

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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THE
WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

JOHN COSIN,

LORD BISHOP OF DURHAM.

NOW FIRST COLLECTED.

VOLUME THE FIFTH.

NOTES AND COLLECTIONS ON THE BOOK OF COMMON PRAYER.

OXFORD:

JOHN HENRY AND JAMES PARKER,

M DCCC LV.



THE

WORKS

OF THE

MORE THE COLLECTION
RIGHT REVEREND FATHER IN GOD

JOHN COSIN

BOOK OF COMMON PRAYER

A SHORT HISTORY OF THE SAME

FOR THE USE OF THE CHURCH

TOGETHER WITH THE

NOTES AND OBSERVATIONS ON THE BOOK OF COMMON PRAYER
AND THE ORIGINAL MANNER OF WRITING

OXFORD:

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NOTES AND COLLECTIONS

ON THE

BOOK OF COMMON PRAYER.

BY

JOHN COSIN,

LORD BISHOP OF DURHAM.

A NEW EDITION,

COLLATED WITH THE ORIGINAL MANUSCRIPTS.



NOTES AND OBSERVATIONS

ON THE

BOOK OF COMMON PRAYER

JOHN CORRIE

A NEW EDITION

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^a See at end of Preface.

^b The notes on these pages, as in some other cases, are transposed.

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^c And appendix No. II.

P R E F A C E.

THE notes and extracts contained in this volume have long been known as the "Additional Notes appended to Nicholls' Commentary on the Book of Common Prayer." The whole of those notes are now reprinted; two of them which were not written by Bp. Cosin, but were inserted by Nicholls as those of Dr. John Mill, the editor of the New Testament, being added at the end of this preface to complete the work.

Of the three series of notes of which this collection consists, the authorship of the second and third was from the first correctly assigned to Bp. Cosin; but it was not known that the first series was also his, though Nicholls probably had the original MS. before him, communicated by Dr. Pickering; and though the interleaved Prayer-Book of 1619 containing these, as well as the other of 1638, containing the notes marked as Cosin's by Nicholls, are thus entered in the catalogue of Bishop Cosin's library at Durham, drawn up by his secretary and son-in-law, under his own eye: "The Common Prayer-Book, in large paper, set forth A°. 1638, with the book of consecration and ordination, wherein be inserted leaves of white paper through the whole book for my owne notes and observations upon it, both doctrinal and historical. Lond. 1638. The same book again, with paper and notes so inserted, set forth A°. 1619."

It will make the subject more clear to reprint what Nicholls said respecting these collections.

The title of the notes in his volume is: "Additional Notes on the Common Prayer; many of which are supposed to have been collected by the Right Reverend Dr. John Overall, formerly Lord Bishop of Norwich; others of which were written by Dr. Lancelot Andrewes, formerly Lord Bishop of Winchester; others by Dr. J. Cosins, formerly Lord Bishop of Durham; and some by Dr. J. Mills, late Prebendary of

Canterbury. All of them now inserted in their proper order."

He then gives the following account of the notes and their sources^a.

^a With respect to the first publication of these notes, the following correspondence will be interesting. It is inserted in a folio Prayer-book of 1619, in Bp. Cosin's library at Durham, (D. III. 5.) described at the end of this preface. The second letter is a rough draft of Dr. Pickering's reply to Nicholls' first letter, written on the back of that letter. The Bishop of Durham at the time was Nathaniel, Lord Crewe:—

"For the Rev. Dr. Pickering, Prebendary of Durham, Durham.

St. James' Square, London,
Apr. 4, 1709.

Reverend Sir,—The MSS. notes which you have been pleased to send me are wonderfully liked by all parties, for persons of different opinions in these matters have viewed them with satisfaction. You gave me no limitations as to the use of them, and therefore I, taking the advice of most of our Bishops in town, think of publishing them entire, only by omitting repetitions, and translating some of the long Latin notes. As for Bp. Cosin's particularities, viz. his bodily though undeterminable presence, and his praying for the dead, I must make some short apologetical note upon; though my lord of Durham is for having me leave them out, but the Bp. of Lincoln (Dr. Wake, added in another hand), who is tender enough in these matters, is for having them printed as they are. I have sent down the new Proposals, if any of the clergy in the neighbourhood are willing to be subscribers, but for yourself, Sir, to be sure you need not take any care. My amanuensis takes care that your book shall not be injured in the transcribing.

I am, Sir,
Your most obliged
and humble servant,
WILL. NICHOLLS.

If any subscribe for my use, I make the deduction of the 7th Book, and will pick out the strongest, and at 17s. the Book, and will take care the Book shall be sent down to Durham.

In dorso.

Rev. Sir,—When I acquainted you with my collection, your desire was to

extract some notes out of it, [and not to publish the whole,] and with this limitation which yourself set, I sent my book up to you.

I heard nothing from you of the receipt thereof, till the Postman told me that you . . . publish the whole. But notwithstanding that advertisement, I must beg of you before you proceed any farther to wait upon my Lord of Durham, with my book, and to follow his Lordship's directions in any thing relating thereunto.

I have lately, in a *private library*, met with large *addenda* to Bp. Cosin's notes on the Common Prayer, all under the Bp.'s own hand. The manuscript is an 8vo., of near 300 pages, and designed by him to be inserted into his larger book of annotations.

They ought to be both printed, or not at all.

I am, Rev. Sir,
Y^r affect. Bro. and Serv.
T. P.

Sedgef[ield], Apr. 16, 1709.

St. James' Square, Lond.,
Apr. 26, 1709.

Reverend Sir,—Yours of the 17th instant, which you were pleased to honour me with, I received, and am heartily sorry that I should have given you any occasion of falling under your displeasure. Your sending up the Book to be *serviceable* to my design, was I thought to make use of it in any way I should think most proper, and indeed I had no other thoughts but to extract some few matters out of it. But I was driven from that resolution by the reasons of some very wise and great men. And in particular I consulted my Ld. of Durham about it, who declared that the notes ought not to be extracted; that, as they belonged to his library, he ought to give direction as to the printing any of them, and that they must stand by themselves. Nor was I content only with this general direction, but I waited upon him a second time with the proof of the Proposals, which was brought me by the printer, when his Lordship was pleased to alter that clause to his mind, and that in the presence of his Lordship's chaplain. When some

“ *An explication of the marks in the Additional Notes.* ”

“ * † signifies MSS. notes written in an interleaved Common Prayer-Book, in the Bishop of Durham’s library, printed in the year 1619, supposed to be made from the collections of Bishop Overall, by a friend or chaplain of his; a copy of which MSS. is in the hands of the Reverend Dr. Hickes, some part thereof being printed by him in his preface to his ‘Christian Priesthood.’ ” (These form the first series in this volume.)

“ C † signifies MSS. notes in another Common Prayer-Book, in the Bishop of Durham’s library, collected by Bishop Cosins, and written in an interleaved Common Prayer-Book, printed 1638, both which were communicated by the Reverend Dr. Theophilus Pickering, prebendary of Durham, with the leave of the Right Honourable and Right Reverend the Bishop.” (This is our second series.)

“ C * * signifies Bishop Cosin’s Additional Notes in a MS. in 8vo., containing about 300 pages, written in Bishop Cosin’s own hand, and being in the possession of the Reverend Mr. C. Neil, vicar of Northallerton in Yorkshire, were communicated by him, at the instance of Dr. Pickering; the title of which Additional Notes is, *Liturgica, sive Annotata ad Divina Officia, præsertim ea quæ publica autoritate celebrantur in Ecclesia Anglicana, sparsim hic et sine ordine collecta, sed deinceps locis quibusque suis inserenda, et ad marginem libri*

few were printed off according to this direction, the first that were delivered to any person were sent down to you by the Durham carrier before they were published in the prints, with my letter to you concerning what my Lord had commanded me to do. Since I have been very ill, and for some time forced to keep within doors. To-morrow I think of going out to wait upon my Lord, to take his further directions; though I confess I shall be so plunged upon the retraction of your former favour, that I know not what to do. The proposals are sent all over England, and subscriptions made in all parts; your MSS. is transcribed, and some parts of it translated. If you think fit to have the addenda of Bp. Cosen published, I will take care they shall be inserted in their proper places, if you

are pleased to send the book. If you will have none of yours printed, I must publish only those in Dr. Hickes’ book, which are nine parts in ten the same with yours. But to send advertisements of this round the nation is a trouble which I hope you will not put me upon, and my good Lord of Durham, to whom you refer yourself, and under whose direction I acted, will not be for. I am perfectly resigned to your good pleasure, to do what you think fit in this affair, and to improve all opportunities of testifying your great favour to, Reverend Sir,

Your most obliged
and most humble servant,
WILL. NICHOLLS.

For the Rev. Dr. Pickering, Prebendary
of Durham, at Durham.”

precum reliquorumque divinatorum collocanda.” (These form our third series.)

“·?·W·?” signifies MSS. notes of Bishop Andrewes, partly taken out of the library of my Lord Bishop of Durham, and partly out of a MS. communicated by the Reverend Mr. C. Neil, vicar of Northallerton in Yorkshire.

“M. signifies MSS. notes written by Dr. Mills, late prebendary of Canterbury, and Principal of Edmund Hall, Oxon., communicated by the Reverend Mr. Pierce, Vice-Principal of Edmund Hall.”

Of these, the notes last specified, marked M., are appended to this preface.

Those marked ·?·W·?· being in fact a portion of the notes in the Prayer-Book of 1619, are reprinted in their places in the first series of notes, as they occur in the original. They will be also found, with notices of the various readings of several copies, in the volume of Bp. Andrewes’ Minor Works, published for the Anglo-Catholic Library, Oxford, 1854.

The first series of notes was originally mentioned by Hicckes, in the Prefatory Discourse to his “Two Treatises on the Christian Priesthood, and the Dignity of the Episcopal Order,” (published in 1707,) in the following passage^b: “And to these authorities of learned men in print, I shall add others of no less moment out of an interleaved Book of Common Prayer, with notes, which I happened to meet with, and value very much.” . . . “This book was imprinted in folio at London by Robert Barker, printer to the king’s most excellent majesty, Anno Dom. 1617. I cannot tell who was the author or collector of the notes, but perhaps some other person may by these following observations: At the third exhortation to the Communion, he refers to his sermon on the Pharisee and Publican, Luke xviii. 13, part 2. At the prayer before consecration, ‘*vid. Conc. nostram in 1 Cor. xi. [27.] Whosoever shall eat,*’ &c., he speaks of Bishop Overall, as then bishop of Norwich. At baptism; ‘*Vide Concionem meam ad John iii. [5.] Except ye be born of water,*’ &c. ‘*Liber Constit. Ecclesiæ Anglicanæ, qui compositus est ab illo qui*

^b Hicckes’ Two Treatises, vol. i. p. 107. ed. Oxford, 1847.

πολλῶν ἀντάξιος ἄλλων, J. O.'—He often calls him my Lord Overall in his notes. In the Catechism at these words, 'Secondly, in God the Son, who hath redeemed me,' &c. '*Vide Concionem meam in hunc locum tempore pomeridiano.*' At the office of burial, '*Vide Concionem nostram ad Ps. xcvi.* [9.] O worship the Lord in the beauty of holiness.'

On this passage it is to be observed, 1. that the date of the Prayer-Book is 1619, not 1617; 2. that what Hickes had was a copy, as it contained observations which are not in the original; the repeated *Vide concionem nostram* not being in any case found there, nor the words *Liber Constit.*, &c. 3. That as these passages are not in the original, so neither is there any evidence that they are Bp. Cosin's; it would rather seem that his notes had been transcribed by some one else, who had added these memoranda. 4. Dr. Nicholls had this copy; see his second letter, in the note, page xiii.

Owing to these remarks of Hickes, that series of notes came to be known as Overall's Collections, or as Notes by a friend of Overall's, and are often cited (indeed till lately were only cited) in connexion with Overall's name.

There can, however, be no doubt that they are Bp. Cosin's. Besides the entry in the catalogue of his library already cited, the handwriting would be quite decisive. The numerous specimens of Cosin's writing at Durham, from the early period at which his sermons there preserved were written, down to the close of his life, afford ample opportunity for recognising his hand, and for observing its gradual changes. Still the notes may not have been recognised as Cosin's by Dr. Pickering and Dr. Nicholls, from the great difference between the early and later handwriting of Bp. Cosin; the notes in the first series being for the most part written in a very fine and minute hand, so as now to require good eyes to read them; those in the second series being for the most part in a large strong hand, such as Cosin's became as he grew older; the gradual transition may be traced, but there are some breaks in the second series, as if he had resumed his annotations in that book after a lapse of some time.

The interleaved Prayer-Books containing the first and

second series of notes are still preserved in Bishop Cosin's Library at Durham, (that of 1619 being marked C. I. 2, that of 1636 C. I. 1). Nicholls' text has been collated with these MSS., and by this means many errors have been corrected, and omissions supplied. The original Latin text has been uniformly preserved where Nicholls had given a translation only.

Of the omissions supplied from this collation, some, as in the instance of the notes on the Invention of the Cross, on the Assumption, and St. Augustine's Day, and on the Creed of St. Athanasius, in the second series, were designed by Nicholls; of the others, some, as the notes on the Act of Uniformity, and on the Ordination Services, in the second series, and a few on the Psalms, may have been overlooked by his transcriber.

The editor has used every means, as he believes others had done before, to recover the MS. of the third series of notes, but without success. In consequence, he is obliged in that series to follow Nicholls almost implicitly, and leave some passages with evidently incorrect readings, such as the first two series previously contained; many of the errors in Nicholls' edition of those two series being very great, and altering entirely the meaning of the passages in which they occur.

It must be observed further, that Nicholls threw the three series together under the portions of the Prayer-Book to which they respectively belonged; the present editor has adopted the course of printing them separately. He is aware that some inconvenience will result from having to consult three different portions of the volume for the comments on any particular passage in the Book of Common Prayer, but as the series differ considerably in the time of their composition, in the tone which runs through them, and in the authors from whom the collections are made, their combination in one work gave not only the impression of needless repetition, but of a variation of view, which is explained, and to a great degree removed, when they are read separately. The inconvenience in reference may be in some degree obviated by the table of contents, in which, under each portion of the Prayer-Book, references

are given to the pages in each series which illustrate it. To assist in finding places cited by reference to the pages of Nicholls, a table of the comparative pagings of the two editions has been added.

One result of the process of editing these notes, has been the discovery that they are to a great extent, especially in the second series, collections rather than original annotations. It will be seen, that very many portions of the first series are extracted or translated from Maldonatus *de Sacramentis*. This was first found to be the case in the course of editing Hickes's two Treatises, vol. i. pp. 107, sqq. ed. Anglo-Cath. 1847, where a long passage on the Sacrifice in the Holy Eucharist is cited by Hickes as the work of the writer of the notes, and has often been referred to as such: it is really a translation of passages selected from Maldonatus, but yet expressing views in which the writer substantially coincided. So in the second series it appears that very copious extracts on the same subject were made (at a much later period) from Calixtus *de Sacrificio Christi*, published at Helmstadt in 1644^c; and passages out of many other writers have been found, without their names being added. So much so that the editor is disposed to think that all the Latin notes (except some short ones, and others that are manifestly Bp. Cosin's own) are extracts; though there are still a few instances in which he has not been able to assign them to their proper authors.

