Canadian Prayer Books. The Collect for Peace, well-known in many anthologies of prayer, was written by Bishop Francis Paget of Oxford (d. 1911), and is used in the South African, Indian, and Canadian Books. The selections of the Epistles and Gospels are basically self-explanatory; but a few notes may be of service:

- 9) *For a Church Convention.* Both of these lections are used for a similar purpose in the South African and Indian Prayer Books. The Epistle teaches the manner and the setting of the mission of the gospel in the world; the Gospel describes the inner unity of the Church and its fruitfulness in Christ.
- 10) *For Education.* We have chosen for the Epistle one of the second lessons appointed for this theme at the Office. It concerns right teaching as it is based in the Scriptural revelation. The Gospel (used for a "Retreat" in the

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Canadian Book) is our Lord's prayer and appeal to learn of God through Him, in meekness and humility.

- 11) *For the Ministry.* These lessons are taken from our selections for Advent Ember Wednesday.
- 12) *For Mission.* We have provided two sets. Both Epistles are from Isaiah — prophecies of God's purpose and destiny for His people to bring all nations to the knowledge and worship of Him. Both lections are assigned to this theme in the Indian Prayer Book; the selection from 49:5-13 is also appointed in the South African and in the Canadian (Octave of Epiphany) Books; with the Gospel from Luke 10:1-9 it is assigned to Missions in the Office lectionary. The other Gospel, Matthew 9:35-38, is one of the lessons in the Indian Prayer Book. These Gospels relate, respectively, our Lord's commission and His example in mission work.
- 13) *For the Nation.* Though we have used the Collect for Independence Day, we have selected different lections for the votive. Micah 4:1-5 is a variant of Isaiah 2:2-4, one of the Epistles for Mission. This Epistle is used in the Canadian Book in the votive for Peace. The Gospel contains our Lord's primary teaching on obedience to the State — its Matthean parallel is the Gospel for the Twenty-Third Sunday after Trinity.
- 14) *For Peace.* The Epistle from Ephesians 2:13-22 is assigned in the Office lectionary to Missions, and to the votive for Missions in the South African and Indian Books. It reminds us of the reconciliation of all sorts and conditions of men in the one Body of Christ. The Johannine Gospel is our Lord's promise of the peace which passes understanding that the disciple has securely in the midst of the tribulations of the world.
- 15) *For the Sick.* The Epistle from James 5:13-16 is not otherwise used in the Prayer Book for the ministry to the sick. It is also the Epistle for this votive in the Indian

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Prayer Book. The Gospel describes our Lord's own ministry to the sick,

- 16) *For Social Justice*. The Epistle proclaims God's justice and its implications in service to the unfortunate and under-privileged; the Gospel reminds us that in all human relations loyalty to Christ comes first.
- 17) *For Social Service*. The theme of the Epistle is Christian charity and ministry. The Gospel is our Lord's ideal of "service" in His Kingdom, with a specific example of His gracious ministry to the blind Bartimaeus.
- 18) *For the Unity of the Church*. The Epistle is a fundamental statement of the oneness of the Church in its differentiation of ministries. It is used for this votive in the South African, Indian, and Canadian Books. The Gospel is taken from our Lord's great prayer for the unity of His disciples—and variant selections from the same prayer are assigned as the Gospel in the three other Prayer Books mentioned.
- 19) *For Vocation in Daily Work*. The Commission took these lessons from its assignments to this theme in *The Book of Offices*, as revised and approved by General Convention in 1958.

Appendices

1. BIOGRAPHICAL AND BIBLIOGRAPHICAL NOTES ON THE NEWLY PROPOSED BLACK LETTER DAYS

Two recent reference works should be added to the General Bibliography in Appendix 4 of *Prayer Book Studies IX: The Calendar*:

Cross, F. L., (ed.), *The Oxford Dictionary of the Christian Church*. New York: Oxford University Press, 1957.

Coulson, John, (ed.), *The Saints, A Concise Biographical Dictionary*. With an Introduction by C. C. Martindale. London: Burns and Oates, 1958.

January 19. WULFSTAN, Bishop of Worcester, 1095.

Born in Warwickshire *ca.* 1009; monk and prior at Worcester, and Bishop of the see, 1062–95; died Jan. 18, 1095; canonized 1203. Commemorated in the Sarum, English 1928, Scottish, and South African Calendars, on January 19th.

Wulfstan, one of the few Anglo-Saxon bishops to retain his see after the Norman Conquest, throughout his long life as monk and bishop was beloved and respected by all classes of society for his humility, charity, and courage. The Normans at first tended to disparage his lack of learning and his inability to speak "French"; but he remained loyal in support of both William I and II in their work of reform and orderly government. William the Conqueror came to respect his integrity and to appreciate a loyalty based on principle rather than self-seeking subservience. Archbishop Lanfranc also recognized the strength of Wulfstan's character, and the two men worked together harmoniously and successfully to end the traffic at Bristol of kidnapping Englishmen and selling them as slaves in Ireland. The devotion of the English people to his memory was officially sanctioned by the great Pope Innocent III, who canonized Wulfstan in 1203.

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The *Life* written by Coleman, a monk of Worcester, was rendered into Latin by William of Malmesbury (and is edited by R. R. Darlington for the Camden Society, 3rd Series, Vol. 40, 1928; English version by J. H. F. Peile, Oxford: Basil Blackwood, 1934). See also John W. Lamb, *Saint Wulstan, Prelate and Patriot, A Study of his Life and Times* (S.P.C.K., 1933).

January 20. FABIAN, Bishop of Rome, and Martyr, 250.

In 235 the Roman Emperor Maximin instituted a sudden persecution of the Church in Rome, and banished to Sardinia the Bishop Pontian and the learned presbyter Hippolytus, who there suffered what the Church accounted martyrdom. Pontian's successor lived less than two months, and on January 10, 236, Fabian was elected bishop by acclamation. Eusebius tells us that Fabian's election was a miracle of divine grace, for, being a countryman and not among the distinguished candidates, Fabian was not considered until

all of a sudden, they relate, a dove flew down from above and settled on his head, in clear imitation of the descent of the Holy Ghost in the form of a dove upon the Saviour; whereupon the whole people, as if moved by one divine inspiration, with all eagerness and with one soul cried out "worthy," and without more ado took him and placed him on the episcopal throne.

We know little of Fabian's pontificate except that he was responsible for the administrative and parochial structure of the Roman Church and the organization of the cultus of the martyrs at their shrines in the catacombs. When the Emperor Decius launched the first general persecution of the Church in the winter of 249-50, Bishop Fabian was his first victim. By his martyrdom he set an example for the whole Church, in what proved to be one of its most terrible ordeals. St. Cyprian, in speaking of it, said that Decius once remarked that he preferred facing a rival for his own imperial office to having a Christian bishop established at Rome. Fabian is commemorated in the Roman, Sarum, English, Scottish, and South African Calendars.

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All our information about Fabian is contained in the *Church History* of Eusebius, vi. 29-39, a sixth century history of the popes known as the *Liber Pontificalis*, and passing references in St. Cyprian's correspondence.

February 5. THE MARTYRS OF JAPAN.

The Nippon Sei Ko Kai adopted this commemoration in its Calendar (1959) as an inclusive festival of all those who have given their lives for the Christian faith in Japan. Specifically the date is that of the first martyrs, six Spanish Franciscans and twenty of their Japanese converts, who were crucified at Nagasaki on February 5, 1597. The Roman Calendar also includes these martyrs.

The introduction of Christianity into Japan in the 16th century, first by the Jesuits under Francis Xavier, and then by the Franciscans, has left one of the exciting records of heroism and self-sacrifice in the annals of Christian missionary endeavor. Its initial successes were unfortunately soon compromised by a complicated power struggle that involved not only the differing methods of the missionary religious Orders, but also the interplay of power politics both within Japan and between Japan and the western penetration of the Far East by Portuguese and Spanish adventures. After a half century of ambiguous support by some of the powerful Tokugawa shoguns, the Christian enterprise suffered violent and cruel persecution and suppression, partly religious and partly political in motivation. Japan was sealed off from further "foreign" communication until the middle of the 19th century. As told by Miss Leonora Lea:

Every conceivable kind of torture was employed. The worst persecutions took place in and around Nagasaki, which had been the main stronghold of Christianity. Very few recanted and many simple folk, although instructed very sketchily in the tenets of the faith, died a martyr's death with great courage.

The final blow to Christianity occurred when many Christians joined a civil rebellion in the hope of regaining freedom. The rebellious army was surrounded and defeated, and the remaining Christians went "underground." They were without priests, yet, two hundred and fifty years later, men and women were found who had preserved, although in a

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corrupted form, the Christian Faith. (*Window on Japan*, Seabury Press, 1956, p. 8.)

In addition to Miss Lea's work, one may find a brief (though less sympathetic) account in Henry St. George Tucker, *The History of the Episcopal Church in Japan* (Scribner's, 1938). A recent Roman Catholic narrative is Joseph Jennes, C.I.C.M., *History of The Catholic Church in Japan* (Missionary Bulletin Series No. 8; Tokyo: The Committee of the Apostolate, 1959). See also K. S. Latourette, *A History of the Expansion of Christianity*, Vol. III (Harpers, 1939), pp. 322-35.

March 2. CHAD, Bishop of Lichfield, 672.

Of Anglo-Saxon birth, trained at Lindisfarne by St. Aidan; Abbot of Lastingham, 664, and Bishop of York, 664-69; Bishop of Lichfield, 669 until his death, March 2, 672. Commemorated in the Sarum, English, Scottish, South African, and Canadian Calendars.

Chad is one of the most lovable characters of all the many attractive saints known to us from Bede's history of the evangelization of England. With his brother Cedd (later Bishop of London), he was one of the Anglo-Saxon youths of promise selected by St. Aidan in training an indigenous ministry for the Anglo-Saxons. He succeeded his brother as Abbot of Lastingham, and in the same year (664) King Oswy appointed him Bishop of Northumbria, with his see at York, during the absence of Wilfrid. The see of Canterbury being vacant, Chad was consecrated by the Bishop of Winchester and two British bishops. When Theodore of Tarsus came to England as Archbishop four years later, and engaged himself to the reorganization of the English Church, he removed Chad on the grounds of a defective consecration and as an intruder in the see of York. But he was so impressed by Chad's character and humility that he reconsecrated him to the episcopate and placed him in charge of Mercia, with his see at Lichfield, and gave him a horse to get him about his large diocese. The reply of Chad to Theodore, when the latter questioned his Orders, is famous —

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and a revealing indication of his saintly character: "If you know I have not duly received episcopal ordination, I willingly resign the office, for I never thought myself worthy of it; but, though unworthy, in obedience submitted to undertake it."

Of Chad's reputation for holiness, and the love and admiration that he won for himself, we are indebted to Bede's narrative, iii. 23 and iv. 2-3. Even Wilfrid's biographer, Eddius Stephanus, who had no special reason to like Chad, testified that he was "a deeply pious servant of God and admirable teacher." See his *Life of Wilfrid*, xiv-xv (edited with translation and notes by B. Colgrave, Cambridge University Press, 1927, pp. 30-33).

March 3. JOHN AND CHARLES WESLEY, Priests, 1791, 1788.

John Wesley: Born at Epworth, June 17, 1703, fifteenth child of Rev. Samuel and Susanna Wesley; educated at Charterhouse and Christ Church, Oxford; ordained Deacon, Sept. 19, 1725, Priest, Sept. 22, 1728; Fellow of Lincoln College, Oxford, 1726; curate to his father at Epworth, 1727-29; S.P.G. missionary in Georgia, 1735-37; conversion experience, May 24, 1738; died in London, March 2, 1791.

Charles Wesley: Born at Epworth, Dec. 18, 1707; eighteenth child of Rev. Samuel and Susanna Wesley; educated at Westminster School and Christ Church, Oxford; ordained Deacon and Priest, 1735; in Georgia as secretary to General Oglethorpe, 1736; conversion experience, May 21, 1738; died in London, March 29, 1788.

Both John and Charles Wesley are commemorated in the Canadian Calendar, with Chad, on March 2nd.

The fame of the Wesley brothers is in all the Churches and needs no recounting. Their religious stature increases with the passing years, and the genius of John, in particular, evokes ever-new tributes from Roman Catholic no less than from Anglican and Protestant scholars. Together with their friend George Whitefield, their leadership of the Methodist revival

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movement revitalized Christianity in 18th century England, and the effects of it are still felt throughout the world and in all Churches.

The lives, fortunes, and interests of the two brothers were closely intertwined throughout their careers. Both men were deeply learned, devout sacramentalists (and accounted High Churchmen by 18th century standards), and extraordinarily effective preachers. Though their theological writings and sermons are still widely read and appreciated, it is in their hymns (and especially those of Charles, who wrote some 6000 of them and more) that their own religious experience and their grasp of basic Christian theology continue to live in the hearts of thousands. Both men were profoundly attached to the doctrine and worship of the Church of England, and both died in this faith. But John in his later years became much more tolerant and open-minded towards other Christian traditions than did his brother. No amount of abuse and opposition to their cause and methods of evangelism, on the part of the established clergy of the Church, ever shook their confidence in and love of the English Church. They lived to see their mission vindicated and their indefatigable itinerancy (John averaged 8000 miles a year travel on horseback) rewarded. At his death, John Wesley was without question the most famous and venerated man in England.

The schism of the Methodists from the Church of England was not desired by John and it was bitterly opposed by Charles; in actuality, the formal break came after their deaths. But John's uncanonical ordinations undoubtedly set the basis for it — and more quickly in America than in England. On the other hand, many of their disciples remained steadfast in the Church of England, to revive the Evangelical tradition; and their piety and sacramentalism were also factors in the background of the 19th century Oxford Movement. The Wesleys always had supporters in high places in the Church; but the explosive character of John's religious genius was too long in being appreciated by the leadership of the Church as a whole.

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The withdrawal of the Methodists from the Anglican fold, both in England and in America, must be accounted a judgment upon the established Church.