Indeed it is evident from an examination of the original MSS. that much of the contents of these interleaved Prayer-Books consists of collections made by Cosin in the course of his reading. From the differences in the handwriting it may be seen that as he read a work he copied out any portion which seemed to illustrate the Prayer-Book, into his interleaved volume; and by minute observation we may thus almost trace the subjects and order of his reading.

As to the times at which the collections and notes were made, the editor can only put out what appears to him the

^c These were translated by Nicholls, and consequently were more easily supposed to be Bishop Cosin's own, when read cursorily or in extracts.

most probable view. The dates of the two Prayer-Books, 1619 and 1638, taken in connexion with the character of the handwriting and the dates of the publication of works or editions cited, and some occasional notices, have led him to the following conclusions.

1. That the first series of notes, in the interleaved Prayer-Book of 1619, ranged from that year or soon after, when the most were written, till (probably) the year 1638 or thereabouts. The chief works which Cosin used at that time were, a collection of early Treatises on Liturgical subjects in Hittorpius *de Divinis Officiis*, Durandus, perhaps some fathers, though it is very uncertain to what extent the references to their works are original, the works of Cassander and that of Maldonatus *de Sacramentis* already referred to. Bp. Andrewes' Sermons, published in 1629, Hooker, and several other English writers, are also used. Into this volume (after many of his own notes were written) he transcribed at their respective places Bp. Andrewes' Notes on the Common Prayer, and in one place noted upon them, see p. 44. References are made throughout to the objections to the Service-book contained in a work now rare, but apparently one of the most systematic and authoritative collections of the objections of the Puritans, entitled, "A Survey of the Book of Common Prayer," sent out in 1606; of which there is a copy in the Douce Collection in the Bodleian Library.

The prevailing character of the notes of this period is deference to Catholic Antiquity, and an exhibition of the substantial agreement between the Reformed Church of England and the Latin Church, though with decided opposition to what Bp. Cosin considered peculiar Roman teaching: this will be seen especially in the notes on the Eucharistic Sacrifice and the Sacraments, e. g. at pp. 106, 109, 120, 142, 150.

2. The second series of notes written in the Prayer-Book of 1638 seems to be the work of two periods. The extracts from the Sarum Missal carried on regularly through the series, and those from Lyndwood's *Provinciale*, appear to have been made soon after 1638. The very large extracts from Calixtus are of course after 1644, the date of its publication;

and some are after 1656, the date of the composition of Cosin's work on Transubstantiation, as appears by the reference to it in p. 345. Grotius's Commentaries, first published in 1641, and *Ærodius de Rebus ab omni Antiquitate Judicatis*, were also, as it seems, read and largely used by him at this time.

But it ought to be observed that Cosin, as was natural, made additions to the notes from time to time, often in the margin by the side of the original, or at the end with a note-mark to the part of the first written note which he intended to refer to. These points have been noticed whenever they appeared of importance.

The character of the later part, at least, of this second series of notes is to oppose the Anglican view of doctrine to the Roman, and there is a controversial tone in them in this respect, which is in marked contrast with that of the former series. Thus considered, they illustrate the apparent change of Cosin's views. Up to 1638 an union of the Western Churches, or at least a better mutual understanding between them, might have been an object of hope. Afterwards Cosin's own son left the communion of the English Church for that of Rome; and the special post which he himself held as chaplain among the English refugees at Paris, was that of guarding them against the attempts continually made, and often successfully, to draw them over. It does not however so much appear that Cosin's own views of doctrine had altered, as that during the earlier part of his life he dwelt on points of agreement, during the latter on points of difference, between us and Rome.

3. The date of the third series of notes there is not the same means of ascertaining; but the editor's impression is that most of them were written before 1640, as they contain no reference whatever to the changes that occurred then, and the author speaks as if the Church was in possession of her ordinary powers, and suggests corrections in the rubrics. He would observe that when Cosin wrote what forms a part of them, namely, the references to the First Book of Common Prayer, 2 Edw. VI., and to Bucer's exceptions to it, he used not that Prayer-Book itself, but the Latin translation by Alesius, reprinted in Bucer's *Scripta Anglicana*; in con-

sequence of which many erroneous statements have been made by him.

It will be found that Cosin used his interleaved Prayer-Book very much as a commonplace-book. In the second Book he had commenced a series of expositions, historical and other, on the Epistles and Gospels, pp. 255, sqq. Again, he used it occasionally for sketches of sermons, partly filled up. See p. 76, note b, and the preceding pages. Again, he commenced his Notes on the Kalendar in the first Prayer-Book, but left them incomplete; he continued them in the second, which he also used for writing long essays against the Invention of the Cross and the Feast of the Assumption, which were probably written when he was at Paris. And in the first and third are several distinct disquisitions.

Whilst the editor conceives that very much valuable matter is here brought together for the illustration of the Prayer-Book, and the doctrines involved in it, and many important testimonies to the doctrine of the Church of England as received by those who maintained it in its integrity against the Puritans, he is aware that portions of the work, such as the notes on the Saints' Days in the Kalendar, and statements respecting ecclesiastical antiquities, are derived from works which are of little or no authority, and cannot be relied on as matter of historical truth.

Three appendices are annexed. 1. Some "Particulars to be considered, explained, and corrected, in the Book of Common Prayer," respecting which the editor conceives, as he has stated in the note, p. 502, that they were drawn up by Cosin about the year 1640, when a revision of the Book of Common Prayer was in contemplation. 2. "A Discourse on Confirmation," inserted in Bp. Cosin's Prayer-Book with alterations, (D. III. 5.) and printed by Nicholls, p. 57, but not forming a part of any of these series of notes. 3. A Determination *de Die Dominico*, omitted in the fourth volume of Bp. Cosin's Works, see p. 529.

In the British Museum there is an interleaved and annotated Prayer-Book, which is thus described in the catalogue

of the Harleian MSS., No. 7311 :—“The Book of Common-Prayer, Lond. 1625, with a great many notes and observations, in the handwriting of Dr. John Cosins, Bishop of Durham.” The following note is written on one of the first leaves by Mr. Wanley :—“This book is noted, for the most part, by the hand of Dr. John Cosins, sometime Bishop of Durham, and was bought of Dr. White Kennet, now Bishop of Peterburgh, who found it by chance in a private house in Peterburgh aforesaid. The particulars contained in it ought to be specified. They are as follows. . . . 3. The notes of Bp. Cosins on the Liturgy, subscribed, ‘Let me live and dye an obedient son of the Church of England my holy mother, and I shall be sure to find God my Father. 1648.’”

The editor examined this volume carefully a day or two after he had finished collating the Durham MSS., and was convinced that the handwriting was not Bishop Cosin’s; nor the notes made by him. He has confined himself to what are undoubtedly Bp. Cosin’s.

It had been the intention and earnest wish of the editor to have added to this volume another appendix, containing a document of great interest in connexion with the history of the last revision of our Prayer-Book; but the length to which the volume has already extended precluded the possibility of doing this.

The document referred to is a Book of Common Prayer of the year 1619, corrected and altered throughout in Bp. Cosin’s hand, with further corrections of Cosin’s suggested alterations, made in Sancroft’s handwriting. Of the whole so altered there is a fair copy in Sancroft’s hand, in a Prayer-Book of 1634, preserved in the Bodleian Library. The book as prepared by Cosin and copied by Sancroft seemed designed for the printer’s use, as it contains directions for spaces, for “a faire flower,” and other typographical ornaments.

It is evident from a comparison of these alterations with our present Prayer-Book, that they formed the basis of the revision by Convocation in 1661, and were to a great extent adopted by it; and the conclusion to which the editor has come is that Cosin prepared the alterations, that they were

then submitted to a committee of Bishops who were appointed to prepare the book for revision by Convocation^d, and that the corrections in Sancroft's hand on the whole represent the modifications made by that committee. The employment of Sancroft as their secretary is likely from his position as Cosin's chaplain, and from his being ultimately entrusted with the supervision of the printing of the book. The nature of the alterations generally confirms the view that they were thus made. In some instances, a passage proposed to be inserted by Cosin is first corrected in Sancroft's hand, and then struck out altogether; as would be done in such a committee. Again, the alterations as modified in Sancroft's hand come nearer to those actually adopted than Cosin's original suggestions; and the absence of the Prayer for all Conditions of Men, and the General Thanksgiving, which are known to have been introduced as the book passed through Convocation, confirms the view. But the question seems almost determined by notes in the Durham and the Bodleian books, as will be seen by the extracts in the note, p. 518. Cosin proposed a re-arrangement and modification of the Prayers of Address, of the Consecration, Oblation, and the Lord's Prayer, in the Communion Office; at the bottom of the page in the Durham book is written in Sancroft's hand, "My Lords the bishops at Ely House ordered all in the old method, thus," &c. : in the fair copy in the Bodleian, Cosin's arrangement is written on inserted paper marked B, and at

^d The following is an extract from the proceedings of the Upper House of Convocation. Gibson's Synodus Anglicana, Appendix, pp. 83, 84. Die Jovis 21 die mensis Novembris inter horas secundam et quartam . . . dimisso Prolocutore, cum cœtu Domus inferioris, dictus reverendus Pater una cum dictis reverendis patribus confratribus suis tractatum et colloquium habuit de Revisione Libri publicarum Precum, &c., juxta potestatem et libertatem per easdem Regias [litteras] eis concessam, &c. Et ad eundem effectum, dictus Reverendus Pater, cum unanimi consensu confratrum suorum, elegit Reverendos in Christo Patres Dunelmen', Matthæum Elien', Robertum Oxon', Johannem Roffen', Humfridum Sarum, Georgium Wigorn',

Robertum Lincoln', et Willelmum Gloucestren'; et commisit vices suas eisdem, aut eorum tribus ad minus, ad procedendum in dicto negotio; et ordinavit eos ad conveniendum apud Palatium Reverendi Patris Domini Episcopi Elien', hora quinta post meridiem cujuslibet diei (exceptis diebus Dominicis), donec dictum negotium perficiatur. Et postea consensum fuit inter dictos Episcopos pro meliore et citiore festinatione dicti negotii, ut dictus Liber Publicarum Precum revideatur in hac domo pro præsentî; et magna parte ejusdem perfecta et revisa usque ad dictus Reverendus Pater, &c. Continuavit, &c. The Bishops were Cosin, Wren, Skinner, Warner, Henchman, Morley, Sander-son, and Nicholson.

the place where the new arrangement begins is noted in the margin in Sancroft's hand; "What follows from hence to the end of the distribution is somewhat otherwise methodized in the paper B, and both left to censure." It will be seen from the extract from the Register of Convocation given above, that Ely House was the place of meeting of the Committee of Bishops, as it was on other occasions^e. The editor has accordingly presumed to speak of the corrections in Sancroft's hand as made by the Bishops. The rapidity with which a large part of the earlier portion of the Prayer-Book was revised by the Bishops in the *Upper* House of Convocation, as appears from the same extract, may be accounted for by the circumstance that Cosin had thus made his corrections in preparation for it; and also that the alterations in the earlier part of the book were not such as to give rise to discussion.

We find in these books the new Collects for the Third Sunday in Advent, the Sixth after Epiphany, and Easter-even, being in that at Durham in the very hand of their author, with alterations of other Collects. Again, before 1662 there were no prayers for the Ember days in the Service-book. Cosin, in his alterations, inserted our first prayer, (which had appeared before in his own book of Devotions, A.D. 1627); some expressions are altered in this prayer, and the second, derived from our own Ordinal, added in Sancroft's hand. So Cosin proposed a special Collect for the Monday in Easter week, which appears also in Sancroft's fair copy:

"O God, who for our redemption didst suffer Thine only-begotten Son to die upon the Crosse, and by His glorious Resurrection hast delivered us from the power of our ghostly enemies; Grant us so to die daily from sinne, that we may evermore live with Him in the joy of His resurrection, through *the same* Christ our Lord. Amen."

The words in italics are crossed out; whether by Cosin or

^e From the extracts from the Journal of Convocation given in D'Oyly's life of Sancroft, vol. i. p. 113, it appears that such meetings of the bishops were held at Ely House, probably for the convenience of the aged Bishop Wren. "1661, May 16. Chosen to attend the

Bishops at Elie House, the next morning at 8 o'clock, concerning a form of prayer for May 29, 'the Prolocutor,' &c. June 7. A form of prayer . . . referred to eight of this house, (who are to attend four bishops at Elie House this afternoon)," &c.

Sancroft does not appear. Then he proposed the following service for the Rogation days :

“ *The three Rogation days.*

“ *The Collect.*

“ Almighty God, Lord of heaven and earth, in whom we live, and move, and have our being, who dost good unto all men, making Thy sunne to rise on the evil and on the good, and sending raine on the just and on the unjust ; Favourably behold us Thy people, who call upon Thy name, and send us Thy blessing from heaven, in giving us fruitful seasons, and filling our hearts with food and gladness, that both our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church through Jesus Christ our Lord. Amen.”

“ *The Epistle.* S. James v. 13 to the 16th verse.

“ *The Gospel.* S. Luke xi. 1 to the 11th verse.”

The word ‘three’ is crossed out, whether by Cosin or Sancroft does not appear, and in Sancroft’s hand is added, “print these out at large,” and “*stent.*” Cosin also added proper Psalms for the three Rogation days :

“ *Rogation Monday.* Ps. 12, 13, 107, 86, 90.

“ *Rogation Tuesday.* Ps. 28, 42, 46, 70.

“ *Rogation Wednesday.* Ps. 8, 19, 33, 103, 104, 144.”

Again, as has been said, Cosin proposed additions to, and changes in the arrangement of the Prayers of Consecration, Oblation, and the Lord’s Prayer in the Communion-service : the Bishops agreed that both forms should be “left to censure” (it is presumed in Convocation). Again, the periods during which marriages are prohibited were proposed to be inserted by Cosin, who also proposed many verbal and somewhat curious alterations, as the name “Dominical” instead of Sunday ; e. g. “the first Dominical in Advent,” &c., which was not adopted by the Bishops.

With the view of exhibiting some of the more important of the suggested alterations which were not embodied in our Prayer-Book, they have been given in the notes to Bp. Cosin’s earlier suggestions at pages 502—528 of this volume. Some notices of the alterations in the Prayer-Book as they appear in the fair copy in the Bodleian Library will be found in Dr. Cardwell’s History of the Conferences, &c. pp. 388—291.

It is to be hoped that the whole of the suggested alterations may yet be published.

The editor cannot conclude without expressing his obligations to friends who have greatly assisted him in his work, and especially to the Warden and other members of the University of Durham, to whose courtesy he is indebted for much information respecting the MS. works of Bp. Cosin, and particularly for the facilities afforded him for collating the notes in the interleaved Prayer-Book, and for copious transcripts from the corrected book of 1619.

J. B.

*St. Edmund Hall, Oxford,
May 29, 1855.*

The following are the notes by Dr. Mill, printed by Nicholls, Additional Notes, pp. 5, 9. The editor has not been able to discover the original MS. :—

ON THE ACT OF UNIFORMITY.

*Uniform.] Can. 106. Concilii Carthag. Anno Dom. 419^f.
Περὶ τῶν πρὸς θυσιαστήριον ὀφειλουσῶν λέγεσθαι ἱκεσιῶν.
Ἦρσεν καὶ τοῦτο (τῇ συνόδῳ,) ὥστε τὰς κεκυρωμένας ἐν τῇ
συνόδῳ ἱκεσίας, εἴτε προοίμια (*preces quæ initio adhibitæ sunt*)
εἴτε παραθέσεις, (*quibus sc. populum quasi coram Deo sistebant,*
Eique offerebant) quibus etiam ὑποθέσεις addit Zonaras, (*seu*
preces ad finem absoluta hymnodia recitari solitas) εἴτε τὰς τῆς
χειρὸς ἐπιθέσεις (*seu preces in ordinum collatione adhibitæ*)
ἀπὸ πάντων ἐπιτελεῖσθαι, καὶ παντελῶς ἄλλας (*a sacerdoti-*
bus ac episcopis inter sacra peragenda profusas nonnunquam)
κατὰ τῆς πίστεως (*tanquam a fide absonas*) μηδέποτε προσ-
ενεχθῆναι, ἀλλ' αἴτινες δήποτε ἀπὸ τῶν συνετωτέρων συν-
ήχθησαν, λεχθήσονται. *Ex quibus constat publicas ac statas*
*preces quasdam in usum Ecclesiæ Africanæ tum in usu fuisse,**

^f [This canon is found in the so-called Concilium Africanum, or Collection of Canons, can. 70, (Concilia, tom. iii. col. 521, C.) and in a Greek translation in the Codex Canonum Ecclesiæ Africanæ, can. 103. (ibid., tom. ii. col. 1335, A.) But in Zonaras' Collection of Canons this and many

others are put together as the canons of a council of Carthage; in that collection it is numbered 117. The original canon appears to be that of the Council of Milevis, next cited. See Zonaras in Canones SS. Apostolorum, &c., (pp. 491, 492. Paris, 1618,) whose comment is quoted by Mill.]

quibus non licebat Episcopis Ecclesiæ, nedum inferioris ordinis ministris, privatas suas formulas immiscere.

Placuit, ut preces vel orationes seu missæ, quæ probatæ fuerint in concilio, sive præfationes, sive commendationes, seu manus impositiones, ab omnibus celebrentur. Nec aliæ omnino dicantur in Ecclesia, nisi quæ a prudentioribus tractatæ, vel comprobatæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum. Concil. Milevitan. secundum, Anno Christi 416. Can. 12^g.

Unus ordo orandi atque psallendi, nobis per omnem Hispaniam atque Galliam (seu ut cod. al. Galliciam) conservetur, unus modus in missarum solennitatibus, unus in vespertinis matutinisque officiis, nec diversa sit ultra in nobis ecclesiastica consuetudo; qui (codd. al. quia) in una fide continemur et regno. Concil. Toletan. IV. Anno Christi 633. can. 2^h.

ON SUNDAY.

Sundays.] Τῆ τοῦ ἡλίου λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγροὺς συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκειται μέχρι ἐγχωρεῖ. Justin. Apol. 2. p. 77ⁱ. Consuetudo lectionum ab Ecclesia Judaica derivata est: in qua jam olim Pentateucho in sectiones majores seu paraschas diviso, singulis septimanis unam parascham sequendo universam legem uno anno solvebant. Lectiones istæ hodiernis capitibus aliquanto breviores erant. Adjungere postea in synagogis suis lectionem etiam Prophetarum: saltem aliquanto ante Christum natum. Hinc pericopes a Christo in synagoga lecta mentio, Luc. iv. 20. Lectionum e Pentateucho meminit Jacobus, Act. xv.; e Prophetis, Paulus, Act. xiii. 27. Hæ lectiones hodiernis nostris breviores, ac plerumque iis quæ Evangelia et Epistolas nominamus, haud multo majores; Pentateuchi quidem illæ statæ fuisse videntur uti jam nostræ; Prophetarum fortasse non item, siquidem Salvator noster librum dicitur accepisse e manu ὑπηρέτου, eoque revolutò, non quidem in lectionem aliquam diei peculiariter destinatam incidisse, sed aliam periocham selegisse populo præ-

^g [Conc. Milev. II. (A.D. 416,) can. 12. apud Concilia, tom. iii. col. 383, D.]

^h [Conc. Tolet. IV., A.D. 633. can.

2, apud Concilia, tom. vi. col. 1450, B.]
ⁱ [S. Just. Apol. i. § 67. cited below, p. 442, note.]

legendam explicandamque quæ Messiam spectaret. Utcunque res habet, id certum est, morem hunc lectionum publicarum a Judæis acceptum, mansisse jam ab ipsis Christianismi incunabulis in Ecclesia Christiana. Quales vero fuerint istæ initio, aut etiam tempore Justinî: statæne ac certis diebus assignatæ, an vero ad arbitrium προεστῶτος hinc inde selectæ, non constat ex Justino, monumentisve ullis Ecclesiæ Justino prioribus aut cœvis. At ex Tertulliano verisimile est, arbitrarias fuisse portiones ad libitum præsidis recitari solitas. “Coimus,” inquit, “ad literarum divinarum commemorationem, siquid præsentium temporum qualitas aut præmonere cogit, aut recognoscere.” Apol. cap. 39^k; legebant sc. partes Scripturæ, quæ pro occasione temporum maximi sibi usus esse videbantur. Non alia lectionum ratio tempore Origenis: nisi quod ad earum longitudinem. Nam, quum ante breves fere essent, tum demum prolixiores subinde erant, ita quidem ut nonnunquam una lectio capita tria vel quatuor ex hodiernis nostris capitibus absolverit. Nihil adhuc de statis lectionibus; neque arbitrariis ipsis quidem, in Ecclesia alio die quovis, quam Dominico, recitatis. Chrysostomi quidem seculo, populus, teste ipso Com. in Hebr. viii.^l singulis hebdomadis bis vel ter convenit ad audiendum Scripturæ lectionem. Et quidem cum Liturgiæ certam formam accepissent Chrysostomi tempore saltem, aut etiam aliquanto ante Chrysostomum, tum demum pro incertis ac ad libitum assignatis capitulis, fixæ certisque diebus assignatæ erant lectiones. Hujusmodi præceptæ sunt in Liturgia Chrysostomi^m. Et quidem has per totum annum in Ecclesia recitatas in unum volumen compingendas curavit Ecclesia, posterioribus seculis.

Συνεχῶς ἀκούων ἀναγινωσκομένων τῶν ἐπιστολῶν τοῦ μακαρίου Παύλου, καὶ καθ’ ἐκάστην ἐβδομάδα δις, πολλάκις δὲ καὶ τρίς καὶ τετράκις, ἡνίκα ἂν μαρτύρων ἁγίων ἐπιτελῶμεν μνήμας, χαίρω μὲν, &c. Chrysost. Prolog. in Epist. Pauliⁿ.

^k [Tert. Apol., c. 39. Op. p. 31, A.]

^l [The editor has not found this passage.]

^m [At the mention of the reading of the apostle there occurs ὁ ἀναγνώστης τὸ προκείμενον τοῦ ἀποστόλου καὶ τῆς

ἡμέρας.—S. Chysost. Liturg. ap. Goar. Rituale Græcorum, p. 68.]

ⁿ [S. Chrysost., Hom. in Ep. ad Rom. argumentum, § 1. Op. tom. ix. p. 425, A.]

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^a [In some of the first centuries Mansi's edition (fol. Venet. 1759—98) has occasionally been used, but as the date of each council is given the references may be easily verified.]

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NOTES AND COLLECTIONS

IN

AN INTERLEAVED

BOOK OF COMMON PRAYER,

PRINTED A.D. 1619.

IN ÆTERNUM VIVAT REX, ET SUB EO VIGEAT ECCLESIA DEI^a.

ANTIQUA. NOVA.

Nobiscum natam Sapientiam non æstimo, ut aliquid melius constituere possimus, quam factum est a veteribus. Deinde nihil novi hodie constituendum in ecclesia arbitror, si qui tutus esse vult ab adversariorum calumnia, sine approbato exemplo præcedentium temporum. Saravia [de honore Præsulibus et Presbyteris Ecclesiarum Christi debito, c. 32. ad calc. libri] de div[ersis] min[isterii] grad[ibus] p. 151, [ed. 1590.]

Idem in prologo ejusdem libri [scil. de div. min. grad.]

Veterem ecclesie formam &c.

Contra novitates vid. Mendoz. in [iv.] Reg[um libros] in Proæm. [annot. II. sect. ii. 2.] p. 32. [Lugd. 1636.] ubi antiquitas cujusque doctrinæ commendatur egregie.

^a [This and the following passages are written on the fly-leaf of the book.]

Consuetudo divino cultui favorabilis est extendenda, alias vero restringenda est: juxta Textum in c. odia de Reg. juris in 6. [scil. Libr. Sext. Decretalium lib. v. tit. xiii. de Regulis juris, Reg. 15, ap. Corp. Jur. Can. tom. iii.]

Facilius et melius observatur quod provida antiquitas et autoritas instituit, quam quod inconsiderata novitas et infirmitas adinvenit. Microlog[us], c. xxiiii. [ap. Hittorp. de Div. Off. p. 392. col. ii. B. ^b]

^b [These two passages are written on an inserted leaf.]

OF THE FORM OF OUR SERVICE AND THE CONSONANCE OF IT WITH OTHERS^a.

WE are blamed by the puritans that we come too near the form of the papists; and by the papists we are condemned for going too far off; nay, for not taking the self-same form that they have in all things. To the first Mr. Hooker has given a sufficient answer^b. To the second we say, that our Church has done no more than holy men before have given direction and warrant to do. For thus writes the old holy abbot Hilduinus, a man excellently learned in holy writ, in his epistle *ad Ludovicum imperatorem*, now extant, cited by Berno Aug. c. 2, *de quibusd. rebus ad missam spectant[ibus]*. His epistle is about Dionysius and his fellow-martyrs, where, among other things that made for his purpose, he writ on this manner [“*cui adstipulari videntur antiquissimi et nimia vetustate pene consumpti Missales libri continentes Missæ ordinem more Gallico, qui ab initio receptæ fidei usus in hac occidentali plaga est habitus, usquequo tenorem, quo nunc utitur, Romanum suscepit*”^c.]

^a [This note, which was left unfinished, is written on one of the fly-leaves.]

^b [Laws of Ecclesiastical Polity, book iv. ch. iii., &c.]

^c [This passage is now supplied, from the work cited, Bernonis Augiensis abbatis de quibusdam rebus ad Missam pertinentibus libellus, c. 2. ap. Hittorp. de Div. Off., p. 359, i.

D. In the margin is added, *extat hæc epistola*: it is the epistle prefixed to the Areopagitica of Hilduinus, addressed to the emperor Ludovicus Pius, printed in Surius, *De vitis Sancti*, Oct. 9. tom. v. fol. 229, b. col. i.—Berno adds other evidences that the Churches of the West had offices differing from the Roman, and argues for the maintenance of them.]

[ON THE PREFACES.]

that the people (by daily hearing of Holy Scripture read in the church.)] People daily to hear divine service.

has been read in Latin to the people, which they understood not.] Lege ea quæ scripsit Johannes Ferus, vir pius et doctus, in præfatione suâ ad lectorem ante conciones suas in Adventu, &c.^d: for which cause also Laurentius Vanderhare wrote his Liturgical Antiquities^e, as may be seen by his preface before them.

and in this sort the book of Esai was begun in Advent, and the book of Genesis in Septuagesima.] So they are now; see the Lessons appointed for Sundays, upon which days our people only come to church.

the reading of Holy Scripture is so set forth that all things shall be done in order without breaking one piece from another, et infra, as did break the continual course of reading the Holy Scripture.] If that were such a fault (say the surveyors^f) how come the epistles and gospels, that are but pieces of Scripture, still appointed to be read? which contradiction makes the puritans, allowing this preface, as being against the papists, to deride the appointing of epistles and gospels, as being contrary thereunto.

so that here you have an order for prayer (as touching the

^d [Postillæ sive conciones in Epistolas et Evangelia quæ ab Adventu usque ad Pascha legi consueverunt, auctore R. P. Joan. Fero, interprete vero M. Joan. Gunthero; Præf. ad Lectorem; Antw. 1563. This preface of Ferus is on the importance of the people being acquainted with Holy Scripture, e.g. voluit Deus apud nos perpetuam quasi tesseram religionis suæ, in uno volumine quod Biblia vocamus extare. Non est itaque unde se quisquam de non audita Dei voluntate apud tribunal Christi excusare possit: in omnem enim terram exivit sonus Apostolorum; and after further arguments, he says, ob quam causam non admodum eorum probare possum sententiam qui plebeios pariter omnes a lectione sacrarum literarum abigendos

consent.]

^e [The work referred to is entitled, Antiquitatum Liturgicarum arcana; it was published in three volumes, 8°, at Douay in 1605, without the author's name. It was Florentius, not Laurentius, Vanderhaer, a man of some literary reputation. In the publisher's address to the reader there is an indication of the author's name, by a play of words upon it; see the concluding paragraphs.]

^f [See "A Survey of the Book of Common Prayer," &c., 1606, § 18, Quær. 45, p. 61; "Whether the reading of these epistles and gospels (so called) be not the same fault which is blamed in the Preface of the Communion-Book, viz. a breaking of one piece of Scripture from another."]

reading of Holy Scripture) much agreeable to the mind and purpose of the old fathers, here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and is ordained nothing be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same, &c.] These are the words which were made for the authorizing of King Edward's first service-book^g. And therefore, though some things be here in this book omitted which were in that, yet none of them can be accounted those that are here termed untrue, uncertain, vain, and superstitious; for certainly then they would have made some new preface, and not used the old, to condemn those orders by the same words and arguments, wherewith they were formerly maintained.

or which is evidently grounded upon the same.] As the Books of Apocrypha, Homilies, Prayers, Confessions, Exhortations.

the curates shall need no other books for their public service, but this book and the Bible, by the means whereof the people shall not be at so great charge, &c.] I cannot see what kind of commendation this can be: sure the more books, the more solemn would God's service be: but it seems the people began even then to desire that their divine service might be quickly dispatched, and that they might be put to no great charges for the maintenance of it; or else these two^h arguments would never have been thought of. The archbishop of Mentz, in the like case, took care of the people's charges, that they which were poor should not be put to buy so many divine books as were needful for the Church service; yet he took an order for money another way, *Fer. in Ep. ad Arch. Mog. prefix. Concion. in adventu*ⁱ. And yet Layman, in his preface before his *Moral[is] Theologia*^k,

^g [The Book of Common Prayer, &c., 1549, Preface.]

^h [A word is struck out between "two" and "arguments," and a sentence after "thought of."]

ⁱ The archbishop's name was Sebastian de Helissensteyn, archbishop of Mayence from 1545 to 1555. (The dedication is dated 1552.) He provided for printing a catechism, a reformed agenda (or service-book) after-

wards referred to, and homilies on the Gospels through the year, and required these books to be bought by all the pastores ecclesiarum of his province, and that (si tantos sumptus ipsi ferre non possent) ecclesiarum curatores. . . compararent. Epist. dedic., p. 4, 5. Postillæ, &c. See above, note d.]