The literature on the Wesleys is enormous, but all accounts depend primarily upon the writings of the men themselves, especially their Journals. The latest edition of John's *Journal* has been edited by Nehemiah Curnock, 8 vols., (Epworth Press, 1938). A useful synopsis is *A Compend of Wesley's Theology*, edited by Robert W. Burtner and Robert E. Chiles (Abingdon Press, 1954). A very human and humane biography of both brothers is that of Mabel R. Brailsford, *A Tale of Two Brothers* (London: Rupert Hart-Davis, 1954). Among the many standard studies may be named: John W. Bready, *England Before and After Wesley* (Hodder and Stoughton, 1938); Leslie F. Church, *The Early Methodist People and More About the Early Methodist People* (Epworth Press, 1949); Horton Davies, *Worship and Theology in England from Watts and Wesley to Maurice, 1690-1850* (Princeton University Press, 1961); Maximin Piette, *John Wesley in the Evolution of Protestantism* (Sheed and Ward, 1938); J. E. Rattenbury, *The Evangelical Doctrines of Charles Wesley's Hymns* (Epworth Press, 1941), and *The Eucharistic Hymns of John and Charles Wesley* (Epworth Press, 1948); Martin Schmidt, *John Wesley, A Theological Biography*, Vol. 1 (Epworth Press, 1962).

March 9. GREGORY, Bishop of Nyssa, c. 394.

Born in Caesarea, Cappadocia, ca. 334; consecrated by his brother Basil as Bishop of Nyssa, 372; present at the Second Ecumenical Council of Constantinople, 381; died ca. 394. He is commemorated in the Eastern Church on January 10th; in the West he is remembered on March 9th, the date of the Roman Martyrology.

Gregory's name is inevitably linked with that of his older brother Basil and their friend Gregory of Nazianzus—the trio known commonly as the “Cappadocian Fathers,” whose writings and labors did more than anything else to assure the

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triumph of Nicene orthodoxy over the Arian heresy. Gregory had neither the administrative genius of his brother, nor the oratorical power of his friend of Nazianzus. He was a student, not a man of the world, an acute philosopher and a mystical interpreter of Scripture. The Eastern Churches have always accounted him one of their major theological giants. In recent years a revival of interest in and appreciation of Gregory's work has been steadily growing — in part due to the monumental and critical work done on his writings by the late Professor Werner Jaeger of Harvard University and his associates. Another factor has been a better recognition of his deep influence upon Christian mysticism.

An excellent bibliographical guide to the study of Gregory and the many facets of his intellectual and spiritual genius is now available in Johannes Quasten, *Patrology*, Vol. III (Newman Press, 1960), pp. 254–96. The largest collection of his works in English translation continues to be Vol. V of the *Nicene and Post-Nicene Fathers*, Second Series. Two of his works, prefaced by a helpful introduction, have been translated by Prof. C. C. Richardson for *Christology of the Later Fathers*, edited by E. R. Hardy (The Library of Christian Classics, Vol. III; Westminster Press, 1954), pp. 235–325. His classic sermons on the Lord's Prayer have been translated and annotated by Hilda C. Graef (Ancient Christian Writers, 18; Newman Press, 1954); and selections from his mystical writings have recently been published by Jean Daniélou and Herbert Musurillo, *From Glory to Glory* (Scribner's, 1962). The old biography of Edmund Venables in the *Dictionary of Christian Biography* (1880), II, 761–68, is still useful and reliable.

March 18. CYRIL, Bishop of Jerusalem, 386.

Born *ca.* 315; consecrated Bishop of Jerusalem, 348; three times banished from his see, 357–58, 360–62, 367–78; present at the Second Ecumenical Council of Constantinople, 381; died, March 18, 386. He is commemorated on this date in the Roman, Scottish, South African, Indian, and Japanese Calendars.

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Modern study has exonerated Cyril from the taint of Arianism, even though he was made Bishop of Jerusalem by a leader of the Arian party. In fact, he was little interested in the partisan conflicts of his time, and his three banishments from his see are indication that he was not accounted a loyal supporter of the Arian cause. However, it is his great series of catechetical lectures on the Creed that prove beyond doubt his soundness in the faith; they are a major monument of fourth century exposition of Catholic truth. Cyril's other great claim to fame rests upon his imaginative development of the liturgy at Jerusalem, where his dramatic services connected with the holy places exercised a powerful influence upon the whole Church by reason of the many pilgrims who flocked to Palestine after the time of Constantine. In particular, many of the observances in Holy Week still in use today go back to Cyril's enrichments of the Church's liturgical practices.

The *Catechetical Lectures* are translated in Vol. VII of the *Nicene and Post-Nicene Fathers*, Second Series; and selections from them, with a fine introduction, by William Telfer, *Cyril of Jerusalem and Nemesius of Emesa* (The Library of Christian Classics, Vol. IV; Westminster Press, 1955). For his liturgical work, one should also consult the useful edition of the lectures on the sacraments, edited by F. L. Cross (Texts for Students. No. 51; S.P.C.K., 1951), and the relevant pages in Gregory Dix, *The Shape of the Liturgy* (Dacre Press, 1945), pp. 187-203, 349-54. A standard biography is still Edmund Venables in *The Dictionary of Christian Biography* (1880), I, 760-63.

March 20. CUTHBERT, Bishop of Lindisfarne, 687.

Born *ca.* 625; monk and prior of Melrose, 651-64; prior of Lindisfarne, 664-76, after which he lived as a recluse on the Isle of Farne, 676-84; appointed Bishop of Hexham, 684, but made his see at Lindisfarne, following his consecration on Easter Day, 685; retired to Farne, 686, where he died March

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20, 687. His feast is listed in the Sarum, English 1928, Scottish, South African, and Canadian Calendars.

Cuthbert was the popular saint of the English Church in Anglo-Saxon times; and during the troubled period of the Scandinavian invasions, the monks of Lindisfarne carefully protected his relics during their several wanderings, until they found a final resting place at Durham. There one may see today the surviving treasures of his shrine and tomb.

Though an Anglo-Saxon by birth, Cuthbert's religious training was entirely formed in the austere and learned asceticism of the Celtic tradition, and throughout his life he followed in his personal piety its rigorous discipline. He accepted, however, the decisions of the Synod of Whitby; and by reason of his holiness of life and sweetness of disposition he became a "healer of the breach" that threatened to divide the Church in Northumbria into Celtic and Roman factions. Archbishop Theodore, so different from Cuthbert in his traditions and disciplines, recognized the greatness of Cuthbert's character and capacity, and consecrated him to the episcopate, despite Cuthbert's strong reluctance to undertake the office. His term as bishop, though brief, was diligently and effectively fulfilled, and the whole English Church mourned his death as the loss of a true "Father in God." Even though the ascetic rigor of Cuthbert's life may seem strange and at times bizarre to modern taste, his winsome and utterly unselfish personality remains unsullied and appealing, to our continual edification.

The best edition and translation of the two contemporary accounts of Cuthbert's career, one by Bede, the other anonymous, is that of Bertram Colgrave, *Two Lives of Saint Cuthbert* (Cambridge University Press, 1940). A synopsis of his life is given by Bede in his *Ecclesiastical History*, iv. 27-32. All studies of the English Church of this period devote attention to Cuthbert — the latest is Margaret Deansley, *The Pre-Conquest Church in England* (Oxford University Press, 1961), pp. 114-22. One should not overlook, however, the magnificent

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commemorative volume edited by C. F. Battiscombe, *The Relics of Saint Cuthbert* (Oxford University Press, 1956).

March 22. JAMES DE KOVEN, Priest, 1879.

Born in Middletown, Conn., Sept. 19, 1831; graduate of Columbia College, 1851, and the General Theological Seminary, 1854; Deacon, 1854, Priest, 1855; Rector of St. John Chrysostom's, Delafield, Wis., and Tutor in Ecclesiastical History, Nashotah House, 1855-59; Warden of Racine College, 1859 until his death, March 19, 1879. He is commemorated by the Sisters of St. Mary at Kenosha and Racine, on March 22nd, the day of his burial at Racine.

Dr. De Koven has left a permanent stamp upon the learning and piety of the Episcopal Church, through his reasoned and compelling defense of its Catholic heritage, especially in the General Conventions of 1868-77. In the troubled conflicts of partisan strife that marred the life of the Church in the generation following the Tractarian Movement, Dr. De Koven more than any other figure achieved acceptance by the Church of its comprehensive principle so as to include the revived Catholic emphases that have so enriched the doctrine, worship, and spirituality of us all. He won his cause through the unquestioned integrity and holiness of his character. Had his views not been so controversial at the time, he would undoubtedly have been made a bishop. He narrowly missed election in Massachusetts in 1873 and in Wisconsin in 1874. The following year he was elected Bishop of Illinois, but the majority of the Standing Committees refused to ratify the choice. His memory is still keenly felt today, especially on the grounds of the old Racine College, which he served with distinction as Warden for twenty years — now known as the De Koven Foundation, an important conference center of the Church.

Dr. De Koven's *Sermons Preached on Various Occasions* were edited with a memoir by Morgan Dix (D. Appleton and Co., 1880). There are brief memoirs by K. J. Gallagher in the *Dictionary of American Biography*, V (1930), 205-06, and by

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F. C. Morehouse, *Some American Churchmen* (Milwaukee: The Young Churchman Co., 1892), pp. 157-234. One should also consult the pertinent pages in E. C. Chorley, *Men and Movements in the American Episcopal Church* (Scribner's, 1946), and in G. E. DeMille, *The Catholic Movement in the American Episcopal Church* (2nd ed.; Church Historical Society, 1950).

March 31. JOHN DONNE, Priest, 1631.

Born in London, 1573; educated at Oxford and Cambridge; ordained Deacon and Priest, 1615; Vicar of Keyston, Hunts., Rector of Sevenoaks, and reader in divinity at Lincoln's Inn, 1616-22; Dean of St. Paul's Cathedral, London, 1622 until his death, March 31, 1631. Donne's name has not hitherto appeared on any Calendar.

Our own generation has witnessed a remarkable revival of interest in Donne, not only as a pre-eminent literary artist of an age that produced many distinguished men of letters, but more especially for the theological and ethical penetration of his poetry and his sermons. His story is of a man drawn as it were by divine grace through intense spiritual suffering from worldliness to holiness. In a way he reminds one of St. Augustine, and especially in his honest wrestling with and psychological insight into the paradoxical and complex predicament of man as he both seeks and yet draws away from the inescapable claim of God upon him. The artistry and learning, indeed the refined contrivance of his style — so characteristic of his period and culture — cannot hide the tremendous passion and exaltation, the compassion and depth of surrender that make his preaching as exciting today as it was to his astounded hearers. Donne cannot be readily classified by neat theological categories. The fashion today is to call him an existentialist. One suspects, however, that there is yet much to be unveiled to our profit from the deep and profound searchings of his mind and heart into the ultimate realities of life and death in the face of judgment and grace.

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The Sermons of John Donne have in the past decade received a definitive edition in ten volumes by Evelyn M. Simpson and George R. Potter (Berkeley: University of California Press). A selection of them, with a stimulating introduction, has been edited by Theodore A. Gill in a paperback of Meridian Books, Inc. (Living Age Books, 1958). The standard study of Donne is that of Edmund Gosse, *The Life and Letters of John Donne* (2 vols.; Dodd, Mead and Co., 1899); but enthusiasts will always want to go to the biography of Donne's friend and admirer, Izaak Walton, first published in 1640. See also Evelyn Hardy, *Donne, A Spirit in Conflict* (Constable and Co., 1942); M. F. Moloney, *John Donne, His Flight from Medievalism* (University of Illinois Press, 1944); and W. R. Mueller, *John Donne: Preacher* (Princeton University Press, 1962). Other editions of value: *John Donne: Essays in Divinity*, edited by Evelyn M. Simpson (Oxford, 1952); *John Donne: The Divine Poems*, edited by Helen Gardner (Oxford, 1952).

April 3. RICHARD, Bishop of Chichester, 1253.

Born at Wyche (Droitwich), 1197; educated at Oxford and Paris; chancellor of Oxford, 1235, and in same year, of Canterbury diocese; in exile with Archbishop Edmund Rich; elected Bishop of Chichester, 1244, but — due to opposition of the King — consecrated by Pope Innocent IV at Lyons, March 1245; died at Dover, April 3, 1253; canonized by Pope Urban IV, 1262; his tomb in Chichester Cathedral a shrine for pilgrims until destroyed by King Henry VIII. Richard is in the Sarum, English, South African, Canadian, and Japanese Calendars.

Richard of Wyche has been described as one of the models "of the medieval type of saint, severely ascetic, profuse in almsgiving, indifferent to worldly honour, fearless in reproving wickedness and wrong-doing in high places, happiest in seclusion, study, and devotion." Though a scholar of eminence, he was also an excellent administrator, and did much to raise the standards of the clergy in his diocese. The ablest men of the Church in his day, such as Archbishop Rich and the great

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Bishop Grosseteste of Lincoln, supported him successfully against the King's unworthy and political appointee for the see of Chichester. It was characteristic of his interests that he willed his property to "poor religious houses, hospitals, roads and bridges, widows and orphans."

Good biographies may be found in the *Dictionary of National Biography*, and in Ollard, Crosse, and Bond's *A Dictionary of English Church History*; see also M. R. Capes, *Richard of Wyche* (1913).

April 19. ALPHEGE, Archbishop of Canterbury, and Martyr, 1012.

Born 954 — name in Anglo-Saxon, Aelfheah; monk of Deerhurst, then abbot of Bath; Bishop of Winchester, 984–1005; Archbishop of Canterbury, 1005–12; murdered by the Danes at Greenwich, April 19, 1012, and buried in St. Paul's London; body translated to Canterbury, July 1023. His commemoration is in the Sarum, English, Scottish, South African, and Canadian Calendars.

Alphege's leadership in the English Church was set in the troubled time of the second wave of Scandinavian invasion and settlement in England. In 994, when Bishop of Winchester, he was instrumental in bringing the Norse King Olaf Tryggvason (but recently baptized) to King Aethelred at Andover, to make his peace and be confirmed. When the Danes overran Canterbury in 1011, the Archbishop was captured with many other notables, but refused to allow his ransom to be collected from his already over-burdened people. After seven months of imprisonment he was brutally murdered — despite the efforts of the viking commander, Thorkell, who offered all his possessions except his ship for the archbishop's life. The story is given in the Anglo-Saxon Chronicle, which relates that the Danish invaders were "much stirred against the bishop, because he would not promise them any fee, and forbade that any man should give anything for him. They were also much drunken . . . Then took they the bishop, and led him to their hustings,

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on the eve of the Saturday after Easter. . . and there they then shamefully killed him. They overwhelmed him with bones and horns of oxen; and one of them smote him with an axe-iron on the head; so that he sunk downwards with the blow; and his holy blood fell on the earth, whilst his sacred soul was sent to the realm of God."