^k [In the first edition of this work, (R. P. Pauli Laymanni Theologia Moralís,) (Monachii 1625,) the only edi-

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saith, the papists (his men) are herein as covetous and faulty as ours.

and where heretofore there hath been great diversity in saying and singing in churches within this realm, some following Salisbury use, &c.] Nulla res magis disciplinæ mores ab ecclesia depulit, quam inordinata diversitas officii. Quamobrem sic statutum fuit in magno concilio Toletano 4^o cap. 2^l. Placuit ut unus ordo orandi atque psallendi a nobis per omnem Hispaniam et Galliciam conservetur, unus modus in missarum solennitatibus, unus in vespertinis officiis; nec diversa sit ultra in nobis ecclesiastica consuetudo, quia in una fide continemur et regno. And the Church of Rome itself, seeing the many inconveniencies that came by their variety of breviaries and missals which they had, have followed us in this reformation; and taken order for the reducing of all under five hundred years to one uniformity in their council of Trent^m; which is since performed, though not as some more learned and pious among them expected. Read Pamelius in his preface to *Micrologus*ⁿ.

the whole realm shall have but one use.] So did the archbishop of Mentz, of his own authority, (when Ferus lived his chaplain there about him,) by whom he is highly commended for reducing the Agenda of the Church to one uniform order throughout all his diocese; *Ferus in epistola præfixâ concionibus suis in Adventu^o, &c.*, and not them [the Agenda] only, but the doctrine of all sermons throughout his diocese to one form, that every body might not only pray, but preach alike^p.

AN-
DREWES.

though it be appointed in the forewritten preface. ·?· W ·?·]

tion published in the author's life-time, there is nothing of this kind in the preface; but in the epistle dedicatory he speaks of, *non pauci ex clero . . . quibus vel non sumptus ad libros multos emendos, vel non tempus, ingeniumque ad legendos suppetit.*]

^l [A.D. 633, Conc. Tolet. IV. can.

2. Concilia, tom. vi. col. 1450, C. D.]

^m [See Conc. Trid. Sess. xxv. Dec.

4, 1563, c. 3, Concil. tom. xx. col. 194,

E., and the Bulls of Pope Pius V.

7 id. Jul. 1568, and Prid. id. Jul.

15 id. (Bullarium Rom., tom. iv. par.

3. p. 22, and p. 116,) prefixed to and

respectively establishing the Roman Breviary and Missal, to the exclusion of all which had not a prescription of 200 years.]

ⁿ [Pamelius regretted that in the reformation of the service-books, those to whom it was committed had not endeavoured to reduce all to the most ancient models, as the Sacramentary of S. Gregory, &c. Ap. Hittorp. de Div. Off., fol. 379.]

^o [See the whole passage referred to above, p. 5, note i.]

^p ["And not them . . . alike" is an additional note on the word *Agenda*.]

“By virtue of this, those morning prayers which are used in colleges are for the most part Latin.”

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SERIES.

and all the priests and deacons shall be bound to say daily, except they be let by preaching, studying of divinity, or some other urgent cause.] Which was so ordered at the council of Venice^q under Pope Leo the first, (and after that in the council at Mentz, can. 57.) *Clericus, quem intra muros civitatis suæ manere constiterit, et matutinis hymnis sine probabili excusatione ægritudinis inventus fuerit defuisse, septem diebus a communione habeatur extraneus, &c.*

except they be let by preaching.] *Lege Anacletum Siccum de Ecclesiast. Hymnodia, lib. 3. cap. 17^r.*

·?· W ·?· Concerning Evening Prayer on Saturdays there is an express rule in the primitive Church: *quod in sabbatis evangelium cum aliis scripturis legi conveniat. Conc. Laodic. can. 160^s. Intelligunt ea quæ fuere sabbata Judæorum; nam can. 29^t, ejusdem conc. aperte patres distinguunt inter sabbata et diem Dominicum. Id ipsum semper officium precum non debet exhiberi. Can. 16ⁿ. ejusd. conc., id est, tertia pomeridianâ, more computi ecclesiæ orientalis.*

AN-
DREWES.

OF MINISTERS' DAILY SAYING THE SERVICE^x.

And all the priests and deacons shall be bound to say daily, &c.] So that we are also bound, as all priests are in the Church of Rome, daily to repeat and say the public prayers of the Church. And it is a precept the most useful and necessary, of any other that belong to the ministers of God, and such as have cure of other men's souls, would men

^q [Conc. Venet. A.D. 465. can. xiv. conc., tom. v. col. 82, A. This is the canon cited: the reference to the council of Mentz, can. 57, seems to be a mistake.]

^r [The subject of this chapter is De defectu eorum qui studiorum negotiorumve prætextu abstinere ab hymnodia communi in choro; pp. 568—588. Antw. 1634.]

^s [Περὶ τοῦ, ἐν σαββάτῳ εὐαγγέλια μετὰ ἑτέρων γραφῶν ἀναγινώσκεισθαι.—Conc. Laod., Can. xvi.—Conc., tom. i. col. 1500. B. The Latin in the text is from the version of Dionys. Exiguus.

—Ibid., col. 1511. B.]

^t [Ἔστι οὐ δεῖ Χριστιανὸς ἰουδαΐζειν καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ· τὴν δὲ κυριακὴν προτιμῶντας, εἴγε δύναται, σχολάζειν ὡς Χριστιανοί.—Conc. Laod., Can. xxix.—Ibid., col. 1501. C.]

ⁿ [Περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐνάταις καὶ ἐν ταῖς ἐσπέραις ὀφείλειν γίνεσθαι.—Conc. Laod., Can. xviii.—Ibid., col. 1500. B.]

^x [The following note is written on an interleaved page.]

FIRST
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regard it, and practise it a little more than they do among us. We are all for preaching now; and for attending the service and prayers appointed by the Church for God's worship, and the good of all men, we think that too mean an office for us; and therefore, as if it were not worth our labour, we commonly hire others under us to do it, more to satisfy the law, than to be answerable to our duties. Here is a command that binds us every day to say the morning and evening prayer; how many are the men that are noted to do it? It is well they have a back door for an excuse to come out at here: for, good men! they are so belaboured with studying of divinity, and preaching the word, that they have no leisure to read these same common prayers; as if this were not the chief part of their office and charge committed unto them. Certainly, the people whose souls they have care of, reap as great benefit, and more too, by these prayers, which their pastors are daily to make unto God for them, either privately or publicly, as they can do by their preaching: for God is more respective to the prayers which they make for the people, than ever the people are to the sermons which they make to them. And in this respect are the priests called God's remembrancers, because they put God in mind of His people, desiring Him to keep and bless them daily with things needful both for their bodies and their souls. And whatsoever the world makes of it, no doubt but God hath a greater regard to the prayers of His priests, men that are near Him, and appointed for the offering up of that daily sacrifice, than to the prayers of other common Christians whatsoever. And so God tells Abimelech that He would have him to deal well with Abraham, because he was a prophet, and "should pray for him." And so to Job's friends, "that His servant Job should pray for them, and He would accept him." And it was the office that was appointed the priests in the law, "He shall make an atonement for the people," not so much to teach and preach to the people, (as men now-a-days think all the office lays in doing that,) but "to offer sacrifice and incense unto the Lord," which was but a figure of that which the ministers of Christ were to do in the Gospel. Therefore Samuel professes it openly, to the shame of all others, that he should sin no less in neglecting

Is. lxii. 6.
[See margin of
English
bible.]

Gen. xx. 7.
Job xlii. 8.

Levit. v.
18.

Deut.
xxxiii.
[10.]

to pray for the people, than he should in leaving off to teach them the right way of God's commandments; both which are needful; but to them that are already converted, prayer is more necessary than preaching. Howsoever we are to remember, that we which are priests are called "*angeli Domini*:" and it is the angel's office, not only to descend to the people and teach them God's will, but to ascend also to the presence of God to make intercession for the people, and to carry up the daily prayers of the Church in their behalf, as here they are bound to do. Mal. ii. 7.

As we are common Christians we should go to our prayers three times a day; "At evening, and morning, and at noon-day will I praise Thee." But as we are specially separated from other Christians to be priests and prophets, we should go to them seven times a day, "Seven times a day do I praise Thee." Ps. lv.
[17.]
Ps. cxix.
[164.]

And of old, this daily and continual prayer made by the priests in the behalf of the people, was so much accounted and made on, that they took order to have no intermission of prayer; and because the same priests could not always attend it, therefore they were to do it in their courses; some at the first watches, some at the second, and others at the third; that so whilst some rested, the others might pray. And of this David speaks, when he saith, "Mine eyes prevent the night watches;" and Christ mentions the second, and the third watches: and David's diligence, in performing his duty for the good of the people, was such, as that he professes it, "At midnight I will rise up to give thanks unto Thee:" Ps. cxix.
[148.]
Luke xii.
[38.]
[Ps. cxix.
62.]
Acts xvi.
[26.] so Paul and Silas rose at midnight to sing praises unto God. It were therefore well to be wished, that the like order were taken in the Church now; and that the sacrifice of prayer might be continually offered up unto God among Christians, as well as it was in the synagogues of the Jews.

It was the custom of the old Christians, daily, before they did any thing, to go and worship the Lord that made them; *Ante omnia adoremus Dominum qui fecit nos*. And therefore St. Jerome, in the life of Hilarion the monk, writes, that when he and his company were invited to a morning refec-tion in a vineyard, *Maledictus sit* (said the holy man) *qui prius refectionem corporis quam animæ quæsierit: Oremus,*

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psallamus, reddamus Domino officium, et sic ad vineam properabitis. Completo itaque ministerio (says St. Jerome) they went and refreshed themselves^y, &c.

OF CEREMONIES, WHY SOME ARE ABOLISHED, AND SOME
RETAINED.

THIS preface is the same verbatim with that which is in the Service Book of King Edward VI.^z; the preface then being retained, it seems all the ceremonies of that book are still justified by our Church, though some of them, at Calvin's and Bucer's instance, were omitted in the review of the book 5 Edw. VI., as not accounted absolutely necessary.

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Ceremonies^a.] ·?· W ·?· “*Ceremonias definiunt decorum, disciplina, significatio.*”

at length turned to vanity and superstition.] None of these can be meant of any ceremonies used in King Edward's first Service-Book, for that book has these very words, and therefore they must be meant of other ceremonies, which they in the Church of England at that time refused, and of none other that are since omitted; I say omitted only, and not condemned; for if our Church had meant to condemn the ceremonies used in that book, they would never have taken the same discourse about ceremonies to do it, which is here used to approve and authorize them, but they would have made some other of set purpose to condemn them.

that they would innovate all things.] ·?· W ·?· *Non est innovatio dicenda, siquid in melius simpliciter, seu alteratione, seu adjectione fiat.* S. Ambr., *lib. ii. de Off.*^b *Alteratio enim illa est schismatica innovatio, quæ bene posita destruit, non perficit.*

than of innovations and newfangledness which is always to be eschewed.] When God by His good Spirit put it into

^y [The conclusion of the passage is; Completo itaque ministerio, in sublimi stans benedixit vinere et suas ad pascendum dimisit oves. S. Hieron, Vita S. Hilar. § 27. Op., tom. ii. col. 28. A.]

^z [That is, both in the Book of Common Prayer of 1649 and 1652.]

^a “All the notes which have this mark ·?· W ·?· are taken out of my lord of Winchester's, Bp. Andrewes, Service-Book, written with his own hand.” [This is a note by Bishop Cosin on the margin opposite the note, in the text.]

^b [This citation has not been found.]

our hearts to reform ourselves, and then by all good means to seek the reformation of others that remained obdurate in their wonted superstitions, had we not only cut off their corruptions, but also estranged ourselves from them in ancient and laudable ceremonies; who seeth not how greatly prejudicial this might have been to so good a cause; and what occasion it had given them to think, that through a forward or wanton desire of innovation, we did those things for which conscience was pretended^c.

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p. 141.

Those which make so perilous a matter of our retaining these ceremonies, common to us with the Church of Rome, do seem to imagine that we have of late erected a frame of some new religion, the furniture whereof we should not have borrowed from our enemies, lest they relieving us, might afterward laugh and gibe at our poverty; whereas in truth we have continued the old religion, and the ceremonies which we have taken from them that were before us are not things that belong to this or that sect, but they are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self-same interest in them which our fathers before us had, from whom the same descended unto us. We have therefore most heartily to thank God that they amongst us to whom the first consultations of causes in this kind fell, were men which, aiming at the glory of God and the good of this His Church, took that which they judged thereunto necessary, not rejecting out of any peevish or angry disposition those rites and ceremonies which were old, good, and convenient^d.

p. 144.

OF CEREMONIES. THE GREAT USE OF THEM IN THE CHURCH :
THE MODERATION OF THE CHURCH OF ENGLAND IN RETAIN-
ING SOME AND ABOLISHING OTHER.

“IN every grand or main public duty which God requires at the hands of His Church, there is, besides the matter and form wherein the essence thereof consists, a certain outward

Hooker,
lib. 4.*

* [This and the following passage are derived (with some omissions and slight alterations) from the Laws of Ecclesiastical Polity, Book iv. chap.

vii. § 6. (p. 141. ed. 1622.)]

^d [See *ibid.*, chap. 9. § 1.] (p. 144.)* [See *ibid.*, chap. i. § 2.]

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fashion whereby the same is in decent sort administered. The substance of all religious actions, as of the sacraments, are by God Himself set down in few words, *Accedit verbum ad elementum et fit sacramentum*; there needs no more, saith St. Augustin^f. But the due and decent form of administering those sacraments doth require a great deal more.

The end which is aimed at in setting down the outward form of all religious actions, is the edification of the Church. Edified men are, when either their understanding is taught somewhat, which in such actions it behoveth all men to consider, or when their hearts are moved with any affection suitable thereunto; both which are done when their minds are in any sort stirred up unto that reverence, devotion, attention, and due regard which in those cases seemeth requisite.

To this purpose not only speech but sundry sensible means besides, have always been thought necessary; and among them, those most especially that are objects to the eye, which being the liveliest, and the most apprehensive sense of all the other, is the fittest to make a deep and a strong impression in the minds of men.

From this consideration have risen not only those numbers of prayers, readings, questionings, answers, exhortations, but even of visible signs also in the performance of all our religious actions, whereby men's minds and hearts must needs be a great deal more effectually stirred up to devotion and attention than otherwise they could.

No nation under heaven either does or ever did suffer any public actions, which are of weight, whether temporal or sacred, to pass without some visible solemnity; because the very strangeness and difference of it from other common actions may make popular eyes to observe and mark the same the better. And if we should let pass ours without the like, we might be thought to transgress the very rule of nature. Therefore with singular wisdom hath it been provided, that the deeds of men, which are made in the presence of witnesses, should pass not only with words, which for the most part are but slightly heard, because they are common, and do not so strongly move the fancy of man; but also with

^f [S. Aug. in Johan. cap. 15. Tract. 80. Op., tom. iii. p. 2. col. 703. C.]

certain sensible actions that may be seen, the memory whereof is far more easy and durable than the memory of speech can be. Now ceremonies having such great use in the Church, needful it was that some at least should be retained; and ceremonies which long experience of all ages had confirmed and made profitable, a needless and a presumptuous act had it been to abolish them; a mean therefore was kept, and a godly resolution here taken by the Church of England, to remove only such things as were new and superfluous, retaining the rest which were old, and behoveful for the edifying of Christian people.

some are put away, because the great excess and multitude of them hath increased in these later days.] And it was not amiss to decree, that those ceremonies which were least needful, and newliest come in, should be the first that were taken away; as in the abrogating of an excessive number of saints' days, and of other the like customs: but having this way eased the Church, as they thought, of superfluity, it had been amiss to have proceeded on till they had plucked up all useful and ancient ceremonies also by the roots. To abrogate those things, without constraint of apparent harm thereby arising, had been to alter unjustly the ancient received customs of the whole Church, the universal practice of the people of God, and those general decrees of the fathers," which (in St. Austin's language^g) is madness and insolence to do, both in respect of the universal authority of the Church, which no particular Church hath power to control, and also in regard of reasons aforementioned^h.