Alphege's life may be read in any of the standard dictionaries of biography and church history, or accounts of the Anglo-Saxon Church; see also references in T. D. Kendrick, *A History of the Vikings* (Scribner's, 1930), and in E. S. Duckett, *Saint Dunstan of Canterbury* (W. W. Norton and Co., Inc., 1955) — for Dunstan was instrumental in placing Alphege in the see of Winchester.

April 30. CATHERINE OF SIENA, 1380.

Born Catherine Benincasa, in Siena, March 25, 1347; entered the Third Order of St. Dominic as a Sister of Penitence, 1366; died in Rome on the Sunday before Ascension, April 29, 1380; canonized by Pope Pius II, 1461. Catherine is listed on the 30th of April in the Roman, English 1928, Scottish, South African, Indian, Japanese Calendars, and was included in the proposed Calendar for the 1928 American Book. She is the Patron Saint of Italy.

Catherine of Siena, among medieval saints, can only be compared with Bernard of Clairvaux, both in the ardor of her mystical and ascetic devotion and in the strenuous activity in good works both for individuals and for the Church in which she was tirelessly engaged. Her visions began in early childhood, exciting both suspicion and admiration among her family and spiritual directors. The *Dialogue*, or *Book of Divine Doctrine*, one of the supreme works of mystical experience, was dictated in a state of ecstasy; as a literary masterpiece of symbolism, it has been compared with Dante's *Divine Comedy*. Her letters, nearly 400 in number, have also won acclaim as literature, and are a mirror of the political and religious life of her age, being addressed to persons in all ranks from popes and

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kings to the humblest individuals. She gave many hours of service to the sick, the poor, and the plague-ridden, and many months of labor in embassies on high matters of Church and State. She was largely responsible for persuading Pope Gregory XI to return to Rome and bring an end to the "Avignon Captivity," but the outbreak of the Great Schism, shortly after Gregory's death, broke her heart and hastened her end. Like Francis, she received the stigmata, but revealed the experience only to her confessor.

Her *Life*, by her confessor, Blessed Raymund of Capua, has been translated into English by George Lamb (London: Havrill Press, 1960). The *Dialogue*, translated in an abridged edition by Algar Thorold, was published by The Newman Bookshop in 1943. For the letters, see Vida D. Scudder (ed.), *Saint Catherine of Siena as Seen in Her Letters* (J. M. Dent and Co., 1911). There are many modern biographies — among them: Edmund G. Gardner, *Saint Catherine of Siena* (Dutton, 1907); Alice Curtayne, *Saint Catherine of Siena* (Sheed and Ward, 1935); Johannes Jorgensen, *Saint Catherine of Siena* (Longmans, Green and Co., 1938); and Sigrid Undset, *Catherine of Siena* (Sheed and Ward, 1954). There is a magnificent contemporary portrait of her by Andrea Vanni in the Dominican Church in Siena.

July 26. THE PARENTS OF THE BLESSED VIRGIN MARY.

Traditions of SS. Joachim and Anne are first recorded in apocryphal gospels of the second century; in 550 Justinian I dedicated the first church to St. Anne in Constantinople; the cultus became popular in the West from the eighth century, and was fixed on July 26 by Pope Urban in 1378 — the day following the Eastern commemoration. Anne is listed in the Sarum, English, Scottish, Canadian, South African, and Japanese Calendars. The present Roman Calendar assigns Joachim an individual feast on August 16.

The apocryphal accounts of St. Mary's parents are highly

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legendary and of little historical worth, though the names of Joachim and Anne may rest on good tradition. Actually, these early apocryphal stories are primarily concerned with the life of St. Mary herself, and only incidentally with her parents — the legends reflecting in many details the Biblical narratives of the births of Isaac, Samuel, and St. John the Baptist. It is a natural development of Christian piety to surround the memory of our Lord's mother, the chief of all the saints, with the background of a devout and religious home. St. Anne has become one of the most popular of saints, to whom many churches, homes, hospitals, guilds and societies have been dedicated.

The earliest traditions are contained in the apocryphal gospel known as the *Protevangelium of James*, a second century document — English translation in M. R. James, *The Apocryphal New Testament* (Oxford, 1924), pp. 38–49. Brief critical accounts may be found in the *Dictionary of Christian Biography* (1877), I, 116–18, and the *Dictionary of Christian Antiquities* (1880), I, 90–91. There is much incidental information about the history of the cultus of Joachim and Anne in the dissertation of Sister Mary J. Kishpaugh, O.P., *The Feast of the Presentation of the Virgin Mary in the Temple, An Historical and Literary Study* (Catholic University of America Press, 1941).

July 29. SAINTS MARY AND MARTHA OF BETHANY.

The origin of the cultus of these friends of our Lord cannot be securely traced. Their names, with that of their brother Lazarus, appear on differing dates in the martyrologies of the seventh–eighth centuries. About the same time, piety began to confuse St. Mary of Bethany with St. Mary Magdalene (July 22). There is no definite evidence of a cult of the latter in Rome before the thirteenth century, the date being that of the Eastern Church. Possibly the commemoration of Martha on the 29th was related to that of the 22nd as a sort of Octave. The modern Roman Calendar has Martha alone on the 29th, and in this is followed by the Indian Calendar. The South African Calendar observes both Mary and Martha on the 30th.

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All that we know with certainty about Mary and Martha is found in the Gospels: Luke 10:38-42, and John 11:1-12:8. There is no warrant for linking Mary either with St. Mary Magdalene or with the "woman that was a sinner" (Luke 7:36-50). John's identification of the woman who anointed Jesus before His Passion (cf. Mark 14:3-9) with Mary of Bethany is accepted by many critics. What is important for devotion is the study of the characters of the two women, so deftly drawn by Luke — less so by John. Yet one should not overly exaggerate them as types of the "active" (Martha) and the "contemplative" (Mary) spirit. Both types of response to Jesus are legitimate, and both need each other for full and complete discipleship. It is perhaps an especially grateful reason for the remembrance of these women, that they provided our Lord with a home where he could find all the refreshment, whether spiritual or physical, that is the gift and blessing of unfeigned and loving friends.

July 31. SAINT JOSEPH OF ARIMATHAEA.

St. Joseph occurs in the Eastern Calendar on this date. He is not listed in the Roman, nor in any other Anglican Calendars. The Roman Martyrology records him on March 17.

All that is certainly known about St. Joseph of Arimathaea comes to us from the single narratives in the Gospels of the burial of our Lord. Though St. John speaks of him as a secret "disciple" of Jesus and associates him with Nicodemus — another member of the Jewish Sanhedrin who was drawn to Jesus — we know nothing of any subsequent activity of these eminent men in the early Christian community. Later legends, however, were developed about their leadership in the Church — none more affecting than that of Joseph's coming to the ancient church of Glastonbury in Britain and bringing the Holy Grail. This tradition cannot be traced prior to the thirteenth century. (See J. Armitage Robinson, *Two Glastonbury Legends*, 1926.)

St. Joseph's claim upon our grateful remembrance does not

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need the embroidery of legend, however beautiful and romantic. At a time when others, even Jesus' most intimate disciples, were in hiding for fear of the authorities, St. Joseph came forward boldly and courageously to do not only what was demanded of Jewish piety but to act generously and humanely in saving our Lord's broken and wounded body from further desecration and in providing for its decent and proper burial.

August 12. CLARE OF ASSISI, Abbess, 1253.

Born in Assisi, 1194; joined Francis' movement in 1212, at the Portiuncula, and made a Benedictine nun; became Abbess of the "Poor Clares," 1215; died at Assisi, 1253; canonized two years later by Pope Alexander IV. In addition to her entry in the Roman Calendar on this date, her name has also been adopted in the Japanese Calendar.

The response of Santa Clara to the preaching of Francis, her care and devotion to his ideals, and her valiant life-long (and successful) struggle to maintain those ideals for her order of Poor Clares, form one of the heroic and inspiring chapters in the history of the Friars Minor. None of Francis' disciples showed a more profound understanding of and sympathy with his total renunciation for Christ's sake than did Clare; and her personal relations with him were a model of pure and selfless love in Christ. As Sabatier remarked, it was at Clare's convent of St. Damian's "that St. Francis is the most himself." There "under the shade of its olive-trees, with Clara caring for him, . . . he composes his finest work . . . the 'Cantic of the Sun.'"

All the sources and secondary works concerning Francis provide information about Clare. Her "Life," attributed to Thomas of Celano, the contemporary biographer of Francis, is given in Paschal Robinson's chapter on "St. Clare" in *Franciscan Essays*, edited by Paul Sabatier and others (British Society of Franciscan Studies, Extra Series, Vol. I; Aberdeen University Press, 1912, pp. 31-49). One should also consult Paul Sabatier's gracious chapter on Santa Clara in his standard *Life of St.*

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Francis of Assisi (Scribner's, 1894), and Miss Vida Scudder's *The Franciscan Adventure* (Dutton, 1931).

September 16. NINIAN, Bishop in Galloway, c. 430.

Ninian was never formally canonized, but many church dedications in Scotland attest to his ancient reputation as a saint-founder and missionary among the Celtic peoples of northern Britain. Our principal source of authentic information is a single chapter in Bede's *Ecclesiastical History*, iii. 4, supplemented by an eighth century account of his *Miracula*, and a twelfth century *Life* by Ailred. He is listed in the English, Scottish, South African, and Canadian Calendars.

Ninian's apostolic labors for the gospel covered the area of southern Scotland, south of the Grampian mountains, and antedated by more than a century the work of St. Columba and his Irish associates. Bede places the center of his activity at Candida Casa ("White House" or Whithorn, named from his stone church) in Galloway, dedicated to St. Martin of Tours. From this base much of the tradition and learning of the Church in Gaul and Britain in late Roman times was transmitted to the Celtic and Pictish peoples. When the Anglo-Saxons conquered the area, Whithorn became a bishopric of the English Church. Many of the details of his labors are obscure — and are much debated by historians; but of his significance as a "founder" of Christian mission in Britain at a crucial time of political and cultural transition, there can be no doubt.

Among many modern studies, one may consult W. Douglas Simpson, *Saint Ninian and the Origins of the Christian Church in Scotland* (Oliver and Boyd, 1940); D. D. C. Pochin Mould, *Scotland of the Saints* (Batsford, 1952); and John MacQueen, *St. Nynia, A study of literary and linguistic evidence* (Oliver and Boyd, 1961).

October 1. REMIGIUS, Bishop of Rheims, c. 530.

Born ca. 438, son of Count of Laon; became Bishop of Rheims at age of twenty-two; baptized the Frankish King Clovis on

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Christmas Eve, 496. His cult at Rheims is observed on January 13, possibly the day of his death. The date of October 1 in western Calendars derives from a translation of his relics by Pope Leo IX in 1049 to a new abbey-church. He is commemorated in the Roman and Sarum Calendars, and is listed in the English 1928, Scottish, South African, and Canadian Books. "Saint Remi" is one of the three patron saints of France.

Apart from a few extant letters, we know of Remigius' episcopate and early fame chiefly through the Frankish historian, Gregory of Tours (see his *History of the Franks*, ii. 31, translated by O. M. Dalton, Oxford, 1927, II, 69-70). Gregory speaks of his excellent learning, especially in the art of rhetoric, and his exemplary holiness, attested by many miracles. Gregory was sufficiently astute to recognize that Remigius' greatest glory was the baptism of Clovis — an event that changed the religious history not only of France, but of all Europe. By becoming a Catholic instead of an Arian, Clovis was able to unite the Gallo-Roman population and their Christian leaders behind his expanding and expansive hegemony over the Germanic overlords of the West. The conversion also made possible such cooperation as the Franks later gave to Pope Gregory the Great in his evangelistic efforts for the English. The motives behind Clovis' acceptance of Catholic Christianity were doubtless mixed; but there is no doubt about his basic sincerity or the concern given to his preparation for baptism by Bishop Remigius.

A brief but authoritative account of Remigius may be found in the *Dictionary of Christian Biography* IV (1887), 541-42. For the general background see the work of O. M. Dalton on Gregory of Tours, listed above, and also Samuel Dill, *Roman Society in Gaul in the Merovingian Age* (Macmillan, 1926).

October 17. HENRY MARTYN, Priest, and Missionary to India and Persia, 1812.

Born at Truro, Feb. 18, 1781; Fellow of St. John's Cambridge, 1802; ordained at Ely, Oct. 22, 1803; chaplain to the

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East India Company, 1805; died at Tokat, Asia Minor, Oct. 16, 1812. He is commemorated in the South African Calendar.

Henry Martyn was one of the most lovable and dedicated young men whom Charles Simeon inspired to pioneer missionary work in the East. Though his life was cut short, after only seven years of labor in this sphere, his energy and learning left a remarkable legacy for the future in his translations of the Bible and Prayer Book. He made versions of the New Testament in Hindustani, Persian, and Arabic, of the Psalter in Persian, and of the Prayer Book in Hindustani. After his exhausting travels in India and Persia, ill health prevented his going on to Arabia; instead he sought out a better climate in Asia Minor, where he died and was given burial by the Armenian clergy.

His Journals and letters were edited in two volumes by Samuel Wilberforce (1837). There are several biographies, notably that of Constance E. Padwick, *Henry Martyn, Confessor of the Faith* (George H. Doran Co., 1922). For general background, see Eyre Chatterton, *A History of the Church of England in India since the Early Days of the East India Company* (S.P.C.K., 1924).

October 23. SAINT JAMES OF JERUSALEM, Brother of Our Lord Jesus Christ, and Martyr, c. 62.

The Eastern Church commemorates our Lord's brother James on this date, and the feast was adopted in the South African and Indian Calendars. The Roman Church, following ancient tradition, identified James with the "other James" among the twelve disciples—James the son of Alphaeus, known often as "St. James the Less," whose feast is associated with Philip on May 1. Modern New Testament scholars are almost unanimous, however, in rejecting this identification, as there is no evidence in the Gospels that our Lord's brother James was a disciple until he became a witness of the Resurrection.

Both the letters of St. Paul and the Book of Acts testify to

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the pre-eminent position of James in the original Church at Jerusalem in the apostolic age, and his statesmanship in resolving the crucial problem of fellowship between Jew and Gentile in the council held in Jerusalem on this question (cf. Galatians 2 and Acts 15). Though he personally followed Jewish custom and law with great strictness, he accepted without difficulty the freedom of Gentile converts from these traditions, and supported St. Paul in his missionary labors among the heathen. This liberal attitude of James undoubtedly prejudiced the Jews against him, despite his reputation for piety; and James, like other apostles, was a martyr for his faith, being stoned by the Jews about the year 62. (We possess for his martyrdom not only Christian traditions, but the explicit testimony of the Jewish historian Josephus.) Not only an apostle and martyr, James was in fact, if not in name, the first "Bishop" of the Church, and the succession of bishops in the Church at Jerusalem looked back to him as "founder" in the same way that the Roman Church traced its episcopal succession from St. Peter.

November 3. RICHARD HOOKER, Priest, 1600.

Born at Heavitree, near Exeter, 1553; admitted to Corpus Christi, Oxford, 1567, and made Fellow, 1577; held living of Drayton-Beauchamp, Bucks., 1582, after ordination; Master of the Temple, 1586; Rector of Boscombe, Salisbury, 1591, and of Bishopsbourne near Canterbury, 1595; died Nov. 2, 1600. Hooker appears in the Canadian Calendar on Nov. 2.

Despite changes of emphasis and perspective that have come since the time of Queen Elizabeth I, the pre-eminence of Hooker among Anglican theologians and apologists shows no sign of losing its place of grandeur. His name would probably stand first in any list of the outstanding writers produced in the Anglican tradition. Even Pope Clement VIII testified to Hooker's *Laws of Ecclesiastical Polity* that the work "had in it such seeds of eternity that it would abide till the last fire shall consume all learning." His *magnum opus* with all its vast

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learning and vigor of style mirrors nonetheless the moderate, patient, and serene character of the man. As one writer put it, Hooker "rescued theological controversy from the gutter, investing it with a solemn dignity, richness, and grandeur."

There is an inexpensive edition of Hooker's *Polity* in the Everyman Library (2 vols.); the more standard modern edition goes back to John Keble — first edition in 1836 — as revised by Dean Church and Bishop Paget in 1888, in three volumes. Bishop Francis Paget also published *An Introduction to the Fifth Book*, etc. (Oxford, 1899). Among many studies, one may consult: L. S. Thornton, *Richard Hooker, A Study of His Theology* (Macmillan, 1924). F. J. Shirley, *Richard Hooker and Contemporary Political Ideas* (S.P.C.K., 1949); Peter Munz, *The Place of Hooker in the History of Thought* (Routledge and Kegan Paul Ltd., 1952); and Gunnar Hillerdal, *Reason and Revelation in Richard Hooker* (Lund: Gleerup, 1962); John S. Marshall, *Hooker and the Anglican Tradition* (Sewanee: The University Press, 1963).

November 17. HUGH, Bishop of Lincoln, 1200.

Born at Avalon in Burgundy, ca. 1140; canon regular of Grenoble; became Carthusian, 1160, and brought to England by Henry II as prior of Carthusian house at Witham, Somerset; Bishop of Lincoln, 1186 until his death, Nov. 16, 1200. Hugh is listed in the English and Canadian Calendars on the 16th, in the Sarum, Scottish, and South African, on the 17th.

In the later Middle Ages, Hugh's popularity as a saint in England was second only to Becket's. As a Carthusian, he lived, even as a bishop, according to the strictest discipline of his Order. Highly favored and regarded by the crown, Hugh remained absolutely independent of all secular influence — refusing, for example, to raise money from his people for Richard I's wars. Few churchmen of any age have been such stalwart champions of the people, especially the poor and oppressed. His love and care for lepers were noteworthy. He surrounded himself with men of learning as his advisors, and laid the founda-

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tions for the noble Gothic cathedral that still stands in Lincoln. King Richard remarked of him, "If only other bishops were like him, no king or prince would ever venture to oppose them!"

The *Magna Vita* of Hugh has recently been edited and translated by Decima L. Dorrie and Dom Hugh Farmer (2 vols.; Thomas Nelson and Sons, 1961-62). There is an older biography by H. Thurston, *The Life of St. Hugh of Lincoln* (1898). and more lately, a gracious sketch by Renée Haynes, in *Saints and Ourselves*, edited by Philip Caraman, S. J. (Second Series; Hollis and Carter, 1955, pp. 18-30). See also the notes in Canon J. H. Srawley's *The Story of Lincoln Minster* (Raphael Tuck and Sons Ltd., 1947); and E. M. Thompson, *The Carthusian Order in England* (S.P.C.K., 1930, pp. 54-70).

2. A COMPARATIVE TABLE OF CALENDARS

The following tables are not a substitute for, but a supplement to and correction of, the tables published in *Prayer Book Studies* IX. Since that Study was published, the Indian and Canadian Prayer Books have received definitive approval, with certain alterations in the proposed Calendars of their "Draft Books." Meanwhile the Japanese Church has given formal approval to an enlarged Calendar.

In view of these developments, certain of the listings made in the tables of *Prayer Book Studies* IX have been omitted from the following schedules as no longer relevant. In addition we have dropped the listing of additional holy days proposed for the American Book of 1928, as not likely to be revived.

The entries include only those contained in official Anglican Prayer Books (plus the list of the English Proposed Book of 1928), with a comparison of these entries in so far as they may be found also in the Roman and Sarum Calendars. The notations from the Roman Calendar have been brought into accord with the revision of that Calendar promulgated in 1960 (see above, page 10).

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JANUARY

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	HOLY NAME OF JESUS	×	..	..	..	×	..	..	..	..
	OCTAVE OF CHRISTMAS	..	..	..	..	..	..	×	..	×
	CIRCUMCISION	..	×	×	×	..	×	×	×	×
2	Holy Name of Jesus ¹	..	..	..	..	..	..	..	..	×
3										
4	Titus ²	..	..	..	×	..	..	..	..	..
5										
6	EPIPHANY	×	×	×	×	×	×	×	×	×
7										
8	Lucian	..	..	..	..	..	..	..	×	..
9										
10	William Laud	×	..	..	×	..	..	×	..	..
11	David of Scotland	..	..	×	..	..	..	..	..	..
12	Benedict Biscop	..	..	..	×	..	..	×	..	..
	John Horden	..	..	..	..	..	..	×	..	..
13	Octave of Epiphany	..	..	..	..	..	..	×	..	..
	Institution of Baptism ³	..	..	..	..	..	×	..	..	×
	Kentigern	..	..	×	..	..	..	..	..	..
	Hilary } Hilary }	..	×	×	×	..	..	×	×	..
14		×	..	..	..	×	..	..	..	×
15										
16										
17	Antony	×	×	×	×	×	×	..	×	×
18										
19	Wulfstan	×	×	×	×	..	..	..	×	..
	Henry of Finland	..	..	..	..	..	..	×	..	..
20	Fabian ⁴	×	×	×	×	×	..	..	×	×
21	Agnes	×	×	×	×	×	×	..	×	×
22	Vincent	×	×	×	×	×	..	×	×	×
23	Phillips Brooks	×	..	..	..	..	..	..	..	..
24	Timothy ⁵	×	..	×	×	×	×	×	..	×
25	CONVERSION OF ST. PAUL	×	×	×	×	×	×	×	×	×
26	Polycarp	×	×	×	×	×	×	×	..	×
27	John Chrysostom	×	×	×	×	×	×	×	..	×
28										
29										
30	King Charles I	..	..	×	..	..	..	×	..	..
31										

¹ Roman on 2nd Sunday after Christmas or Jan. 2. ² See Jan. 24 and Feb. 6. ³ Roman observes Baptism of Our Lord. ⁴ With Sebastian, in Roman, Sarum, and South African. ⁵ With Titus in Canadian.

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FEBRUARY

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Bride	..	..	X	..	..	..	..	X	..
2	Ignatius of Antioch ¹	X	..	..	..	X	..	..	..	X
3	PURIFICATION	X	X	X	X	X	X	X	X	X
4	Ansgarius	X	X	..	X	..	..	X	..	..
	Cornelius	X	..	..	..	..	..	..	..	..
	Gilbert of Sempringham	..	..	..	X	..	..	..	..	..
5	Agatha	..	..	..	X	..	..	..	X	X
	Japanese Martyrs	X	..	..	..	X	..	..	..	..
6	Titus ²	X	..	X	..	..	X	..	..	X
7										
8										
9										
10										
11	Finnian	..	..	X	..	..	..	..	..	..
	Caedmon	..	..	..	..	..	..	X	..	..
	Organization Nippon Sei Ko Kai	..	..	..	..	X	..	..	..	..
12										
13										
14	Valentine	..	..	..	X	..	..	X	X	X
15	Thomas Bray	X	..	..	..	..	..	..	..	..
16										
17	Finan	..	..	X	..	..	..	..	..	..
18	Colman	..	..	X	..	..	..	..	..	..
19										
20	African Missionaries and Martyrs	..	..	..	X	..	..	..	..	..
21										
22										
23	Lindel Tsen; Paul Sasaki	..	..	..	..	..	..	X	..	..
24	MATTHIAS	X	X	X	X	X	X	X	X	X
25										
26										
27	George Herbert	X	..	..	X	..	..	X	..	..
28										

¹ See Dec. 17. ² See Jan. 4 and 24.

Appendices

MARCH

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	David	×	×	×	×	×	×	×	×	..
	Marnan (Ernin)	..	..	×	..	..	..	..	×	..
2	Chad	×	×	×	×	..	..	×	×	..
	John and Charles Wesley } John and Charles Wesley }	..	..	..	..	..	..	×	..	..
3		×	..	..	..	..	..	..	..	..
4										
5										
6	Baldred	..	..	×	..	..	..	..	..	..
	Perpetua and Felicitas } Perpetua and Felicitas }	..	..	..	..	..	..	×	..	×
7		×	×	×	×	×	..	..	×	..
	Thomas Aquinas } Thomas Aquinas }	..	..	..	..	..	..	×	..	×
8		×	..	×	×	×	×	..	..	..
9	Gregory of Nyssa	×	..	..	..	..	..	..	..	..
10	Kessog	..	..	×	..	..	..	..	..	..
11										
12	Gregory the Great	×	×	×	×	×	×	×	×	×
13										
14										
15										
16										
17	Patrick	×	×	×	×	×	×	×	×	×
18	Cyril of Jerusalem	×	..	×	×	×	×	..	..	×
19	Joseph	×	..	×	×	×	×	×	..	×
	Thomas Ken ¹	..	..	..	×	..	..	×	..	..
20	Cuthbert	×	×	×	×	..	..	×	×	..
21	Benedict of Nursia ²	..	×	×	×	×	×	×	×	×
	Thomas Cranmer ³	..	..	..	..	..	..	×	..	..
	Thomas Ken ¹	×	..	..	..	..	..	..	..	..
22	James DeKoven	×	..	..	..	..	..	..	..	..
23	Gregory the Illuminator	×	..	..	..	..	..	..	..	..
24										
25	ANNUNCIATION	×	×	×	×	×	×	×	×	×
26										
27	John of Damascus ⁴	..	..	..	..	..	..	..	..	×
28										
29	John Keble	×	..	..	×	..	..	×	..	..
30										
31	John Donne	×

¹ Cf. March 19 and 21. ² See July 11. ³ See Proposed for June 10. ⁴ See Dec. 5.

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APRIL

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Gilbert	..	..	X	..	..	..	..	..	..
	J. F. D. Maurice	X	..	..	..	..	..	..	..	..
2	Henry Budd	..	..	..	..	..	..	X	..	..
3	Richard	X	X	..	X	X	..	X	X	..
	Reginald Heber	..	..	..	..	..	..	X	..	..
4	Ambrose ¹	X	X	X	X	X	X	X	X	..
5		..	..	..	..	..	..	..	..	..
6	William Law ²	..	..	..	X	..	..	..	..	..
7		..	..	..	..	..	..	..	..	..
8	W. A. Muhlenberg	X	..	..	..	..	..	..	..	..
9	William Law ²	X	..	..	..	..	..	..	..	..
10		..	..	..	..	..	..	..	..	..
11	Leo the Great ³	X	X	X	X	X	X	X	..	X
12	G. A. Selwyn ⁴	X	..	..	X	..	..	..	..	..
13		..	..	..	..	..	..	..	..	..
14	Justin Martyr ⁵	X	..	X	X	X	X	..	..	X
15		..	..	..	..	..	..	..	..	..
16	Magnus	..	..	X	..	..	..	..	..	..
17	Donnan	..	..	X	..	..	..	..	..	..
18		..	..	..	..	..	..	..	..	..
19	Alphege	X	X	X	X	..	..	X	X	..
20	Serf	..	..	X	..	..	..	..	..	..
21	Anselm	X	X	X	X	X	X	X	..	X
	Maelrubha	..	..	X	..	..	..	..	..	..
22		..	..	..	..	..	..	..	..	..
23	George	..	X	X	X	X	X	X	X	X
24	Wilfrid	..	..	..	X	..	..	..	..	..
25	MARK	X	X	X	X	X	X	X	X	X
26		..	..	..	..	..	..	..	..	..
27		..	..	..	..	..	..	..	..	..
28		..	..	..	..	..	..	..	..	..
29		..	..	..	..	..	..	..	..	..
30	Catherine of Siena	X	X	X	X	X	X	..	..	X

¹ Roman on Dec. 7. ² Cf. April 6 and 9. ³ Sarum on June 28. ⁴ S. African on the 11th.

⁵ Scottish on the 13th; Canadian on June 1.

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MAY

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	PHILIP AND JAMES ¹	X	X	X	X	X	X	X	X	X
	JAMES OF JERUSALEM ²	..	..	..	..	..	..	X	..	..
2	Athanasius	X	X	X	X	X	X	X	..	X
3										
4	Monnica	X	X	X	X	X	X	X	..	X
5										
6	John before Latin Gate	..	X	X	X	X	X	..	X	..
7										
8										
9	Gregory Nazianzen	X	..	X	X	X	..	X	..	X
10										
11	Cyril and Methodius ³	X	..	..	..	..	..	X	..	..
12	Florence Nightingale	..	..	..	..	..	..	X	..	..
13	Martyrs of Uganda ⁴	..	..	..	X	..	..	..	..	..
14										
15										
16										
17										
18										
19	Dunstan	X	X	X	X	..	..	X	X	..
20	Alcuin	X	..	..	..	..	..	..	..	..
	Council of Nicaea	..	..	..	..	..	..	X	..	..
21										
22										
23										
24	Jackson Kemper	X	..	..	..	..	..	..	..	..
25	Aldhelm	..	X	X	X	..	..	X	X	..
26	Augustine of Canterbury ⁵	X	X	X	X	X	X	X	X	X
27	Bede	X	X	X	X	X	X	X	..	X
28										
29										
30	Joan of Arc	..	..	..	X	..	..	X	..	..
31										

¹ Roman on May 11. ² See Oct. 23. ³ Roman on July 7. ⁴ See Oct. 29. ⁵ Roman on the 28th.