THE ORDER HOW THE HOLY SCRIPTURE IS TO BE READ.

The Old Testament.] The first exception of the puritan surveyorⁱ.

^g [Ad hæc itaque ita respondeo ut quid horum sit faciendum, si divinæ scripturæ præscribit auctoritas, non sit dubitandum quin ita facere debeamus ut legimus, ut jam non quomodo faciendum, sed quomodo sacramentum intelligendum sit, disputemus. Similiter etiam si quid horum tota per or-

bem frequentat Ecclesia. Nam et hinc quin ita faciendum sit, disputare insolentissimæ insanie est. S. Aug. Ep. 54. ad Januarium, cap. 5. § 6. Op., tom. ii. col. 126. B.]

^h [See the Laws of Ecclesiastical Polity, chap. xiv. § 4 and 6.]

ⁱ [A Survey of the Book of C. P.,

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excepting certain books and chapters which are less edifying.] The puritans, in their Survey, are very angry at this exception, and tell us we defraud God's people of some books of Scripture, as the papists do defraud them of all. Their reasons against it are, "Stand in the Lord's house, and speak unto the people all the words that I command thee, keep not a word back." "Blessed is he that readeth, and they that hear the words of this prophecy."

Jer. xxvi.
2.Rev. i. 3.
Rev. xxii.
19.

ye must note also that the collect, epistle, and gospel, appointed for Sunday shall serve all the week after.] (The second exception of the surveyor^k.) Which is so appointed, for that the epistle and gospel are to be read every day of the week, as every day there should be a communion. If people be married upon the week-day, at that time by this book they are enjoined to receive; and so when women after child-birth are churched; or when men in cathedral churches (where they are enjoined it every Sunday at the least) shall desire to have the communion on the week-day; that then the collect, epistle, and gospel shall be used, which was appointed for the Sunday.

But the prefaces proper upon the feasts of Christmas, Easter, Ascension, and Whit-Sunday, are appointed to be read six days after (that is, if there be communions upon those days), and because it is supposed, that all men whatsoever do receive at Easter, therefore are there special epistles and gospels appointed six days together before that time, more than all the year besides. A good note this is, to know the intent of our Church by; which was, that the sacrament should be propounded every day, for them to come unto and receive that were godly disposed; and therefore is that exhortation to the people, being negligent in coming thereunto, not only to be read at the three solemn times, but at what time of the year the minister pleases, and as he perceives the people to neglect their devotion all the year through. The three solemn times being for all upon penalty by law; but

&c. § i. quære I. p. 26. The nine quæres on this passage are directed against the omission of any part of the canonical writings, and the reading of any part of the Apocrypha. This

note is made in the inner margin against the words "the Old Testament."

^k [pp. 33—37. This is also a note in the inner margin of the book.]

every day being for those devout people that shall be so well disposed; first one company, and then another, so there be not less than three to communicate with the priest, as is appointed in the Rubric after the Com[munion]¹.

Item, *So oft as the first chapter of St. Matthew is read either for lesson or gospel ye shall begin the same at The birth of Jesus Christ, &c.*] The third exception of the surveyor^m.

In the fifth of King Edwardⁿ there is no such rubric, and yet by the act prefixed before this book^o that book is precisely enjoined to be observed and reprinted, without any such addition as this is.

PROPER LESSONS^p.

Thus was the public service of God performed by the Jews, among whom the book of the law was read four times a day, as it is here appointed, and every day of the year throughout the kalendar; so, Acts xv. 21, Moses was read in the synagogues every Sabbath-day. Neh. ix. 3.

Lessons proper for Holydays.] The fourth exception of the surveyor^q.

DE LECTIIONIBUS FESTIVIS DIEBUS APTATIS^r.

The first exact compiler of these festival lessons was one Musæus, a famous priest of Massilia, who lived about the year of our Lord 480, of whom thus writes Gennadius, *De viris illustribus*, cap. 79^s; *Musæus Massiliensis Ecclesiæ pres-*

¹ [See the rubric at the end of the Communion Service.]

^m [pp. 37—39. This exception is grounded on the discrepancy mentioned by Bp. Cosin in the next paragraph, and is almost in the same words.]

ⁿ [In the Book of Common Prayer of 1552, 5 Edw. VI., called the second book of Edward.]

^o [The Act of Uniformity, 1 Eliz. c. 2, enjoins the use of the Book authorized by Parliament in the fifth and sixth years of the reign of King Edward VI. "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added

in the delivery of the Sacrament to the communicants, and none other or otherwise."]

^p [This and the following are notes on the Table of proper lessons.]

^q [p. 39. This exception is grounded on the addition of forty-seven proper lessons for holydays unto those which are appointed in the second book of Edward VI., whereas the statute 1 Eliz. c. 2, "mentioneth but one addition of proper lessons only for Sundays."]

^r [This note is on the interleaved page, with this heading.]

^s [Inter Op. S. Hieronym., tom. ii. col. 981. The readings of Vallarsius are added in the margin of this edition.]

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² diebus
aptas.³ celebri-
tatiq̄ue.

byter, vir in divinis scripturis doctus, &c. hortatu S. Venerii Episcopi excerp̄sit ex¹ sanctis scripturis lectiones totius anni festivis aptas diebus², responsoria, etiam Psalmorum capitula tempori et lectionibus congruentia. Quod opus tam necessarium a lectoribus in Ecclesia probatur, ut expetitum et sollicitudinem tollat et morem, plebique ingerit scientiam, celebritatem et³ decorem. Yet it cannot be, that he was the first appointer of them; the Church used that order long before, though perhaps not so exactly. S. Augustine^a, in *proœmio Epistolæ Johannis; Meministis Evangelium Johannis ex ordine lectionum nos solere tractare; sed quia nunc interposita est solennitas sanctorum dierum, quibus CERTAS ex Evangelio LECTIONES oportet in Ecclesia recitare, quæ ita sunt ANNUE ut aliæ esse non possint, ordo iste quem susceperamus, necessitate paululum intermissus est, non omissus.* Idem., Tract. vi. in Johannem^t; *Anniversaria solennitate post passionem Domini nostri Librum Act. Apostolorum omni anno in Ecclesia recitari; et Tract. xiii.^u Psalmus vicesimus primus omni anno legitur in novissima hebdomada intento universo populo.*

Septuagesima, Gen. i. Sexagesima, Gen. iii.] In luctu pœnitentiæ Septuagesima agitur, unde et reticetur interim solenne alleluia, et humanæ transgressionis historia miserabilis ab exordio [re]censetur. Bern. Sermon. i. in Septuages. *ad finem*^x. This is the reason why Genesis is begun in Septuagesima, and so continued on through Lent.

And to fit us for the time of abstinence and fasting, which is to follow, there could be nothing more fitly chosen, than the story of Adam his eating and sinning in it; that so seeing the danger of it, we might be the less given to it, and more to temperance and fasting. And though our new masters deride this application of fasting to God's command in paradise, yet before our Church the ancient fathers have done the same. Tertullian^y, *De Jejuniis*, p. 645, ed. Ren. Lauren. *Acceperat Adam a Deo legem non gustandi de arbore, &c. verum et ipse tunc in psychicum reversus, . . nec eam⁴ capiens quæ erat⁵ spiritus, facilius ventri quam Deo cessit,*

⁴ jam.
⁵ erant.^a [S. Aug. in prologo Tract. in Epist. Joan. Op. tom. iii. p. 2. col. 825, 826.]^t [Idem. in Joan. cap. i. Tract. 6. § 18. col. 337. G.]^u [Idem. in Joan. cap. iii. Tract. 13.

§ 14. col. 397. G.]

^x [S. Bernard. in Septuag. Sermon. i.

§ 6. Op., tom. i. col. 819. F.]

^y [Tertullian. de Jejuniis, cap. iii. Op., pp. 545. E, 546. A.]

pabulo potius quam præcepto annuit, salutem gula vendidit: manducavit denique et periit, salvus alioquin si uni arbusculo jejunare maluisset, at jam hinc animalis fides semen suum agnoscat¹: exinde deducens carnalium appetitionem et spiritualium recusationem. Teneo itaque a primordio homicidam gulam tormentis atque suppliciis inedia puniendam, etiamsi Deus nulla jejunia præcepisset: ostendens tamen unde sit occisus Adam, mihi reliquerat intelligenda remedia offensæ qui offensam demonstrarat. And these last words are the true reason why the Church hath appointed this story of Genesis to be read at this time, the preparation time to Lent.

Epiphany, Isa. lx.² xlix.] Lessons proper to declare the calling of the Gentiles in the persons of the kings and wise men of the east.

Luke iii. and to so that He was supposed to be the son of Joseph. John ii. to after this He went to Capernaum.] Which lessons are appointed to be read upon this day, because Christ's baptism, whereby He first manifested His divinity unto the Jews; and Christ's miracle at Cana, whereby He first manifested His divinity unto His disciples, fell upon it. As well as the adoration of the kings, whereby He first manifested Himself unto the gentiles; which last is propounded in the first lessons, both at matins and evensong, where the Church applies all those sayings of kings, &c. to the wise men, and is derided for her labour by Calvin^a, the reformer of good and all.

Good Friday, St. Barnaby, Conversion of St. Paul^c.] In Good Friday to be kept a solemn holiday^b.

^a [In the Prayer-book it was printed by mistake xl. This Bp. Cosin has altered with the pen to lx. xlix. See the appendix, No. i. § 9.]

^b [Calvini Comment. in Iesaiam, cap. lx. 7. p. 382. Op., tom. iii.]

^c [This is a marginal note in large letters.]

^d [By the act 5, 6 Edw. VI. cap. 3. it was ordered "that all the days hereafter mentioned, shall be kept and commanded to be kept holydays and none other:" in the list that follows this the Conversion of S. Paul, S. Barnabas, and the days of the week before Easter, are not mentioned; but in this place in the Prayer-book they are included among holydays, and in the first Rubric at the end of the

Communion Service, it is implied that the days for which special Epistles and Gospels are appointed are holydays. Hence a contradiction arose. In the Prayer-books before 1662 this was kept up by the list of holydays on a page following the kalendar headed "These to be observed for holydays and none other," which list follows the act of 5, 6 Edw. VI. and omits the days in question. The following note from Bp. Gibson's Codex Juris Ecclesiastici Anglicani, tit. x. cap. 3. p. 245. ed. 1761, partly illustrates, partly corrects, Bp. Cosin's statement:—

It is a note on the statute 1 Mar. Sess. 2. cap. 2, which repealed the statute above cited.

"In the first of Queen Elizabeth a

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the title to all these days we read, *Lessons proper for holy-days*. It seems those Parliament-men who made the act, "*These to be holidays, and no other,*" forgot to mend this title, as they did to put out the epistles and gospels upon all the week before Easter, and upon St. Barnabe's and St. Paul's day, which were commanded by the rubric at the end of the Communion to be read only upon holydays. I cannot reconcile them. We must either not read what is appointed, or if we do read (as fit it is we should, being the institution of the Church) we must cross the *act of Parliament (as it is no great matter if we do, having so just an occasion to do it) and make them holydays, as always they have been accounted. For the rest we shall observe somewhat in their places; only here for Good-Friday it is a shame for us that be Christians, not to observe it as holily and as solemnly as any other; and the profanation that we suffer every cobbler to make on it, can no more be defended than the Spaniards' profaning of Sundays and Easter-day with their markets and fairs. Eusebius^c, lib. ii. cap. 17, tells us that it was a solemn feast in his time, and long before him: *Potissimum in festo salutaris Domini passionis non jejuniis solum et vigiliis, sed attenda S. Scripturarum auditione excolere et celebrare consuevimus*. I know no reason but it should be so kept still^d. Vid. Euseb. *De Vita Constantini*^e, who com-

bill to revive the act of Parliament made 5 Ed. 6, for keeping of Holy-Days and Fasting-Days, was brought into Parliament, but passed not; so that the repeal of Queen Mary remained upon this act till 1 Jac. cap. 25, by which her repeal was repealed; and it is a rule, that by repealing of a repeal, the first act is revived.

In the meanwhile, the kalendar, before the book of Common Prayer, had directed what Holy-days should be observed; and in the articles published by the Queen in the 7th year of her reign, one was, 'that there be none other Holy-days observed, besides the Sundays, but only such as be set out for Holy-days, as in the statute anno 5 and 6 Ed. 6, and in the new kalendar authorized by the Queen's Majesty;' who appears in other instances (as she did probably in this) to have greatly disliked the Parliament's intermeddling in matters of religion, the

ordering of which she reckoned one great branch of the royal supremacy."]

^c [τί δέϊ τούτοις ἐπιλέγειν τὰς ἐπὶ ταῦτον συνόδους, καὶ τὰς ἰδίᾳ μὲν ἀνδρῶν, ἰδίᾳ δὲ γυναικῶν ἐν ταύτῳ διατριβὰς, καὶ τὰς ἐξ ἔθους εἴσεται καὶ νῦν πρὸς ἡμῶν ἐπιτελουμένας ἀσκήσεις ὡς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν, ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν, προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰώθαμεν.—Euseb. H. E. lib. ii. cap. 17. p. 69.]

^d [The following passage coming after this word is crossed out in the original, "and so much is the king's court among us ashamed of the Act, that notwithstanding the peremptory command in it, excluding all observation of days for holy, but their number, it does still continue the old observation on't, though not so solemnly."]

^e [Διδὸς τοῖς ὑπὸ τὴν Ῥωμαίων ἀρχὴν πολιτευομένοις ἅπασιν, σχυλὴν ἄγειν ταῖς ἐπισημοῖς τοῦ Σωτήρος ἡμέραις ἐνου-

manded every Friday, as well as Sunday, to be observed holy. And so Sozomen, lib. i. cap. 8^f.

* ^gRather the printer's act; for the act of Parliament was repealed; and certainly, if there were any such act in force (as, *These to be observed, and no other*) the Church of England would not have been suffered to have crossed it with calling all these days, here besides, holydays. It remains therefore, that we stick to this place, as being the proper act of our Church, and neglect the other place, as being the printer's addition to fill up the page with the number of holydays, and the beginnings and endings of the four terms.

Proper Psalms on certain days. Good Friday. Ps. xxii.] S. Aug. Tract. xiii. in Johannem^h. Psalmus vicesimus primus OMNI ANNO legitur in novissima hebdomada, intento universo populo.

THE KALENDAR.

DE MENSIBUS.

[*Of the names of the months.*]

Diebus quippe istisⁱ, quarum septenarius numerus in orbem redit deorum suorum nomina gentes imposuerunt. . . . Sed et mensibus imposuerunt deorum suorum nomina. Propter honorem quippe Romuli, quia eum Martis filium crediderunt, primum mensem Marti dicantes, Martium vocaverunt. Et inde Aprilem a nullo dei sui nomine, sed a re ipsa, quasi Aprilem, quod tunc primum germen quasi aperiat in florem. Inde tertium mensem Maiam, quod Maiam Mercurii Matrem deam

De mensium appellacione.

θέτει' ὁμοίως καὶ τὰς τοῦ σαββάτου τιμᾶν.—Id. de Vita Constantini, lib. iv. cap. 18. p. 635. (Scribendum est procul dubio τὴν πρὸ τοῦ σαββάτου. Atque ita apparet legis etiam qui titulos nomen capitum composuit. Valesius, Annot. ad locum.)]