Prayer Book Studies

JUNE

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman
1	Justin Martyr ¹	..	..	..	..	..	..	×	..	..
2	Martyrs of Lyons	×	..	..	×	..	..	..	..	..
3										
4										
5	Boniface	×	×	×	×	×	×	×	×	×
6										
7										
8										
9	Columba	×	×	×	×	×	×	×	..	..
10	First Prayer Book ²	×	..	..	..	..	..	..	..	..
	Margaret ³	..	..	..	×	..	..	..	..	×
11	BARNABAS	×	×	×	×	×	×	×	×	×
12	Ternan	..	..	×	..	..	..	..	..	..
13										
14	Basil of Caesarea	×	×	×	×	×	×	×	×	×
15										
16	Joseph Butler	×	..	..	..	..	..	..	..	..
17										
18	Ephrem Syrus	×	..	..	..	..	..	..	..	×
	Bernard Mizeki	..	..	..	×	..	..	..	..	..
19										
20	Fillan	..	..	×	..	..	..	..	..	..
21										
22	Alban	×	×	×	×	×	×	×	×	..
23										
24	NATIVITY JOHN BAPTIST	×	×	×	×	×	×	×	×	×
25	Moluag	..	..	×	..	..	..	..	..	..
26										
27										
28	Irenaeus ⁴	×	×	×	×	×	×	×	..	×
29	PETER	..	×	×	..	..	×	..	..	..
	PETER AND PAUL	×	..	..	×	×	..	×	×	×
30	PAUL	×	×

¹ See April 14. ² See Canadian on March 21. ³ See Nov. 16. ⁴ Roman on July 3.

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JULY

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Octave of John Baptist	..	..	..	..	..	..	×	×	..
	Dominion Day	..	..	..	..	..	..	×	..	..
2	Visitation	×	×	×	×	×	×	×	×	×
3										
4	INDEPENDENCE DAY	×	..	..	..	..	..	..	..	..
5										
6	Octave Peter and Paul	..	..	..	..	..	..	×	×	..
	Thomas More	..	..	..	..	..	..	×	..	..
	Palladius	..	..	×	..	..	..	..	..	..
7										
8										
9	Stephen Langton	..	..	..	..	..	..	×	..	..
10										
11	Benedict ¹	×	..	..	..	..	..	..	×	..
12										
13	Silas	..	..	..	×	..	×	..	..	..
14										
15	Swithun	..	×	×	×	..	..	×	×	..
16	Osmund	..	..	..	×	..	..	..	×	..
17	William White	×	..	..	..	..	..	..	..	..
18										
19										
20	Margaret of Antioch	..	×	×	×	×	..	×	×	×
21										
22	Mary Magdalen	×	×	×	×	×	×	×	×	×
23										
24	Thomas a Kempis	×	..	..	..	..	..	..	..	..
25	JAMES	×	×	×	×	×	×	×	×	×
26	Parents B.V.M. ²} }	×	..	..	..	..	..	..	..	..
	Anne	..	×	×	×	×	..	×	×	×
27	W. R. Huntington	×	..	..	..	..	..	..	..	..
28										
29	Olaf	..	..	×	..	..	..	×	..	..
	Mary and Martha ³	×	..	..	×	..	×	..	..	×
	William Wilberforce }	..	..	..	×	..	..	×	..	..
30	William Wilberforce }	×	..	..	..	..	..	..	..	..
31	Joseph of Arimathaea	×	..	..	..	..	..	..	..	..
	Germanus and Lupus	..	..	..	×	..	..	..	×	..

¹ See March 21. ² Roman observes Joachim on Aug. 16. ³ Roman and Indian observe Martha only; S. African on the 30th.

Prayer Book Studies

AUGUST

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Lammas Day	..	X	X	..	..	..	X	..	..
	St. Peter's Chains	..	..	..	X	X	X	..	X	..
	Maccabean Martyrs	..	..	..	..	..	..	X	..	X
2										
3										
4	Dominic	X	..	..	X	X	X	..	..	X
5	Oswald	..	X	..	X	..	..	X	..	..
6	TRANSFIGURATION	X	X	X	X	X	X	X	X	X
7	Name of Jesus	..	X	X	X	..	X	X	X	..
8										
9										
10	Laurence	X	X	X	X	X	X	X	X	X
11										
12	Clare	X	..	..	..	X	..	..	..	X
	Charles Inglis	..	..	..	..	..	..	X	..	..
13	Hippolytus	X	..	..	..	..	..	X	X	X
	Jeremy Taylor } Jeremy Taylor }	..	..	..	..	..	..	X	..	..
14	Jeremy Taylor }	X	..	..	..	..	..	..	..	..
15	Rest of B.V.M.	X	..	X	X	X	X	X	X	X
16										
17										
18	Helena	..	..	..	..	X	..	..	..	..
19										
20	Bernard	X	X	X	X	X	X	X	..	X
21										
22										
23										
24	BARTHOLOMEW	X	X	X	X	X	X	X	X	X
25	Louis	X	..	..	..	..	..	..	..	X
	Ebba	..	..	X	..	..	..	..	..	..
26										
27										
28	Augustine of Hippo	X	X	X	X	X	X	X	X	X
	Robert McDonald	X
29	Beheading John Baptist	..	X	X	X	X	X	X	X	X
30										
31	Aidan	X	X	X	X	..	X	X

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SEPTEMBER

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Giles	..	X	X	X	X	..	X	X	X
	Robert Gray	..	..	..	X	..	..	..	..	..
2	Robert Wolfall	..	..	..	..	..	..	X	..	..
3										
4										
5										
6										
7										
8	Nativity B.V.M.	..	X	X	X	X	X	X	X	X
9	Boisel; Kiaran	..	..	X	..	..	..	..	..	..
10	Edmund J. Peck	..	..	..	..	..	..	X	..	..
11										
12	John Henry Hobart	X	..	..	..	..	..	..	..	..
13	Cyprian ¹	X	X	X	X	..	X	X	..	X
	First General Synod, Canadian Church	..	..	..	..	..	..	X	..	..
14	Holy Cross	X	X	X	X	X	X	X	X	X
15										
16	Ninian	X	X	X	X	..	..	X	..	..
17	Lambert	..	..	..	X	..	..	..	X	..
18										
19	Theodore of Tarsus	X	X	X	X	X	..	X	..	..
20	John C. Patteson	X	..	..	X	..	..	X	..	..
21	MATTHEW	X	X	X	X	X	X	X	X	X
22										
23	Adamnan	..	..	X	..	..	..	..	..	..
24										
25	Sergius	X	..	..	..	..	..	..	..	..
	Finnbar	..	..	X	..	..	..	..	..	..
	Lancelot Andrewes } Lancelot Andrewes } Cyprian	X	..	..	X	..	..	X	..	..
26		X	..	..	..	..	..	..	..	..
27										
28										
29	MICHAELMAS	X	X	X	X	X	X	X	X	X
30	Jerome	X	X	X	X	X	X	X	X	X

¹ Roman on the 16th with Cornelius; see also the 26th.

Prayer Book Studies

OCTOBER

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Remigius	X	X	X	X	..	..	X	X	X
2										
3										
4	Francis of Assisi	X	X	X	X	X	X	X	..	X
5										
6	Faith	..	X	..	X	..	..	..	X	..
	Thomas of India	..	..	..	..	..	X	..	..	..
	William Tyndale	X	..	..	..	..	..	X	..	..
7										
8										
9	Denys	..	X	X	X	X	..	X	X	X
	Grosseteste	..	..	..	..	..	..	X	..	..
10	Paulinus	..	..	..	X	..	..	X	..	..
11	Kenneth	..	..	X	..	..	..	..	..	..
	Philip the Deacon	..	..	..	X	..	..	X	..	..
12										
13	Edward the Confessor	..	X	X	X	X	..	X	X	X
	Congan	..	..	X	..	..	..	..	..	..
14										
15	Schereschewsky	X	..	..	..	..	..	..	..	..
16	Latimer and Ridley	X	..	..	..	..	..	X	..	..
	Henry Martyn } Henry Martyn }	..	..	..	X	..	..	..	..	..
17	Etheldreda	X	..	..	..	..	..	..	..	..
18	LUKE	X	X	X	X	X	X	X	X	X
19	Frideswide	..	..	..	X	..	..	..	X	..
20										
21	James Hannington ¹	..	..	..	..	..	..	X	..	..
22										
23	James, Brother of the Lord	X	..	..	X	..	X	..	..	..
24										
25	Crispin and Crispinian	..	X	..	X	..	..	X	X	..
26	Alfred the Great	X	X	..	X	..	..	X	..	..
	Cedd	..	..	..	..	..	..	X	..	..
27										
28	SIMON AND JUDE	X	X	X	X	X	X	X	X	X
	Jude, Brother of the Lord	..	..	..	..	..	..	X	..	..
29	James Hannington	X	..	..	X	..	..	..	..	..
30										
31										

¹ See the 29th.

Note: Last Sunday, Feast of Christ the King in Roman and Indian.

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NOVEMBER

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	ALL SAINTS	X	X	X	X	X	X	X	X	X
2	All Souls	..	X	X	X	X	X	X	X	X
3	Richard Hooker } Richard Hooker }	..	..	..	..	..	..	X	..	..
		X	..	..	..	..	..	..	..	..
4										
5										
6	Leonard	..	X	X	X	..	..	..	X	..
7	Willibrord	X	..	..	X	..	..	X	..	..
8	Octave; Anglican Saints	..	X	X	X	..	X	X	..	..
	Gervadius	..	..	X	..	..	..	..	..	..
9										
10										
11	Martin of Tours	X	X	X	X	X	X	X	X	X
12	Machar	..	..	X	..	..	..	..	..	..
13	Charles Simeon } Charles Simeon }	X	..	..	X	..	..	..	..	..
	Devenic	..	..	X	..	..	..	X	..	..
14	Consecration of Samuel Sea- bury	X	..	..	..	..	..	..	..	..
15	Fergus	..	..	X	..	..	..	..	..	..
16	Edmund	..	..	..	X	..	..	..	X	..
17	Queen Margaret } Hugh of Lincoln }	X	..	X	..	..	..	X	..	..
	Hugh of Lincoln }	X	..	X	X	..	..	..	X	..
18	Hilda } Hilda }	..	X	..	..	X	..	X	..	..
		X	..	X	X	..	..	..	..	..
19	Elizabeth of Hungary	X	..	..	X	..	..	..	..	X
20	King Edmund	..	X	X	X	..	..	X	X	..
21										
22	Cecilia	..	X	X	X	X	..	X	X	X
23	Clement of Rome	X	X	X	X	X	X	X	X	X
24										
25	Catherine of Alexandria	..	X	X	X	X	..	X	X	X
26										
27										
28										
29										
30	ANDREW	X	X	X	X	X	X	X	X	X

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DECEMBER

Day	Feast	Proposed	English 1928	Scottish 1929	S. African 1954	Japanese 1959	Indian 1961	Canadian 1962	Sarum	Roman 1960
1	Nicholas Ferrar	..	..	..	X	..	..	..	..	..
2	Channing M. Williams	X	..	..	..	X	..	..	..	..
3	Birinus	..	..	..	..	X	..	..	..	..
	Francis Xavier	..	..	..	..	X	..	..	..	X
4	Clement of Alexandria	X	X	X	X	X	X	X	..	..
5	John of Damascus ¹	X	..	..	..	..	..	..	..	..
6	Nicolas of Myra	X	X	X	X	X	X	X	X	X
7	Ambrose ²	..	..	..	..	..	..	..	..	X
8	Conception of B.V.M.	..	X	X	X	..	..	X	X	X
9										
10										
11										
12										
13	Lucy	..	..	..	X	X	..	..	X	X
14	Drostan	..	..	X	..	..	..	..	..	..
15										
16	O Sapientia	..	X	X	X	..	..	X	X	..
17	Ignatius of Antioch ³	..	X	X	X	..	X	X	..	..
18										
19										
20										
21	THOMAS	X	X	X	X	X	X	X	X	X
22										
23										
24										
25	CHRISTMAS DAY	X	X	X	X	X	X	X	X	X
26	STEPHEN	X	X	X	X	X	X	X	X	X
27	JOHN THE EVANGELIST	X	X	X	X	X	X	X	X	X
28	HOLY INNOCENTS	X	X	X	X	X	X	X	X	X
29	Thomas Becket	..	..	..	X	X	..	X	X	X
30	John Wycliffe	..	..	..	..	..	..	X	..	..
31	John West	..	..	..	..	..	..	X	..	..

¹ Roman on March 27. ² See April 4. ³ See Feb. 1.