^f [Τὴν δὲ κυριακὴν καλουμένην ἡμέραν, ἣν Ἑβραῖοι πρώτην τῆς ἑβδομάδος ὀνομάζουσιν, Ἕλληνας δὲ ἡλίω ἀνατίθεασιν, καὶ τὴν πρὸ τῆς ἑβδόμης, ἐνομοθέτησε δικαστηρίων καὶ τῶν ἄλλων πραγμάτων σχολὴν ἄγειν πάντας καὶ ἐν εὐ-

χαῖς καὶ λιταῖς τὸ θεῖον θεραπεύειν. Ἐτίμα δὲ τὴν κυριακὴν ὡς ἐν τούτῳ τοῦ Χριστοῦ ἀναστάματος ἐκ νεκρῶν. Τὴν δὲ ἑτέραν ὡς ἐν αὐτῇ σταυρωθέντος.—Sozomen. Hist. Eccl., lib. i. cap. 8. p. 20.]

^g [This is a marginal note on the above.]

^h [See above, p. 18, note u.]

ⁱ [The text and references of this passage are taken by Bp. Cosin from the edition of S. Augustine's works, Paris, 1614, with a few unimportant variations.]

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colant. Inde quartum Junium a Junone. Inde ceteros usque ad Decembrem a numeris nominarunt. Sed ex eis Quintilis atque Sextilis nominibus hominum, quibus divinos honores decreverant, appellati sunt, Julius et Augustus: nam septimus September, et cæteri, ut dixi, usque ad Decembrem, numerorum ex ordine nominibus enuntiantur. Porro Januarius a Jano appellatus est. Februarius a Februs Lupercorem. S. Aug., tom. vi. lib. xviii. cont. Faust. Man., cap. 5. [Op., tom. viii. col. 311, D. E.]*

* Ovid. 1 Fasti et 3.

*At Numa nec Janum, nec avitas præterit umbras,
Mensibus antiquis præposuitque Deos.*

ITEM DE APPELLATIONIBUS DIERUM.

¹ viz. secundum
Hebræos.

² viz. secundum
Christianos.

³ id est
Gentiles.
leg. Durandum in
Rat., l. vii.
c. 1. n. 7.

Una Sabbati¹, dies Dominicus est: secunda sabbati, secunda² feria, quem sæculares³ diem lunæ vocant: tertia Sabbati tertia feria, quem diem illi Martis vocant, quarto ergo Sabbatorum, quarta feria, qui Mercurii dies dicitur a paganis, et a multis Christianis: sed nollemus, atque utinam corrigant, et non dicant sic. Habent enim linguam suam qua utantur. Non enim et in omnibus gentibus ista dicuntur. Multæ gentes aliæ atque aliæ aliter atque aliter vocant. Melius ergo de ore Christiano ritus loquendi Ecclesiasticus procedit. Tamen si quem forte consuetudo traxerit, ut illud exeat ex ore quod improbat corde, intelligat illos omnes, de quorum nominibus appellata sunt sidera, homines fuisse, . . . sed per beneficia quædam mortalium mortalia, illi homines pro tempore suo, quia plurimum potuerunt et eminerunt in hoc sæculo, cum cari essent hominibus, non propter vitam æternam, sed propter commodum temporale, deferebantur iis divini honores. Veteres enim sæculi (vates, ed. Par. 1614) decepti et decipere volentes, in eorum adulationem qui sibi aliquid secundum amorem sæculi præstitissent, sidera ostendebant in cælo, dicentes quod illius esset illud sidus, et illud illius: homines autem qui antea non adspexerant ut viderent quia ibi erant et illa sidera antequam nascerentur, decepti crediderunt; et concepta est opinio vanitatis. S. Aug., tom. viii. Enarrat. in Psal. xciii. in præf. [§ 3. Op. tom. iv. col. 1000. B. C. ed. Ben.]

Dicimus mensem habere Triginta dies. S. Aug., tom. iii. de *Gen. ad lit. imperf.*, cap. 7. [§ 28. Op. tom. iii. col. 103, A.] FIRST SERIES.

DE SANCTORUM FESTIVITATIBUS.

The names of the saints in the Church kalendar were not so many, but that for our better remembrance of them they might all have stood still. Every day had but one, when as Eusebius^k tells us, that upon search made by Constantine the Great for the names, and times, and places, and manner of the martyrs' sufferings, there were found for every day of the year above five hundred^l saints, except the first of January only, when the Gentiles were so intent upon their own riots, that they had no leisure to think upon martyring the Christians. *Hieron. dicit idem in Epistola quæ suo Calendario præponitur^m; unde Greg.ⁿ dicit, Totus mundus est plenus sanctis, Dur. Rat., lib. vii. cap. 1. n. 28.* Not that they are all to be celebrated (as the great feasts are) in all places, but some in one province and some in another, that one where or other their memory may be preserved. *Beleth. de Divin. Off. cap. 5°.*

·?· W ·?· P *Requiritur ut parochus quilibet indicet, quæ festa dominicam quamque sequuntur, et quota feria celebranda sunt, ut inde simul statuti jejuniorum dies devoto populo innotescant.* De promulgatione Festorum et Vigiliarum per Parochum.

^k [This statement is derived from the passage of Durandus, cited in the text, see note on Jan. 1; he seems to have taken it with a mistake from the epistle prefixed to the martyrology ascribed to S. Jerome, which is quoted in the next note but one, and erroneously to have attributed to Eusebius a statement made by the writer of the epistle.]

^l [5000 was written first; the last 0 is crossed out in the MS.]

^m [Et quoniam per singulos dies, diversarum provinciarum diversarumque urbium, plusquam octingentorum et nongentorum sunt nomina nominata: ut nullus dies sit, qui non intra quingentorum numerum reperiri possit adscriptus, exempto die kalendarum Ja-

nuariarum.—Epist ad Chromatium et Heliodorum. Opus spurium inter op. S. Hieron., tom. xi. 474. D.]

ⁿ [These words are so cited by Durandus, l. c.]

^o [Festorum quædam sunt generalia, quædam particularia. Generalia sunt quæ generatim ab omnibus celebrantur. . . . Festa autem particularia sunt, quæ tantum in una coluntur provincia.—Divinorum officiorum, ac eorundem rationum brevis explicatio D. Joannis Beleth, ad calc. Durandi Rat. Div. Off., fol. 490, b. Lugd. 1574.]

^p [This note is marked thus by Bp. Cosin as from Bp. Andrewes' Service Book, but it is not found in the other transcripts of his notes. See his minor English Works. Oxford, 1853.]

FIRST
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Ideo jejunia in prodromis festorum; ideo vigiliæ precesque ab Ecclesia usurpata primum, et statuta nobis.

Ratio Vigi-
liarum et
Festorum.

Ideo ipsa festa sanctorum et martyrum celebrantur die proximo illucescente, ut sciamus eos modicum quidem in afflictione, jejuniis, vigiliis, precibus degisse; dein in gloriam et lætitiã translatos, ubi totos feriarum dies agunt: atque inde Deo gloriam, nobis exemplum.

Quare ad
quædam
Festa non
jejunatur.

Illud tamen notandum, quod neque vigiliæ, neque jejunia, sed solæ preces præcedant quædam festa: neque enim ad festum Michaelis et Omnium Angelorum jejunatur, aut vigilatur propter rationes prædictas. Quinetiam licet prædictæ rationes in festis S. Marci, Philippi et Jacobi, eorumque quæ post Domini Natalem usque ad Epiphaniã observantur, obtineant: tamen ex antiquissimis canonibus vetantur ad hujusmodi festa jejunia, propter reverentiam majorum solennitatum, Paschatis, sc. et Nativitatis.

Anathema enim dixerunt sancti patres vel intra Pascha et Pentecostem, vel intra Natalem et Epiphaniã jejunantibus.

Et fieri nequit, ut festa S. Marci, Sanctorum Philippi et Jacobi, aliter contingant quam intra dies Paschatis et Pentecostes.

[NOTES ON THE KALENDAR.]

JANUARY.

Kalend. 1. Circumcision.] Festum minus duplex^a.

Euseb.^r Quolibet anni die plusquam quinque millium sanctorum festa concurrunt, excepta die calendarum Januarii, quo intendebant gentiles epulis et solennitatibus, non ad martyrizandum sanctos. Dur. Rat., l. vii. c. 1. n. 28.

6 Epiphany.] Fest. principale duplex.

8 Lucian.] This Lucian was a disciple of St. Peter, and sent with St. Denys into France, where preaching the

^a [These notices of the value of the Festivals are added to the Kalendar in the margin in red ink, except S. Matthias, which is in black ink. The longer

notes are in the margins of the Kalendar and on the inserted pages.]

^r [See above, p. 23. note k.]

Gospel he was martyred. Beda^s, Usuard^t, Ado^u, and others, make mention of him.

13 *Hilary.*] St. Hilary was the famous bishop of Poitiers in France, so highly commended by St. Jerome^x, and all ancient historiographers of the Church, for his glorious combats against the Arians. *Vide Brev. Rom., Jan. 13^v.*

18 *Prisca.*] A virgin that suffered martyrdom in Rome under the emperor Claudius. *Vide Brev. Rom., Jan. 18^z.*

20 *Fabian.*] Bishop of Rome, martyred under Decius, as may be seen at large in the 31st epistle of St. Cyprian^a.

21 *Agnes.*] Mentioned by St. Jerome, *Ep. ad Demetriadem* 8^b, and St. Ambrose, *Serm.* 90^c, and lib. i. *Off.*, cap. 41^d, and by St. Augustine, *Serm.* 101^e. She was a noble Roman virgin, wonderfully commended by the fathers. In

^s [Martyrologium, vi. Id. Jan. Op., tom. iii. col. 278. ed. Colon. 1612.]

^t [Belvacus, sanctorum martyrum Luciani presbyteri (beati Petri discipuli,) Maxiani et Juliani, quorum Maxianus et Julianus primo a persecutoribus gladio puniti sunt. Dein beatus Lucianus post nimiam cædem, cum Christi nomen viva voce confiteri non metuisset, priorum sententiam et ipse excepit.—Martyrologium, vi. Id. Jan. ap. Bolland. Antw. 1714 p. 18. The words in parentheses are an addition to the original.]

^u [Martyrologium, vi. Id. Jan. p. 34. ed. Romæ 1745. Ado and Bede mention only the place (Belvacus, Beauvais) and names of Lucian and Maxian. In his Devotions Bp. Cosin has wrongly, "Jan. 8. Lucian, a priest of Antioch and martyr, A.D. 307." The previous day, Jan. 7, is that of Lucian of Antioch in the Roman Kalendar and martyrologies; Lucian of Beauvais, a martyr of the Norman Church, was alone commemorated in the Sarum Kalendar, the day being noted "Luciani cum sociis ejus," and so in our Latin Common Prayer-books of 1574, 1594.]

^x [See S. Hieron., lib. de Viris Illustr., cap. 10. Op., tom. ii. col. 919, et alibi.]

^y [Jan. 14. Lectio iv., v., vi.]

^z [Lectio ix.]

^a [Quanquam nobis differendæ hujus rei necessitas major incumbat, quibus, post excessum nobilissimæ memoriæ viri Fabiani, nondum est episcopus propter rerum et temporum dif-

ficultates constitutus.—Cleri Romani ad Cypr., Ep. 30, (ed. Pam. 31.) Epist. p. 58. ed. Fell. See also S. Cypr. Ep. 9. ad Cler. Romanum, Op., p. 18. Accepi a vobis literas ad me missas per Clementium hypodiactorum, quibus plenissime de glorioso ejus (Fabiani) exitu instruerer: et exultavi satis, quod pro integritate administrationis ejus, consummatio quoque honesta processerit.]

^b [Si te virorum exempla non provocant, hortetur faciatque securam beata martyr Agnes, quæ et ætatem vicit, et tyrannum, et titulum castitatis martyrio consecravit.—S. Hieron., Ep. 130. ad Demetriadem, (vet. ed. 8.) Op., tom. i. col. 973. A.]

^c [Ap. edd. vet. Sermo xc. De passione beatæ Agnetis virginis. Opus spurium; ap. ed. Ben., Epist. i., Op., tom. ii., Append., p. 479.]

^d [Quid de Sancta Agne (loquar), quæ in duarum maximarum rerum posita periculo, castitatis et salutis, castitatem protexit, salutem cum immortalitate commutavit.—S. Ambros., de Off. Minist., lib. i. cap. 41. § 213. Op., tom. ii. col. 54. E.]

^e [Beata Agnes sancta cujus passionis hodiernus est dies. Virgo quæ quod vocabatur, erat. Agnes Latine agnam significat, Græce castam. Erat quod vocabatur, merito coronabatur. . . Agnes puella tredecim annorum vicit diabolum.—S. Aug., Serm. 273, de Sanctis (aliter Serm. 101, de div.) § 6. Op., tom. v. col. 1107. D, E, F. ed. Ben.]

FIRST
SERIES.

her tender years she suffered martyrdom at Rome under Diocletian.

22 *Vincent.*] Vincent was a famous deacon of Spain, and in the city of Valentia there was put to death by most exquisite torments under Diocletian the emperor; of whom Prudentius^f wrote his fourth hymn, and upon whose feast-day St. Augustine made four sermons, as Possidonius telleth us in *Indiculus*.

25 *Conversion of Paul.*] Which miraculous conversion was wrought by Christ in the second year after His ascension. Act. ix. *Œcumenius in Act. cap. ultim.*^h

FEBRUARY.

2 *Purification.*] *Fest. majus duplex.*

3 *Blasii.*] He was bishop of Sebaste in Armenia, a man of infinite miracles and power, put to death in the same city by Agricolaus, the president under the emperor Diocletian: his famous martyrdom, and infinite torments patiently suffered by him, is written by S. Metaphrastesⁱ, &c.

5 *Agathe.*] A virgin that suffered martyrdom in Sicily under Decius the emperor. Her memory was kept with great solemnity among the old Christians, as appears by St. Greg., lib. iii. *Regist. ep. 19. et alibi*^k; where he makes mention both of her church and of her festival day, as also Pope Damasus did before him^l.

14 *Valentine.*] A man that suffered for Christ a most glorious martyrdom under Claudius the emperor at Rome, where Pope Theodore the First built a church in memory of him, almost a thousand years since; Damasus *in vit. Pont.*

^f [Prudent. Peristeph. Hymn. 5. Op., p. 984, &c.]

^g [Indiculus librorum, &c. S. Augustini cura Possidii, c. x. ap. S. Aug., Op., tom. x. App. col. 295—297. The sermons are extant, Sermon. 274—277, tom. v. col. 1109, &c.]

^h [Ἄπὸ τοῦ ἑνεακαίδεκάτου ἔτους Τιβερίου Καίσαρος δευτέρου δὲ τοῦ σωτηρίου πάθους, ἐξ οὗ κηρύσσειν τὸ εὐαγγέλιον ἤρξατο.—Œcumen. in Acta Apost. cap. ult. Op., tom. i. p. 188.

A.]

ⁱ [Vide Surium in diem, tom. i. p. 258, and Acta SS. Bolland. Feb., tom. i. p. 336.]

^k [Ecclesia Sanctæ Agathæ sita in suburra.—S. Gregor. M., lib. i. epist., lib. iv. ep. 19. (alit. lib. iii. ep. 19.) Op., tom. ii. col. 698. A. See also lib. i. ep. 54; *ibid.*, col. 547. B, and note in the Benedictine edition.]

^l [S. Damasi, carmen xxx. Op., p. 238.]

Rom.^m, et *S. Greg. in Sacram.*ⁿ He was a man of most strange and excellent parts, so famous for his love and charity, as from thence came the use of choosing Valentines (practised also amongst us) upon his festival day.

25 *Matthias.*] *Fest. inf. duplex.*

MARCH.

1 *David.*] Who was at first a monk, and became a founder of twelve monasteries; he was made archbishop of a city in Wales called Menevia, and now of him St. David's; of whose virtues and miracles, which they say he wrought, see Ranulphus, lib. i. cap. 52^o; Matth. Westm. *an.* 871^p, Pol. Virg., lib. ii.^q Bale says^r he lived with King Arthur.

2 *Cedde.*^s] A holy man in the north parts of England, bishop of the Mercians, and of Lindesferne in Northumberland. Bede writeth his life at large, lib. iii. cap. 28^t, and lib. iv. cap. 2 and 3.

7 *Perpetue.*^u] Who suffered martyrdom under Severus the emperor, above 1400 years ago. She is often and honourably mentioned by Tertullian, in his book *de Anima*, cap. *de inferis*^x; and by St. Augustine, lib. iii. *de Animæ Origine*, cap. 9^y, in *Psal.* 47, *versus finem*^z, *de Temp. Barbarico*, cap. 5.

^m [(Theodorus) fecit ecclesiam beato Valentino, via Flaminia, &c.—Anastasio bibliothecarii (vulgo dict. Damasi P.) lib. de vitis Pont. Rom., num. lxxxiv. (p. 128.) p. 102, Romæ 1731.]

ⁿ [S. Gregorii lib. Sacrament. xvi. kal. Mart. Op., tom. iii. col. 28; he is commemorated as a martyr, and prayers made through his intercession.]

^o [Ranulphi Higdeni Cestriensis Polychronicon, lib. i. cap. 52, as divided in the MS. copies; cap. de episcopatus et sedibus, p. 204, ed. Gale. This is only on the translation of the see to S. David's.]

^p [Flores Historiarum per Matthæum Westmonasteriensem collecti, ann. 872. p. 168. ed. Franc. 1601. There is mention of S. David's monastery.]

^q [After Pol. Virg. lib. ii. the words claruit an. 210 were written but afterwards crossed out; the reference also ought to be lib. iii. A.D. 600, p. 61,

ed. 1570.]

^r [Scriptorum illustrium Britanniae Catalogus, cent. i. num. 55. The same statement is found in Higden, as cited above.]

^s [This note is crossed through in the original.]

^t [Beda, Eccl. Hist. Gentis Angl., Op., l. iii. pp. 80, 84, &c.]

^u [Quomodo Perpetua fortissima martyr sub die passionis, in revelatione paradisi, solos illic commartyres duos vidit.—Tertull. de Anima, cap. 55. Op., p. 304. B.]

^x [De Anima et ejus origine, lib. iii. cap. 9. § 12. Op., tom. x. col. 379. E.]

^y [Quam multos parentes filii prohibebant mori, sicut novimus et legimus in passione beatæ Perpetuæ?—Enarr. in Psal. xlvi. § 13. Op., tom. iv. col. 423. B.]

^z [Ante paucos dies natalitia celebravimus martyrum Perpetuæ et Feli-

12 *Gregory.*] The famous doctor and bishop of Rome, who augmented the service of the Church, perfected the litanies, and appointed the solemn stations, &c. Among other his glorious and Christian deeds, we celebrate his memory here in England for his devout charity to our nation in sending Augustine the monk, and many others with him, to bring the greatest part of the nation to the knowledge and service of Christ, which in a short time they did marvelously and happily achieve; whereupon, by Bede and other historiographers, he is usually called the Apostle of the English nation, Bede, lib. ii. cap. 13^a. His day is kept holy even by the Grecians themselves, so famous he was, and admirable, through the Christian world.

18 *Edward.*] This man was king of the West Saxons, a devout and religious prince, who was slain by his heathenish step-mother, Queen Alfhred, A^o. 978. His day of martyrdom was appointed to be kept festival by Pope Innocent IV., A^o. 1245^b. Surius, tom. ii. 18 *Mar.*^c

20 *Cuthbert*^d. A holy man, who was first a monk in the monastery of Mailros in Northumberland, and afterwards an hermit for many years; then by general consent of a synod was he chosen bishop of Lindesferne, which he resigned for his hermit's life again, and soon after ended his life. He was buried at Lindesferne, and with strange miracles removed to Durham, which are not unworthy the reading, in the 26th cap. of the 4 lib. of Bede's Hist.^e, at the end

citatis et comitum. Et cum tot ibi sint viri, quare istæ duæ præ omnibus nominantur, nisi quia infirmior sexus aut æquavit, aut superavit virorum fortitudinem?—Pseudo-August., Serm. de Tempore Barbarico, cap. v. § 6. Op., tom. vi. Append., col. 611. D.]

^a [Quem recte nostrum appellare possumus et debemus apostolum.—Beda, Eccl. Hist. Gent. Angl., lib. ii. cap. 1. (not. 13.)]

^b [Baronius, note on Mart. Rom. in diem, p. 131, ed. 1589, says; "De celebratione diei festi S. Edwardi regis extat epistola Innocentii papæ quarti in vaticana bibliotheca, in registro ipsius, anno 2, p. 527;" but he has the same note on Jan. 5, p. 15, on S. Edward the Confessor, to which it properly belongs; the feast of Edward King of the West Saxons, was appointed and

observed in the English Church before A.D. 1017. "Wise men have chosen S. Edward's mass day to be kept as a festival all over England, on the fifteenth of the kalends of April," &c. King Cnute's Laws Ecclesiastical, 1017. § 17; Johnson's Canons, vol. i. p. 508. ed. Oxon. 1850, (and Wilkins' Concilia, vol. i. p. 303.)]

^c [fol. 87.]

^d [The name of Cuthbert is inserted in the Kalendar by Bp. Cosin.]

^e [The miracles attending on the removal of S. Cuthbert's remains are not mentioned by Bede, as that removal did not take place till 875, more than a century after his death in 734. The miracles during the life-time, and after the death of S. Cuthbert, are related in his Eccl. Hist., book iv. c. 27, to the end of the book.]

whereof he says, *Vitam sancti patris (nostri) monachi simul et antistitis Cuthberti prius heroico metro (MS.) et postmodum claro (leg. plano) sermone descripsi*^f.

21 *Benedict.*] He was the first founder of the famous order of Benedictine monks, whose admirable life and multitude of miracles are related by St. Gregory the Great, in his second book of Dialogues^g. *Vid. Brev. Rom.*, p. 751^h; Sigib. *de Vir. Ill.*, cap. 35ⁱ; *Paul. de gest. Longob.*, lib. i. c. 17^j; *A[imoin] de gestis Francorum*, lib. ii. cap. 22^k. He overthrew the statue of Apollo at Casinum, and burnt up the groves there; where afterwards he built a famous monastery, and made the rule which we call *Regula S. Benedicti*. He foretold his death, and caused his sepulchre to be made accordingly, by which he took the eucharist, and presently gave up the ghost.

24 *In. Reg. Jacobi*^l.

25 *Annunic.*] *Fest. minus duplex.*

28 *Easter-day*^m.] *Fest. principale duplex.*

29 *Fer. 2.*] *Fest. minus duplex.*

30 *Fer. 3.*] *Fest. minus duplex.*

APRIL.

3 *Richard.*] An Englishman, famous for his great learning and virtues. He was bishop of Chichester, so highly revered by all men for his good government, his diligence

^f [This passage is from a catalogue of Bede's writings appended to the *Eccl. Hist.* in Smith's *Bede*, p. 223, Cantab. 1722; which in the edition of his works, Colon. 1612, is in the life prefixed to the first volume. The same statement is made in the *Eccl. Hist.* iv. 28, near the beginning, and in the prose life of S. Cuthbert. The prose life is printed after the *Eccl. Hist.*; the life in hexameter verse, which was only extant in MS. in Bp. Cosin's time, is printed in Smith's *Bede*, p. 628.]

^g [S. Gregor. *Mag. Op.*, tom. ii. p. 210—275.]

^h [In diem. *Festa Martii*, Mart. xii.]

ⁱ [Sigeberti *Gemblacensis de Viris Illustribus (sive de Scriptoribus Ecclesiasticis)*, c. 31, apud Miræi *Bibliothec.*

Ecclesiast., p. 90. ed. Fabricius.]

^j [Pauli Warnefridi Longobardi diaconi Forojuliensis, *de gestis Longobardorum*, libri vi. (ap. Muratori *Rerum Italicarum Scriptorum*, tom. i. p. 421,) lib. i. c. 26, where are hymns setting forth his life and miracles. See also lib. vi. c. 2. p. 490.]

^k [Aimoini monachi Floriacensis *de gestis Francorum*, p. 61. ed. Par. 1603, and ap. Duchesne, *Historiæ Francorum Scriptorum*, tom. iii. p. 38.]

^l [This is printed in the *Kalendar.*]

^m [These moveable feasts are added in MS. *Easter-day* fell on March 28 in the year 1619, the date of the book in which these notes are made, (also in 1621 and 1630.)]

FIRST
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in preaching, his devotion in praying, and his admirable integrity of life, besides a many miracles that they report of him: that about seven or eight years after his death he was canonized a saint by Pope Urban the IV., A^o. 1261. Whereupon his body was removed from the place where it was first buried in his church, and laid in a sumptuous shrine, at which a multitude of miracles they say were wrought. Godwin, in the Bishops of Chichesterⁿ; Molanus *in Annot. ad Usuard.*^o *Sur.*, p. 486. tom. iii.^p; Matth. West. A^o. 1244^q.

4 *Ambrose.*] *Loe Sunday. Fest. minus duplex.* The great doctor of the Church, and bishop of Milan, chosen miraculously thereunto while he was appeasing the multitude that were striving about the election. By his study and care, among many other famous deeds, was all Italy converted to the true faith of Christ, in the heat of the Arian heresy. He was the man that begat St. Austin to the Church, that defended the liberties thereof, and the strict discipline then in use, even against the emperors Maximus and Theodosius. He was author of *Te Deum Laudamus*, from whence it is called *Ambrosianum*, and before his time were few hymns heard in the Latin Church.

Brev. Rom.^r *In hujus infantis ore examen apum consedisce dicitur, quæ res divini viri eloquentiam præmonstrabat.*

25 *Mark Evang.*] *Fest. inferius duplex.*

MAY.

1 *Phil. et Jac.*] *Fest. inf. duplex.*

3 *In[vention] of the Crosse.*] This is the memory of the day when our British Empress Helena by God's guidance did seek out and find the cross of Christ under the temple of Venus on Mount Calvary. The miracles that are reported to follow

ⁿ [Godwin de Præsulibus Angliæ Commentarius; Episcopi Cicestrænses, num. 13, p. 505. ed. 1743.]

^o [In diem, p. 191.]

^p [tom. ii. fol. 151, b. Venet. 1581.]

^q [p. 316, 55. ed. Francof. 1601, (of his election in opposition to the king's nominee).]

^r [Dec. vii. The words are cited from the 4th lection, which is derived from the life of S. Ambrose, sent to

S. Augustine by his secretary Paulinus, in which this fact is stated. Op. S. Ambrosii, tom. ii. Appendix, col. ii. A. April 4 was the day of his death, and on this day only was his feast kept in the Sarum Breviary; though it is not noticed in the kalendar of the Roman Breviary. Dec. 7 is the anniversary of his ordination, and was observed as his chief feast at Milan as well as Rome. See the Bollandists on April 4.]

thereupon are many and strange, yet not to be so much discredited as some men would have them, being related by St. Ambrose, *Orat. funebr. in Theod.*^s Paulinus, ep. 11^t; Sulp. Sever., lib. 2. *Hist.*^u; Ruffin., lib. xvi. cap. 8^x. Upon the invention of His cross Constantine made a law, that never any offender should be crucified on a cross again. So that which before was the shame of the world began then to be the glory and honour of Christian men. *Brev. Rom.*^y and Cassiod., *Trip. Hist.*, cap. 4, 5 and 9^z.

6 *Johan. Evang.*] In memory of that day, wherein St. John the Evangelist, being sent bound from Ephesus to Rome, was by the commandment of Domitian put into a cauldron of hot burning oil, before the gate which is called *Porta Latina*, and was miraculously preserved in it, coming out from thence more sound and whole than when he was put in: they are Tertullian's words, *Lib. de Præscript.*^a, repeated by St. Jerome, lib. i. *adversus Jovinianum*^b, *Refert autem Tertullianus, quod Romæ missus in ferventem olei dolium, purior et vegetior exivit quam intraverit. Vid. etiam Euseb.*, lib. iii. *Demonstr. Evang.*, cap. 7^c.

10 *Dunstan.*] His life is written by Bishop Godwin, in Canterbury, *Anno* 959^d. A great promoter he was of a monastical life, being brought up himself first in Glastonbury abbey, after made bishop of Worcester by good King Edgar, then of London, and afterwards of Canterbury. After his death he was sainted, but God knows why. *Apud Surium*, tom. iii.^e; *Trith. de viris Illust.*, lib. iii. cap. 12^f; lib. iv. cap. 100^g.

^s [S. Ambrosii de obitu Theodosii oratio, § 41—49. Op. tom. ii. col. 1209, sqq.]

^t [S. Paulini Epist., xxxi. (al. xi.) § 4, sqq. op. col. 191, sqq.]

^u [Sulpicii Severi Hist. Sacra, lib. ii. p. 388.]

^x [Ruffini Historia Eccles., lib. i. c. 7, 8. Opusc. p. 200. Paris. 1580.]

^y [Breviarium Romanum in diem, Lectio vi.]

^z [Cassiodori Historia Ecclesiastica tripartita, lib. ii. c. 18. p. 232. Op. Rotomagi, 1679.]

^a [Ista quam felix Ecclesia (Romana) . . . ubi Apostolus Joannes posteaquam in oleum igneum demersus, nihil passus

est, in insulam relegatur.—Tertullian. de Præscriptione Hæreticorum, cap. 36. Op., p. 215. A.]

^b [S. Hieron. lib. adv. Jovinian. § 26. Op., tom. ii. col. 280.]

^c [Ἰωάννης τε νόσφ παραδίδοται.—Euseb. Demonstr. Evangel., lib. iii. cap. 7. p. 116. C.]

^d [De præsulibus Angliæ Comm. Archiep. Cantuar., num. 23. p. 51.]

^e [fol. 99. b.]

^f [Trithemius de viris illustribus ordinis Benedictini, lib. iii. c. 221. p. 496, ad calc. Regulæ S. Bened. cum comment. Joannis de Turrecremata, Col. Agr. 1575.]

^g [Ibid., p. 521.]

FIRST
SERIES.

16 *Pentecost.*] *Fest. principal. duplex.*

17 *Fer. 2.*] *Fest. minus duplex.*

18 *Fer. 3.*] *Fest. minus duplex.*

26 *Augustine.*] *Angl. Ap.* The first bishop of Canterbury, sent hither by St. Gregory the Great, to convert the Saxons from paganism. See his life as it is largely written in Bishop Godwin's Catalogue of Bishops, Cant. i.^h, and by Bede in *Hist. Angl. per multa capita*¹.

JUNE.