THE CALENDAR
AND
THE COLLECTS, EPISTLES, AND GOSPELS
FOR THE LESSER FEASTS AND FASTS
AND FOR SPECIAL OCCASIONS

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THE CALENDAR



The 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 Wulfstan, Bishop of Worcester, 1095
20 f Fabian, Bishop of Rome, and Martyr, 250
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 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 *Saint Cornelius*, the Centurion
5 A The Martyrs of Japan
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 Calendar

MARCH

- 1 d *David*, Bishop of Menevia, Wales, c. 544
2 e Chad, Bishop of Lichfield, 672
3 f John and Charles Wesley, Priests, 1791, 1788
4 g
5 A
6 b
7 c *Perpetua and her Companions*, Martyrs of Carthage,
202
8 d Thomas Aquinas, Friar, 1274
9 e *Gregory*, Bishop of Nyssa, c. 394
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 Cyril, Bishop of Jerusalem, 386
19 A *Saint Joseph*
20 b Cuthbert, Bishop of Lindisfarne, 687
21 c Thomas Ken, Bishop of Bath and Wells, 1711
14 22 d James De Koven, Priest, 1879
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 John Donne, Priest, 1631

The Calendar

APRIL

- 1 g John Frederick Denison Maurice, Priest, 1872
13 2 A
2 3 b Richard, Bishop of Chichester, 1253
4 c *Ambrose*, Bishop of Milan, 397
10 5 d
6 e
18 7 f
7 8 g William Augustus Muhlenberg, Priest, 1877
9 A William Law, Priest, 1761
15 10 b
4 11 c *Leo the Great*, Bishop of Rome, 461
12 d George Augustus Selwyn, Bishop of New Zealand,
1878
12 13 e
1 14 f *Justin*, Martyr at Rome, c. 167
15 g
9 16 A
17 17 b
6 18 c
19 d Alphege, Archbishop of Canterbury, and Martyr,
1012
20 e
21 f *Anselm*, 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 Catherine of Siena, 1380

The 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
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 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 *Columba, Abbot of Iona, 597*
10 g *The First Book of Common Prayer, 1549*
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 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 *Thomas a Kempis, Priest, 1471*
25 c SAINT JAMES THE APOSTLE
26 d *The Parents of the Blessed Virgin Mary*
27 e *William Reed Huntington, Priest, 1909*
28 f
29 g *Saints Mary and Martha of Bethany*
30 A *William Wilberforce, 1833*
31 b *Saint Joseph of Arimathaea*

The 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 Clare of Assisi, Abbess, 1253
13 A Hippolytus, Bishop, and Martyr, c. 235
14 b Jeremy Taylor, Bishop of Down, Connor and Dro-
more, 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 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 Ninian, Bishop in Galloway, c. 430
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 Calendar

OCTOBER

- 1 A Remigius, Bishop of Rheims, c. 530
2 b
3 c
4 d *Francis of Assisi*, Friar, 1226
5 e
6 f William Tyndale, Priest, 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, 1555
17 c Henry Martyn, Priest, and Missionary to India and Persia, 1812
18 d SAINT LUKE THE EVANGELIST
19 e
20 f
21 g
22 A
23 b *Saint James of Jerusalem*, Brother of Our Lord Jesus Christ, and Martyr, c. 62
24 c
25 d
26 e *Alfred the Great*, King of England, 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 Calendar

NOVEMBER

- 1 d ALL SAINTS
2 e
3 f Richard Hooker, Priest, 1600
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 Hugh, Bishop of Lincoln, 1200
18 g Hilda, Abbess of Whitby, 680
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 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 John of Damascus, Priest, c. 760
6 d Nicholas, Bishop of Myra, 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

THE COLLECTS, EPISTLES, AND GOSPELS
FOR THE LESSER FEASTS AND FASTS

The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts

ADVENT SEASON

WEDNESDAY IN THE THIRD WEEK OF ADVENT

EMBER DAY

The Collect.

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 to be 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.*

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

The Epistle. 1 Corinthians 3:5-11.

WHO then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to

Advent Ember Friday

every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are equal: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

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

IN the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

FRIDAY IN THE THIRD WEEK OF ADVENT

EMBER DAY

The Collect.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders

Advent Ember Friday

in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be 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 Peter 4:7-11.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. *Amen.*

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

JESUS said: Which of you by being anxious can add a cubit to his span of life? If ye then be not able to do that thing which is least, why are ye anxious for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Advent Ember Saturday

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, 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? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

SATURDAY IN THE THIRD WEEK OF ADVENT

EMBER DAY

The Collect.

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,

Advent Ember Saturday

to all those who are to be 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 Timothy 1:12-17.

I THANK Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

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

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his 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.

Friday after Ash Wednesday

LENTEN SEASON

¶ *The Collect, Epistle, and Gospel herewith appointed for Wednesdays and Fridays of each week of Lent may, at the discretion of the Priest, be used on any day of the same week, except on Sundays and such other Holy Days for which a proper Collect, Epistle, and Gospel is assigned.*

FRIDAY AFTER ASH WEDNESDAY

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said every day in Lent, after the Collect appointed for the day, until Palm Sunday.*

The Epistle. Isaiah 58: 1-12.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Friday after Ash Wednesday

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rear guard. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

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

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye

Lenten Ember Wednesday

more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

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.*

Lenten Ember Wednesday

The Epistle. Exodus 24: 12-18.

THE LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

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

JESUS going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say

Lenten Ember Friday

unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

FRIDAY 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. 1 Kings 19:1-8.

AHAB told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

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But he himself went a day's journey into the wilderness, and came and sat down under a broom tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a broom tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

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

JESUS said: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

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The stone which the builders rejected,
the same is become the head of the corner:
this is the Lord's doing,
and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

SATURDAY 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. 2 Corinthians 3:4-18.

SUCH confidence have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made

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glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.

Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever a man shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

The Gospel. St. Luke 9:28-36.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the

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cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

WEDNESDAY IN THE SECOND WEEK OF LENT

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Jeremiah 2:4-13.

HEAR ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the LORD? and they that handle the law knew me not: the shepherds also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a na-

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tion changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

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

THEN cometh Jesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband.

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Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

FRIDAY IN THE SECOND WEEK OF LENT

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Numbers 20: 1-13.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, say-

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ing, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the LORD, and he showed himself holy among them.

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

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of crippled folk, of blind, halt, withered, waiting

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for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The crippled man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

WEDNESDAY IN THE THIRD WEEK OF LENT

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

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The Epistle. 2 Samuel 12:1-15.

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it

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secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house.

The Gospel. St. John 8: 12, 28–36.

THEN spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

FRIDAY IN THE THIRD WEEK OF LENT

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

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The Epistle. 1 Kings 21:1-20.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which

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she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

The Gospel. St. John 7:14-18, 25-30.

NOW about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his

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own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

WEDNESDAY IN THE FOURTH WEEK OF LENT

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Jeremiah 31:31-34.

BEHOLD, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the

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LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

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

AS Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man

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again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

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Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of man? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

FRIDAY IN THE FOURTH WEEK OF LENT

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Ezekiel 34: 11-16.

FOR thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will watch over the fat and the strong; I will feed them with judgment.

Wednesday in Fifth Week of Lent

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

THEREFORE doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him.

WEDNESDAY IN THE FIFTH WEEK OF LENT

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

Wednesday in Fifth Week of Lent

The Epistle. Isaiah 49: 1-6.

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished arrow; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

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

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered,

Wednesday in Fifth Week of Lent

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The

Wednesday in Fifth Week of Lent

Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Friday in Fifth Week of Lent

FRIDAY IN THE FIFTH WEEK OF LENT

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Isaiah 52:13-53:12

BEHOLD, my servant shall prosper, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he startle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, that we should look at him, and no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his

Friday in Fifth Week of Lent

mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

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

JESUS answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world

Easter Wednesday

be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

EASTERTIDE

WEDNESDAY IN EASTER WEEK

The Collect.

ALmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; 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. Acts 3: 13-15, 17-19, 26.

AND Peter said: The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Easter Wednesday

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

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

Easter Thursday

THURSDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; 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. Colossians 1:18-23.

HE is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.

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

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body

Easter Friday

of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

FRIDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; 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. Colossians 2: 10-15.

YE are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off

Easter Friday

the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

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

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Easter Saturday

SATURDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; 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. 1 Peter 1:3-5, 13-21.

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the

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foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

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

MARY stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

THE ROGATION DAYS

Being the Three Days before Ascension Day.

MONDAY

The Collect.

ALMIGHTY God, Lord of heaven and earth: We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly re-

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ceiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The Epistle. Ezekiel 34:25-31.

I WILL make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

The Gospel. St. Luke 11:5-13.

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many

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as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

TUESDAY

The Collect.

ALMIGHTY God, Lord of heaven and earth: We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The Epistle. Joel 2: 21-27.

FEAR not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain, as before. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall

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know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

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

JESUS saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

WEDNESDAY

The Collect.

ALMIGHTY God, Lord of heaven and earth: We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The Epistle. Micah 6:6-8.

WHEREWITH shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what

Ember Wednesday in Whitsun Week

doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

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

WHEN thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

WHITSUNTIDE

WEDNESDAY IN WHITSUN WEEK

EMBER DAY

The Collect.

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.*

Ember Wednesday in Whitsun Week

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout Whitsun Week.*

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

NOW the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass 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, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 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.

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

JESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And

Thursday in Whitsun Week

when he had opened the book, he found the place where it was written.

The Spirit of the Lord is upon me,
because he hath anointed me to preach the gospel to the
poor;
he hath sent me to heal the broken-hearted, to preach
deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,
to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

THURSDAY IN WHITSUN WEEK

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The Epistle. Romans 8:1-11.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are

Ember Friday in Whitsun Week

after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

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

I HAVE yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

FRIDAY IN WHITSUN WEEK

EMBER DAY

The Collect.

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

Ember Friday in Whitsun Week

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. Titus 3:4-8.

AFTER that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

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

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *Amen.*

Ember Saturday in Whitsun Week

SATURDAY IN WHITSUN WEEK

EMBER DAY

The Collect.

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. Ephesians 2: 13–22.

NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and 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. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed to-

Autumn Ember Wednesday

gether groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

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

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

THE AUTUMN EMBER DAYS

WEDNESDAY

The Collect.

O 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.

AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more

Autumn Ember Friday

children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

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

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

FRIDAY

The Collect.

O 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.*

Autumn Ember Friday

The Epistle. Acts 13:44-49.

THE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee to be a light of the Gentiles,
that thou shouldest be for salvation unto the ends of the
earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

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

THE disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore,

Autumn Ember Saturday

ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

SATURDAY

The Collect.

O 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. Acts 20:28-32.

TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 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.

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

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them,

Autumn Ember Saturday

and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Clement of Alexandria

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.*

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.

GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having

John of Damascus

escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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

AS the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

JOHN OF DAMASCUS

Priest

[December 5.]

The Collect.

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

Hilary

of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

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 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.*

HILARY

Bishop of Poitiers

[January 14.]

The Collect.

ALMIGHTY, everlasting God, whose servant Hilary steadfastly confessed 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;

Hilary

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.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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

ALSO I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, do not be anxious how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

Antony

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 by 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.

HOWBEIT what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

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

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give

Agnes

alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

WULFSTAN

Bishop of Worcester

[January 19.]

The Collect.

O GOD, the light of the faithful and shepherd of souls, who didst call thy servant Wulfstan to feed thy sheep by his word, and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *Amen.*

FABIAN

Bishop of Rome, and Martyr

[January 20.]

The Collect.

O GOD, who dost support and defend us with the glorious witness of thy blessed martyr Fabian: Grant us to go forward in his footsteps, and ever to rejoice in fellowship with him; through Jesus Christ our Lord. *Amen.*

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

Saint Timothy

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 example, 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, as a good soldier of thy

Saint Timothy

Son: Strengthen us in like manner to stand firm in adversity, that we may obtain salvation with eternal glory; through the grace of Christ Jesus our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. 2 Timothy 1:1-7.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 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. For God hath not given us the spirit of fear; but of power, and of love, and of self-control.

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

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Polycarp

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.

UNTO the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

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

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what

John Chrysostom

ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

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 1:4-9.

THE word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, LORD GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

Ignatius

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

THEY shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

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.

WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

For thy sake we are killed all the day long;
we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Saint Cornelius

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

VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

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.*

SAINT 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.*

Saint Cornelius

The Epistle. Acts 11:1-18.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held

The Martyrs of Japan

their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

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

JESUS must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

THE MARTYRS OF JAPAN

[February 5.]

The Collect.

ALMIGHTY God, by whose grace and power thy holy martyrs in Japan triumphed over suffering and despised death: Grant, we beseech thee, that enduring hard-

Saint Titus

ness, 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.*

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.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

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

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him

George Herbert

the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

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.*

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

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.

GOD, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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

JESUS said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Perpetua and her Companions

CHAD

Bishop of Lichfield

[March 2.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Chad: 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.*

JOHN AND CHARLES WESLEY

Priests

[March 3.]

O GOD of mercy, enlighten the hearts of thy faithful people, and grant us after the example of thy servants, John and Charles Wesley, not to mind earthly things, but to love things heavenly; through Jesus Christ our Lord. *Amen.*

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.

BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of

Thomas Aquinas

afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while,

and he that shall come will come, and will not tarry.

Now the just shall live by faith:

but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

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

THEY shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

THOMAS AQUINAS

Friar

[March 8.]

The Collect.

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

Gregory of Nyssa

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

Bishop of Nyssa

[March 9.]

The Collect.

ALMIGHTY and everlasting God, whose servant Gregory steadfastly confessed 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 7:22-28.

FOR wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, irresistible, ready to do good, kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits. For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things: and remaining in herself, she maketh

Gregory the Great

all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom.

The Gospel. St. John 5: 19-24.

JESUS said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

GREGORY THE GREAT

Bishop of Rome

[March 12.]

The Collect.

ALMIGHTY and merciful God, who didst raise up in Gregory a servant of the servants of God, by whose labour the English people were brought into the knowledge of the Catholic and Apostolic faith: Preserve in thy Church evermore a thankful remembrance of his zeal and devotion; that thy people, being fruitful 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.

Patrick

The Epistle. Ecclesiasticus 47:8-11.

IN all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him. He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning. The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

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

JESUS called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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.*

Patrick

The Epistle. 1 Thessalonians 2:2-12.

WE were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

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

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than

Saint Joseph

others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

CYRIL

Bishop of Jerusalem

[March 18.]

The Collect.

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

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

I WILL mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved

Cuthbert

them: 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.

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

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth
a son,

and they shall call his name Emmanuel,

which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CUTHBERT

Bishop of Lindisfarne

[March 20.]

The Collect.

ALmighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Cuth-

Gregory the Illuminator

bert: 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.*

THOMAS KEN

Bishop of Bath and Wells

[March 21.]

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.*

JAMES DE KOVEN

Priest

[March 22.]

The Collect.

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

John Donne

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.*

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 DONNE

Priest

[March 31.]

The Collect.

ALMIGHTY God, who in this wondrous world dost manifest thy power and beauty: Open the eyes of all men to see, as did thy servant John Donne, that whatsoever has any being is a mirror wherein we may behold thee, the root and fountain of all being; through Jesus Christ, thy Son our Lord. *Amen.*

Ambrose

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.*

RICHARD

Bishop of Chichester

[April 3.]

The Collect.

O GOD, the light of the faithful and shepherds of souls, who didst call thy servant Richard to feed thy sheep by his word, and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *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 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.*

William Augustus Muhlenberg

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

YE that fear the Lord, wait for his mercy; and go not aside, lest ye fall. Ye that fear the Lord, believe him; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

They that fear the Lord will seek that which is well-pleasing unto him; and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

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

JESUS said, 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? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

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

Leo the Great

in his triumph, we may profit by his example; through Jesus Christ our Lord. *Amen.*

WILLIAM LAW

Priest

[April 9.]

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.*

LEO THE GREAT

Bishop of Rome

[April 11.]

The Collect.

ALMIGHTY, everlasting God, whose servant Leo steadfastly confessed 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 1:12-14.

FOR I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 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.

George Augustus Selwyn

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

YE are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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.*

Justin

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.

IF ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

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

JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in dark-

Anselm

ness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

ALPHEGE

Archbishop of Canterbury, and Martyr

[April 19.]

The Collect.

O GOD, who dost support and defend us with the glorious witness of thy blessed martyr Alphege: Grant us to go forward in his footsteps, and ever to rejoice in fellowship with him; through Jesus Christ our Lord.
Amen.

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.

Catherine of Siena

The Epistle. Romans 1:16–20.

FOR I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. 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.

The Gospel. St. John 7:16–18; 8:12.

JESUS answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

CATHERINE OF SIENA

[April 30.]

The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant Catherine: 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.

Athanasius

ATHANASIUS

Bishop of Alexandria

[May 2.]

The Collect.

ALMIGHTY, everlasting God, whose servant Athanasius steadfastly confessed 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.

WE preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

Monnica

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

WHEN they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

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.*

Gregory of Nazianzus

GREGORY OF NAZIANZUS

Bishop of Constantinople

[May 9.]

The Collect.

ALMIGHTY, everlasting God, whose servant Gregory steadfastly confessed 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 7:7-14.

I CALLED upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. I learned diligently, and do communicate her liberally: I do not hide her riches. For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

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

THEN said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge

Dunstan

of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

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.*

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

Jackson Kemper

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 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 of Canterbury

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.

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

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

ANOTHER parable put Jesus forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like

Bede

unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables.

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.

THEN they that feared the LORD spake one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then once more shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

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

JESUS said, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and

Martyrs of Lyons

gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

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.

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Boniface

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

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his 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.

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 20:18-27.

YE know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable

Columba

unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

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

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

COLUMBA

Abbot of Iona

[June 9.]

The Collect.

O GOD, who by the preaching of thy blessed servant Columba didst cause the light of the Gospel to shine

First Book of Common Prayer

in the land of Scotland: Grant, we beseech thee, that having his life and labours in remembrance, we may show forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord. *Amen.*

THE FIRST BOOK OF COMMON PRAYER

[June 10.]

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.

THEN Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Basil the Great

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

WHEN thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask them. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

BASIL THE GREAT

Bishop of Caesarea

[June 14.]

The Collect.

ALmighty, everlasting God, whose servant Basil steadfastly confessed 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.*

Basil the Great

The Epistle. 1 Corinthians 2:6-13.

HOWBEIT we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written,

Eye hath not seen, nor ear heard,

Neither have entered into the heart of man,

The things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

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

JESUS said, All things are delivered to me of my Father: and 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. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Alban

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 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

Alban

martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John 3:13-16.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

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

THINK not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 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 you, he shall in no wise lose his reward.

Irenaeus

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.

MY covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. 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.

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

NO man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

The Visitation

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.

SING and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

The Gospel. St. Luke 1: 39-45.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that be-

Benedict

lieved: for there shall be a performance of those things which were told her from the Lord.

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 2:44-47.

AND all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.

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

IF any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war

Saint Mary Magdalene

against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

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 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 call her to be a witness to his Resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and 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.*

Saint Mary Magdalene

The Epistle. 2 Corinthians 5: 14-18.

FOR the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ.

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

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the

William Reed Huntington

disciples that she had seen the Lord, and that he had spoken these things unto her.

THOMAS A KEMPIS

Priest

[July 24.]

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.*

THE PARENTS OF THE BLESSED VIRGIN MARY

[July 26.]

The Collect.

ALMIGHTY God, heavenly Father, who settest the solitary in families: We thankfully remember before thee this day the parents of the Blessed Virgin Mary; and we humbly entrust to thy never-failing care the homes in which thy people dwell; that we may be made very members of the heavenly family of thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

WILLIAM REED HUNTINGTON

Priest

[July 27.]

The Collect.

ALMIGHTY and everlasting God, the source and perfection of all virtues, who didst inspire thy servant

Saints Mary and Martha

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.*

SAINTS MARY AND MARTHA OF BETHANY

[July 29.]

The Collect.

O GOD, who bestowest divers gifts and graces upon thy saints: We give thee humble thanks for the examples of thy servants Mary and Martha, the friends of our Saviour Jesus Christ; and we pray thee to give us grace to love and serve thee and others for his sake, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. Proverbs 31:10, 26-31.

WHO can find a virtuous woman?
For her price is far above rubies.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the LORD, she shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.

Saint Joseph of Arimathaea

The Gospel. St. Luke 10:38-42.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was distracted with much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And the Lord answered and said unto her, Martha, Martha, thou art concerned and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

WILLIAM WILBERFORCE

[July 30.]

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.*

SAINT JOSEPH OF ARIMATHAEA

[July 31.]

The Collect.

O MERCIFUL God, by whose servant Joseph the body of our Lord and Saviour was committed to the grave with reverence and godly fear: Grant, we beseech thee, to thy faithful people grace and courage to serve and love Jesus with unfeigned devotion all the days of their life; through the same Jesus Christ our Lord. *Amen.*

Saint Joseph of Arimathæa

The Epistle. Proverbs 4: 10-18.

HEAR, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in right paths.
When thou goest, thy steps shall not be hampered;
And when thou runnest, thou shalt not stumble.
Take fast hold of instruction: let her not go:
Keep her; for she is thy life.
Enter not into the path of the wicked,
And go not in the way of evil men.
Avoid it, do not go on it,
Turn away from it, and pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the just is as the shining light,
That shineth more and more unto the perfect day.

The Gospel. St. Luke 23: 50-56.

BEHOLD, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Clare of Assisi

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 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.*

CLARE OF ASSISI

Abbess

[August 12.]

The Collect.

O GOD of mercy, enlighten the hearts of thy faithful people, and grant us after the example of thy servant Clare, not to mind earthly things, but to love things heavenly; through Jesus Christ our Lord. *Amen.*

Saint Mary the Virgin

HIPPOLYTUS

Bishop and Martyr

[August 13.]

The Collect.

O GOD, who has 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 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 hast taken to thyself the blessed Virgin Mary, mother of thine only Son: Grant that we who have been redeemed by his blood may share with her the

Saint Mary the Virgin

glory of 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 61:7-11.

THEREFORE in their land they shall possess a double portion: everlasting joy shall be unto them. For I the LORD love justice, I hate robbery and wrong; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that 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, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

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

MY soul doth magnify the Lord,
and my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
for, behold, from henceforth all generations shall call me
blessed.

For he that is mighty hath done to me great things;
and holy is his name.

And his mercy is on them that fear him
from generation to generation.

He hath shewed strength with his arm;

Bernard

he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

BERNARD

Abbot of Clairvaux

[August 20.]

The Collect.

ALMMIGHTY 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.

HE that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in

Louis

prayer, and make supplication for his sins. When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his wisdom, and the congregation shall declare his praise.

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

IF ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

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

Augustine of Hippo

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.

BUT ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

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

THESSE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that

Aidan

they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

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.

FOR though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power

John Henry Hobart

in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law (though not being myself under the law), that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.

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

THEN answered Peter and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

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

Cyprian

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.*

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 elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

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

I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the

Holy Cross

shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE EXALTATION OF THE HOLY CROSS

[September 14.]

The Collect.

O GOD, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the sign of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

The Epistle. Philippians 2:5-11.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Theodore of Tarsus

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

NOW is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

NINIAN

Bishop in Galloway

[September 16.]

The Collect.

O GOD, who by the preaching of thy blessed servant Ninian didst cause the light of the Gospel to shine in the land of Britain: Grant, we beseech thee, that having his life and labours in remembrance, we may show forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord. *Amen.*

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

Theodore of Tarsus

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.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

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

WATCH therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

Lancelot Andrewes

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.*

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

Jerome

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 example of thy servant Jerome, so to learn of thee according to thy holy 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.

AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up

Remigius

their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, who was the governor and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

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

JESUS said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

REMIGIUS

Bishop of Rheims

[October 1.]

The Collect.

O GOD, the light of the faithful and shepherd of souls, who didst call thy servant Remigius to feed thy sheep by his word, and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *Amen.*

Francis of Assisi

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.

GOD forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

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

JESUS said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Hugh Latimer and Nicholas Ridley

WILLIAM TYNDALE

Priest

[October 6.]

The Collect.

ACCEPT, 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.*

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

[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.*

Saint James of Jerusalem

HENRY MARTYN

Priest, and Missionary to India and Persia

[October 17.]

The Collect.

ALMIGHTY and everlasting God, we thank thee for thy servant Henry Martyn, whom thou didst call to preach the Gospel to the people of India and Persia: 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.*

SAINT JAMES OF JERUSALEM

Brother of Our Lord Jesus Christ, and Martyr

[October 23.]

The Collect.

O LORD Jesus Christ, who didst set thy brother James on the throne of thy church in Jerusalem: Grant, we beseech thee, that as he continually made supplication for the sins of thy people, and laboured to reconcile in one body both Jew and Gentile; so thy Church may ever be faithful in prayer and witness for the salvation of all mankind. Grant this, O Son of Man, who art on the right hand of the Father, in the unity of the Spirit, now and ever. *Amen.*

The Epistle. Acts 15: 12-22.

THEN all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered,

Saint James of Jerusalem

saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

After this I will return,

And will build again the tabernacle of David, which is fallen down;

And I will build again the ruins thereof,

And I will set it up:

That the residue of men might seek after the Lord,

And all the Gentiles, upon whom my name is called,

Saith the Lord, who hath made these things known from of old.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. From early times Moses has had in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.

The Gospel. St. Mark 3:31-35.

THERE came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Alfred the Great

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 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.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. Receive therefore instruction through my words, and it shall do you good.

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

A GOOD tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every

Richard Hooker

tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

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.*

RICHARD HOOKER

Priest

[November 3.]

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy servant Richard Hooker: 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.*

Martin

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: 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.

IF thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt

Charles Simeon

raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

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

THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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.*

Consecration of Samuel Seabury

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.

TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 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.

Hugh

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

JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having 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.

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.*

HUGH

Bishop of Lincoln

[November 17.]

The Collect.

O GOD, the light of the faithful and shepherd of souls, who didst call thy servant Hugh to feed thy sheep by his word, and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *Amen.*

Clement of Rome

HILDA

Abbess of Whitby

[November 18.]

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

The Common of Saints

THE COMMON OF SAINTS

- ¶ *One of the following Collects, Epistles, and Gospels may be used for the Patronal festival of a Saint not listed in the Calendar.*
- ¶ *The following Collects, Epistles, and Gospels may also be used for the commemoration of a Saint (other than a Patron), for which no 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.*

I. OF A MARTYR

The Collect.

ALMIGHTY and everlasting God, who didst strengthen thy 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.*

The Epistle. 2 Esdras 2:42-48.

IESDRAS saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel. What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel

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said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

The Gospel. St. Matthew 10: 16–22.

BEHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a witness to them and the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

2. OF A MISSIONARY

The Collect.

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

The Epistle. Acts 1: 1–9.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy

The Common of Saints

Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

The Gospel. St. Luke 10: 1-9.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor pack, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatso-

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ever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

3. OF A THEOLOGIAN OR TEACHER

The Collect.

O GOD, who hast endowed thy servant — with clarity of faith and holiness of life: Grant us to keep with steadfast minds the faith which he taught, and in his fellowship to be made partakers of eternal glory; through Jesus Christ our Lord. *Amen.*

The Epistle. Wisdom 7:7-14.

I CALLED upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. I learned diligently, and do communicate her liberally: I do not hide her riches. For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

The Gospel. St. John 17:18-23.

AS thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all

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may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

4. OF A MONASTIC

The Collect.

O GOD, by whose grace the blessed (abbot) —, enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 3:7-15.

HOWBEIT what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things

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which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you.

The Gospel. St. Luke 12:22-37.

JESUS said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you by being anxious can add a cubit to his span of life? If ye then be not able to do that which is least, why are ye anxious for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of anxious mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open

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unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

5. OF A DEACONESS

The Collect.

O GOD, who hast bestowed upon thy Church divers gifts and graces of Ministry: We give thee humble thanks for thy servant — whom we commemorate this day; and we beseech thee to help us follow in her steps, and fill our hearts with love of thee, and of others for thy sake; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 15:30—16:2.

NOW I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. *Amen.*

I commend unto you Phebe our sister, which is a deaconess of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

The Gospel. St. Matthew 9:35—38.

JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were

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scattered abroad, as sheep having 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.

6. OF A SAINT

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.*

The Epistle. Hebrews 12:1-2.

SEEING we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

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

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hun-

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gred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

¶ *Or this,*

The Collect.

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. Philippians 4:4-9.

REJOICE in the Lord alway: and again I say, Rejoice, Let your moderation be known unto all men. The Lord is at hand. Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

For Special Occasions

The Gospel. St. Luke 6: 17-23.

JESUS came down and stood in the plain, with the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

FOR SPECIAL OCCASIONS

¶ *The following Collects, Epistles, and Gospels may be used at special celebrations of the Holy Eucharist on any weekday for which The Book of Common Prayer does not provide an appointed set of propers.*

1. OF THE HOLY TRINITY

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

The Epistle. Romans 11:33-36.

OTHE depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judg-

For Special Occasions

ments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

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

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

2. OF THE HOLY SPIRIT

The Collect.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; 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. 1 Corinthians 12: 4-14.

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of

For Special Occasions

spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel. St. Luke 11:9-13.

JESUS said to his disciples, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

3. OF THE HOLY ANGELS

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

The Epistle. Revelation 5:11-14.

I BEHELD, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and

For Special Occasions

thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the elders fell down and worshipped him.

The Gospel. St. John 1:47-51.

JESUS saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

4. OF THE INCARNATION

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 John 4:1-11.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets

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are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we ought also to love one another.

The Gospel. St. Luke 1:26-38.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the

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Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

5. OF THE HOLY EUCHARIST

¶ *Especially suitable for Thursdays.*

The Collect.

O LORD Jesus Christ, who in a wonderful Sacrament hast left unto us the memorial of thy Passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may always perceive within ourselves the fruit of thy redeeming work; who livest and reignest with the Father, in the unity of the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. Revelation 19:1-9.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four

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beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his bride hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

The Gospel. St. John 6:47-59.

VERILY, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that

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eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

6. OF THE HOLY CROSS

¶ *Especially suitable for Fridays.*

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. 1 Corinthians 1:18-24.

FOR the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,
And will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The Gospel. St. John 12:23-33.

JESUS answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say

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unto you, Except a seed of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

7. FOR ALL BAPTIZED CHRISTIANS

¶ *Especially suitable for Saturdays.*

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6: 3-11.

DO you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so

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that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. This we know, that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is set free from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Gospel. St. Mark 10:35-45.

JAMES and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even

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the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

8. OF THE REIGN OF CHRIST

The Collect.

ALMIGHTY and everlasting God, who didst will to restore all things in thy well-beloved Son, the King of kings and Lord of lords: Mercifully grant that all the kindreds of the earth, set free from the captivity of sin, may be brought under his most gracious dominion; who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. Colossians 1:12-20.

WE give thanks to the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preëminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile all things to himself, whether things on earth or things in heaven, having made peace by the blood of his cross.

The Gospel. St. John 18:33-37.

THEN Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of

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the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

9. FOR A CHURCH CONVENTION

The Collect.

ALmighty and everlasting Father, who hast given us the Holy Spirit to abide with us for ever: Bless, we beseech thee, with his grace and presence the *Bishops, Clergy, and Laity here* assembled in thy Name; that thy Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it, and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

The Epistle. 2 Corinthians 4: 1-10.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for

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Jesus' sake. 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.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

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

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

10. FOR EDUCATION

The Collect.

ALMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and

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those who learn, that, rejoicing in the knowledge of thy truth, we may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Timothy 3:14-4:7.

CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.

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

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

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neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

II. FOR THE MINISTRY

The Collect.

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.

WHO then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are equal: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

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

IN the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

12. FOR THE MISSION OF THE CHURCH

The Collect.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Isaiah 2:2-4.

AND it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of

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his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

¶ *Or this,*

The Epistle. Isaiah 49: 5-13.

NOW saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him: (for I am honourable in the eyes of the Lord, and my God is become my strength:) yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, even the Holy One of Israel, who hath chosen thee.

Thus saith the Lord, In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high ways shall be exalted. Lo, these shall come from far: and lo, these

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from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have compassion upon his afflicted.

The Gospel. St. Luke 10:1-9.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor pack, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

¶ *Or this,*

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

JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but

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the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

13. FOR THE NATION

The Collect.

O ETERNAL God, through whose mighty power our fathers won their liberties of old: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

The Epistle. Micah 4: 1-5.

IN the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

The Gospel. St. Mark 12: 13-17.

THEY send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou

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art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

14. FOR PEACE

The Collect.

ALmighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace; and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 2: 13-22.

NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and 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. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and

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are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John 16: 23-33.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you by means of figures: but the time cometh, when I shall no more speak unto you in figures, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and not in any figure of speech. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

15. FOR THE SICK

The Collect.

O HEAVENLY Father, watch with us, we pray thee, over thy sick *servants* for whom our prayers are of-

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ferred, and grant that *they* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen.*

The Epistle. James 5: 13-16.

IS any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

The Gospel. St. Mark 2: 1-12.

AGAIN he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive

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sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

16. FOR SOCIAL JUSTICE

The Collect.

ALMIGHTY God, who hast created man in thine own image: Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Isaiah 42: 1-8.

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another.

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The Gospel. St. Matthew 10:32-42.

WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 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 you, he shall in no wise lose his reward.

17. FOR SOCIAL SERVICE

The Collect.

OLORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister: We beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them with wisdom, patience, and courage to strengthen the weak and raise up those who fall; that, being inspired by thy love, they may worthily minister in thy Name to the suf-

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fering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son, our Saviour Jesus Christ. *Amen.*

The Epistle. 1 Peter 4:7-11.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. St. Mark 10:42-52.

JESUS called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

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And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

18. FOR THE UNITY OF THE CHURCH

The Collect.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Ephesians 4: 1-13.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith,

When he ascended up on high, he led captivity captive,
And gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work

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of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Gospel. St. John 17:15-23.

JESUS said, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

19. FOR VOCATION IN DAILY WORK

The Collect.

ALMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth: Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

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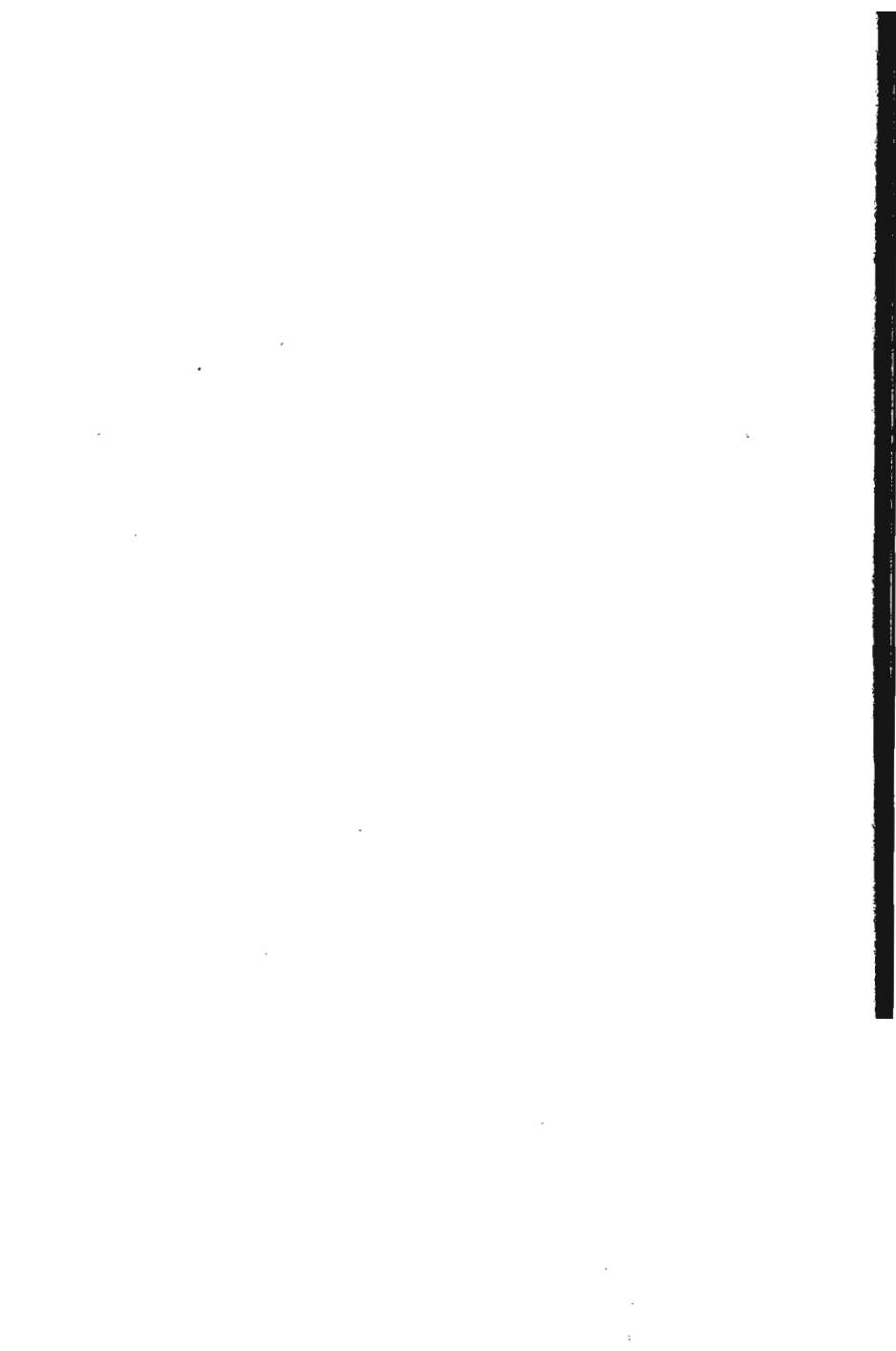
The Epistle. Ecclesiastes 3: 1, 9-13.

TO every thing there is a season, and a time to every purpose under the heaven. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is nothing better for them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

The Gospel. St. Luke 12: 13-21.

ONE of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

INDICES



Alterations in Scripture Lessons

(From the Authorized Version)

AV Authorized Version (King James)

RV Revised Version

RSV Revised Standard Version

- NUMBERS 20:13 (Friday in the Second Week of Lent)
For "was sanctified in them," read "showed himself holy among them" (RSV)
- I KINGS 19:4, 5 (Ember Friday in the First Week of Lent)
For "juniper tree," read "broom tree" (RSV)
- NEHEMIAH 8:9 (Jerome, September 30)
For "which is the Tirshatha," read "who was the governor" (RSV)
- PROVERBS 4:12, 15 (Saint Joseph of Arimathaea, July 31)
For "straitened," read "hampered" (RSV)
For "avoid it, pass not by it, turn from it, and pass away," read "avoid it, do not go on it; turn away from it, and pass on" (RSV)
- ECCLESIASTES 3:12 (Vocation in Daily Work)
For "no good in them," read "nothing better for them" (RV and RSV)
- ISAIAH 49:2 (Wednesday in the Fifth Week of Lent)
For "shaft," read "arrow" (RSV)
- ISAIAH 49:5-13 (Mission)
Substitution for entire lesson of the RV for the AV
- ISAIAH 52:13, 15; 53:2, 9 (Friday in the Fifth Week of Lent)
For "deal prudently," read "prosper" (RSV)
For "astonied," read "astonished" (RSV)
For "sprinkle," read "startle" (RSV)
For "shall grow," read "grew" (RSV)
For "and when we shall see him, there is," read "that we should look at him, and" (RSV)
For "because," read "although" (RSV)
- ISAIAH 58:8 (Friday after Ash Wednesday)
For "rereward," read "rear guard" (RSV)
- ISAIAH 61:7-8 (Saint Mary the Virgin, August 15)
For "the double," read "a double portion" (RSV)
For "judgment," read "justice" (RSV)
For "for burnt offering," read "and wrong" (RSV)
- JEREMIAH 2:8 (Wednesday in the Second Week of Lent)
For "pastors," read "shepherds" (RSV alternate reading)
- EZEKIEL 34:16 (Friday in the Fourth Week of Lent)
For "destroy," read "watch over" (RSV)
- JOEL 2:23 (Rogation Tuesday)
For "in the first month," read "as before" (RSV)

Alterations in Scripture Lessons

MALACHI 3:18 (Bede, May 27)

For "Then shall ye return, and," read "Then once more shall ye"
(RSV)

WISDOM 7:22 (Gregory of Nyssa, March 9)

For "which cannot be letted," read "irresistible" (RSV)

MATTHEW 10:18, 19 (Of a Martyr)

For "a testimony against them," read "a witness to them"

For "take no thought," read "be not anxious" (RSV)

LUKE 10:4 (Of a Missionary; Mission)

For "scrip," read "pack" (The New English Bible)

LUKE 10:40, 41 (Saints Mary and Martha of Bethany, July 29)

For "cumbered about," read "distracted with" (RSV)

For "Jesus," read "the Lord" (RSV)

For "careful," read "concerned"

LUKE 12:11 (Hilary, January 14)

For "take ye no thought," read "do not be anxious" (RSV)

LUKE 12:22-37, or 25-44 (Of a Monastic; Advent Ember Friday)

For "take no thought" or "take ye thought," read (consistently)

"be not anxious" or "are ye anxious" (RSV)

For "to his stature one cubit," read "a cubit to his span of life"
(RSV)

For "doubtful," read "anxious" (RSV)

For "lights," read "lamps" (RSV)

JOHN 5:3, 7 (Friday in the Second Week of Lent)

For "impotent," read "crippled"

JOHN 9:35 (Wednesday in the Fourth Week of Lent)

For "Son of God," read "Son of man" (RSV)

JOHN 12:24 (Of the Holy Cross)

For "corn," read "seed"

JOHN 15:2 (Autumn Ember Wednesday; Church Convention)

For "purgeth," read "pruneth" (RSV: "prunes")

JOHN 16:25, 29 (Peace)

For "proverbs," read "by means of figures" (RSV altered)

For "no proverb," read "not in any figure of speech" (RSV altered; cf. The New English Bible)

ACTS 3:17 (Wednesday in Easter Week)

For "wot," read "know" (RSV)

ACTS 15:18, 21 (Saint James of Jerusalem, October 23)

For "saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world," read "saith the Lord, who hath made these things known from of old" (RSV)

For "Moses of old time hath," read "from early times Moses has had"

ROMANS 6:3-11 (All Baptized Christians)

Substitution for the entire lesson of RSV for AV (except in vs. 6 read "This we know" for "we know"; in vs. 7 read "set free" for "freed")

Alterations in Scripture Lessons

ROMANS 16:1 (Of a Deaconess)

For "servant," read "deaconess" (RSV)

1 CORINTHIANS 3:8 (Ember Wednesday in Advent; The Ministry)

For "one," read "equal" (RSV)

1 CORINTHIANS 9:20 (Aidan, August 31)

Insert parenthesis lacking in AV: " (though not being myself under the law) " (RSV)

2 CORINTHIANS 3:4-18 (Lenten Ember Saturday)

Substitution for the entire lesson of RV for AV (except in vs. 8 read "Spirit" for "spirit"; in vs. 16 read "a man" for "it"—RSV)

PHILIPPIANS 3:7-14 (Antony, January 17)

Substitution for the entire lesson of RV for AV

PHILIPPIANS 4:6 (Of a Saint)

For "careful," read "anxious" (RSV altered)

COLOSSIANS 1:12-20 (The Reign of Christ)

Begin lesson "We give thanks," etc.

Substitution for the entire lesson of RSV for AV (with slight alteration in vs. 20)

2 TIMOTHY 1:7 (Timothy, January 24)

For "a sound mind," read "self-control" (RSV)

1 JOHN 4:10 (Of the Incarnation)

For "propitiation," read "expiation" (RSV)

REVELATION 5:14 (Of the Holy Angels)

Deletion of "four and twenty" and "that liveth for ever and ever" from the AV, as not in the original text (RSV)

REVELATION 19:7 (Of the Holy Eucharist)

For "wife," read "bride" (RSV: "Bride")

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