3 *Nicomede.*] A priest of Rome, who for the profession of Christ's Gospel was there cruelly martyred and put to death. Usuard.^k He was St. Peter's disciple.

5 *Boniface.*] He was an Englishman, and the first bishop of Mentz in Germany; or, according to Usuard, the bishop of Utrecht¹, *qui de Britanniiis veniens, et fidem Christi Gentilibus evangelizans, cum maximam multitudinem in Frisia Christianæ religioni subjugasset, novissime gladio peremptus martyrium consummavit cum 50 sociis.* Trithem. in *Catal.*^m Wicelius in *Hagiolog.*ⁿ *Moritur Anno 865.* Vide *Surium*^o, et *Bedam*^p.

11 *Barnabe.*] The continual companion and fellow apostle of St. Paul for the conversion of the Gentiles, Act. xiii., being first one of the seventy-two disciples chosen by Christ: Euseb., lib. ii. *Hist.*, cap. 1^q. In the Isle of Cyprus, where he was born, he was crowned with martyrdom:

^h [De Præsulibus, &c. p. 1.]

ⁱ [lib. i. c. 33, sqq.]

^k [June 1. Romæ, dedicatio sancti Nicomedis presbyteri et martyris, Usuard, p. 309. The 1st of June is the correct day: it is so in the old Sarum kalendars; the error was corrected in 1662.]

¹ [See Usuard ap. Bollandist., p. 318. The pure text is simply Sancti Bonifacii Episcopi, qui &c., but in Rosweyd, following an Utrecht manuscript, a statement of his being bishop of Utrecht is inserted.]

^m [Catalogus illustrium virorum Germaniæ, p. 122. Op. Historica,

Franc. 1601.]

ⁿ [This has not been found.]

^o [In diem, tom. iii. fol. 148.]

^p [In Bede's Martyrology, as printed with the accumulated additions in the edition of his works, Colon. 1612. vol. iii. fol. 311, there is an account of S. Boniface. But in the pure text as printed by Smith, Cantab. 1722. p. 371, the day was blank.]

^q [Οἱ δὲ λοιποὶ Ἀπόστολοι τοῖς ἐβδομήκοντα (παρέδωκαν), ὧν εἰς ἦν καὶ Βαρνάβας.—Clem. Alex., Hypotyp., lib. vii. apud Euseb. de Hist. Eccl., lib. ii. cap. i. p. 44.]

Hieronym., *de Vir. Illust.*^r; Isidorus, *de Patr. Vet. Test.*^s; SIXT. SEN., lib. ii. *Bibl. Sanct.*^t

FIRST
SERIES.

Edward.] Rex et Mart.

25 *John Baptist.] Fest. minus duplex.*

Natalis dies. Vid. Mendoz.^u in *Reg.*, p. 258.

29 *Peter, Ap.] Fest. minus duplex.*

JULY.

1 *Visit. of Mary.]* A feast instituted for the memory and celebration of the famous journey which the mother of our Lord took into the mountains of Judea, to visit the mother of St. John Baptist.

4 *Martin.]* A feast in memory of the translation of St. Martin, the settling of his bishopric, and the dedication of his church. Usuard.^x, 4. *Non. Julii*, and Molanus^y, *ibidem*.

15 *Swithun.] Translatio Swithuni Epist. et Sociorum ejus.* Molanus^z, in *Addit. ad Usuardum*.

20 *Margaret.]* Her history is elegantly written by Metaphrastes^a. She was a blessed virgin which suffered martyrdom for Christ's name at Antioch in Asia, under Decius the emperor. Bapt. Mantuanus^b and Hieronymus Vida^c have set forth her glorious passion in poems.

22 *Magdalene.] De Magdal.*, Luke vii., Matth. xxvi., Joh. August.^d, *Hom. xxiii. inter 50, et alii*.

25 *St. James, Apostle.] Fest. inf. duplex.* Vide the Christian Directory, p. 276^e.

^r [S. Hieron. de Vir. Illust., cap. 6. Op., tom. ii. col. 825.]

^s [Barnabas, qui et Joseph, natione Cypriæ civitatis, a Cyro Persarum rege conditæ, cum Paulo in Gentibus Apostolatam adeptus.—S. Isidor. Hispal. de Vita et Morte Sanctorum, cap. 83. Op., p. 363. E.]

^t [Sixti Senensis Bibliotheca Sancta, lib. ii. p. 45. ed. Par. 1610.]

^u [Mendoza, in lib. i. Regum (1 Samuel) cap. i. num. 20. § 15. on the naming of S. John.]

^x [Turonis, translatio Beati Martini episcopi et confessoris, et ordinatio episcopatus ejus.—Usuardi Martyrol. in diem, p. 380.]

^y [Molanus adds to the above "et dedicatio basilicæ ejus," p. 381.]

^z [In Anglia, translatio sancti Swithuni Episcopi Wintoniensis, et sociorum ejus episcoporum et confessorum.—Ibid. in diem.]

^a [Vita B. Marinæ, apud Surium in diem, tom. iv. fol. 86. S. Margaret is called Marina by the Greeks.]

^b [Baptista Mantuanus, Parthenius Tertizæ B. Margaretæ Agon. Op., tom. ii. p. 102. Antw. 1576.]

^c [Hieron. Vida, Hymn. 30, 31. D. Margaritæ virginis, p. 164, 166. Op., pars 3. tom. ii. Lond. 1732.]

^d [S. Aug., Serm. 99. de Scripturis. (aliter Hom. 23. inter 50), Op., tom. v. col. 521.]

^e [lib. i. part 1. ch. iv. sect. 3. consid. vi. § 5.]

26 *Anne.*] The mother of our blessed lady the Virgin Mary, mentioned by many ecclesiastical writers; by Damascen, lib. 4. *de Fide*^f, cap. 15; Epiph., *Hæres.* 78^s and 79^h; *Auctor Libelli de ortu Virginis apud Hier.*ⁱ; Rodolph. Agric., *in carm.*^j; Trithem.^k Justinian the emperor built a most magnificent temple in honour of her name. Procop., lib. i. *de ædif. Just.*^l, Radulph. de R.^m, *in Calend.* The Greeks. The emperor Emanuel, in his Constitutions, acknowledgeth her day to be festival; *Tit. de feriis*ⁿ.

AUGUST.

Mensis iste, prius Sextilis dictus, quia a primo sextus erat, ab Augusto Imperatore, qui annum emendavit, suo nomine Augustus appellabatur, anno septimo ante nativitatem Christi. Macrob.^o; *Dio*^p; *Censorinus*^q.

6 *Transfiguratur.*] An ancient festival of the Church, instituted in memory of Christ's admirable Transfiguration in the mount. It was observed in the Latin Church but of late, since Calixtus III.^s, but in the Greek Churches long before. Metaphrastes^t, *et apud eund.*, Basil. Seleuc.^u, Cyrillus

^f [Ἰωακείμ τοίνυν τὴν σεμνήν τε καὶ ἀξίεπαινον Ἄνναν πρὸς γάμον ἠγάγετο.—S. Joan. Damascen. *de Fide Orthodoxa*, lib. iv. cap. 14. Op., tom. i. p. 275. B.]

^g [Γυναίκα μὲν ᾗδει αὐτὴν τῇ πλάσει, καὶ θήλειαν τῇ φύσει καὶ ἐκ μητρὸς Ἄννης καὶ ἐκ πατρὸς Ἰωακείμ.—S. Epiph. *adv. Hæres.*, lib. iii. tom. 2. *Hæres.* 78. cap. 17. Op., tom. i. p. 1049. D.]

^h [Εἰ γὰρ ἀγγέλους προσκυνεῖσθαι οὐ θέλει, πόσω μᾶλλον τὴν ἀπὸ Ἄννης γεγεννημένην.—*Id. ibid.*, *Hæres.* 79. cap. 5. Op., tom. i. p. 1062. C.]

ⁱ [Pater ejus Joachim; mater vero Anna dicebatur.—*Narratio de Nativitate B.M.V.*, cap. ii. *Opus spurium inter Op. S. Hieron.*, tom. ii. col. 281. A.]

^j [He wrote a poem on S. Anne, on a recovery from an illness, which he attributed to her intercession.—See *Acta Sanctorum*, Bolland. *in diem; Julii*, tom. vi. p. 278, 279.]

^k [Trithemius wrote a treatise *De laudibus B. Annæ.*—*Ibid.*]

^l [Ἐν χωρίῳ δὲ τῆς πόλεως ὃ δεύτε-

ρον ἐπικαλεῖται, ἱεροπρεπὲς τε καὶ ἀγαστὸν ὄλωσ ἀνέθηκεν ἕδος Ἄννη ἁγία, ἣν μὲν θεοτόκου γεγονέναι μητέρα τινὲς ἠγοῦνται, τοῦ δὲ Χριστοῦ τιτθῆν.—Procopius *de Ædificiis*, lib. i. cap. 3. Op., tom. ii. p. 12. e.]

^m [This name is left incomplete in the MS.]

ⁿ [This constitution (novella) of Manuel Comnenus is cited by Balsamon in his *Scholium on Photius, Nomocanon*, tit. vii. c. 1. (*Bibliotheca Jur. Can. Vet. Justelli*, p. 922); it enumerates among the days to be observed as holydays, July 25, διὰ τὴν τῆς ἁγίας Ἄννης τῆς μητρὸς τῆς θεομήτορος κόμῃσιν.]

^o [*Saturnalia*, lib. i. cap. 12.]

^p [*Hist. Rom.*, lib. lv. cap. 6.]

^q [*De die Natali*, cap. 22.]

^r [See note b, p. 35.]

^t [The Sermons referred to are given in Surius from Simeon Metaphrastes, *Aug. 6*, tom. iv. fol. 170. sqq.]

^u [*Ibid.*; et *Græce, Orat. xl. Op. S. Basilii Seleuciæ*, p. 230, ad calc. Op., S. Greg. *Thaum.*, Par. 1622.]

Alexandr.^x, Ephr. Edess.^y, *quorum orationes illic leguntur*. It was also celebrated in France, as should seem by Beleth, in his *Rational.*, c. 144^z, vide *Const. Eman. Imp.*, tit. 7. cap. 1^a. *Platina in vita Calixti*^b.

7 *Name of Jesus.*] A feast instituted in the honour of that name which is above all names, "that at the name of Jesus every knee might bow." Vid. *Evang. in die Circumcisionis*. [Phil. ii. 10.]

10 *Lawrence.*] This was that admirable and famous deacon to Sixtus, bishop of Rome, whom he was always accustomed to assist at the sacrifice. When Sixtus was haled to death by the soldiers of Valerian the emperor, St. Ambrose^c tells how the holy man cried out to his bishop in this wise, "O father, why do you leave me? You were never wont to offer sacrifice without me." And at last, occasion being taken against him by the greedy pagans, for denying to deliver up the Church-treasury whereof he had custody, he was broiled upon a hot gridiron. S. Ambr., lib. i. *Off.* c. 41^d, lib. ii. c. 28^e; Aug., *Tract. in Joh.*^f Serm. 37.^g 38^h, Leo in Serm.ⁱ, *Hier. Vida*^k. See Hooker's relation of his parley with the

^x [Ibid., fol. 175; et Græce, Op. S. Cyrilli, tom. ii. par. 2. p. 366.]

^y [Ibid., fol. 173. b; et Græce, Op. S. Ephraem. Syri, tom. ii. p. 41. Romæ. 1732.]

^z [Ad calc. Durandi Rational. Div. Off., tom. ii. p. 559. Lugd. 1574. Beleth was Rector of the Theological School of Paris, circ. A.D. 1162. Cave.]

^a [That is, tit. vii. c. 1. of Photius' Nomocanon, and Balsamon's Scholion. See above note n. διὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταμόρφωσιν.]

^b [Officium transfigurationis Domini nostri Jesu Christi ipse composuit; jussitque eo modo atque cum his indulgentiis celebrari, quibus celebritas Corporis Christi in precio habetur.—Platina de Vitis Pontificum; Vita Calixti III. (A.D. 1455—1458.) ad fin., ed. Ven. 1479. There is no reason to suppose that the festival was not observed previously, indeed as early as the 9th century. See Baronius' notes on the day, Martyrolog. Romanum, in diem.]

^c [Quo progredieris sine filio, Pater: quo, sacerdos sancte, sine diacono properas tuos? nunquam sacrificium sine ministrò offerre consueveris.—S. Am-

bro. de Off. Minist., lib. i. cap. 41. § 214. Op. tom. ii. col. 54. E, 55. A.]

^d [Impositus craticulo exurebatur.—Ibid., § 216. col. 56. A.]

^e [Laurentius qui aurum Ecclesie maluit erogare pauperibus, quam persecutori reservare, pro singulari sue interpretationis vivacitate sacram martyrii accepit coronam.—S. Ambros. ibid., lib. ii. cap. 28. § 141. Op., tom. ii. col. 104. F.]

^f [S. Aug. in Johan., cap. vi. Tract. 27. § 12. Op., tom. iii. par. 2. col. 507. A—D.]

^g [S. Aug., Serm. 304. de Sanctis (aliter Serm. 37. de Div.) Op., tom. v. col. 1234. ed. Ben. There are three other Sermons of S. Augustin on this day, 302, 303, 305. col. 1226. sqq. ed. Ben.]

^h [Pseudo-Aug. Serm. 314. de Div. (aliter Serm. 38. de Div.) opus spurium. Op. S. Aug., tom. v. Append., col. 530. ed. Ben.]

ⁱ [S. Leo, Serm. lxxxv. in Nat. S. Laurentii Mart. Op., tom. i. p. 357.]

^k [Hier. Vida, Hymn. 20, 21, 22. D. Laurentio Martyri, pp. 132, 142, 144. Op., pars iii. tom. ii. Lond. 1732.]

pagan for his Church goods, Eccl. Pol., lib. v. sec. 79. p. 430¹.

24 *Barthol. Ap.*] *Fest. inf. duplex.*

28 *Augustine.*] The renowned doctor and father of the Latin Church, who was converted from a Manichee to a true Catholic by St. Ambrose, and afterwards became the overthrow of all heretics both of his time and before him. His life is written by Possid[ius].

29 *Beheading of John.*] The feast is mentioned both by Bede^m and Usuardⁿ; solemnly kept by the Greeks in their Menologies^o. It is reckoned among other feasts in the Constitutions of Eman. Imp., tit. vii. cap. 1. *apud* Balsam.^p, &c. Vid. the Christian Directory, p. 275^q.

SEPTEMBER.

21 *St. Matthew.*] *Fest. inf. duplex.*

29 *St. Michael.*] *Fest. inf. duplex.*

OCTOBER.

18 *Luke Evang.*] *Fest. inf. duplex.*

28 *Simon and Jude.*] *Fest. inf. duplex.*

NOVEMBER.

1 *All Saints.*] *Fest. majus duplex.*

Festum Omnium Sanctorum. Et quia in festis (sanctorum) circa solennitatis debitum aliquid per negligentiam, aut rei familiaris occupationem, aut alias ex humana fragilitate omit-

¹ [Hooker, book v. chap. 79. § 14. vol. ii. p. 494—496. ed. Keble.]

^m [Eodem die decollatio S. Joannis Baptistæ, qui primo in Samaria conditus, tunc in Alexandria; porro caput de Hierosolymis ad Phœnicia urbem Emissam delatum est.—Bedæ Martyr. in diem. Op. ed. Smith, p. 414.]

ⁿ [Decollatio, vel potius inventio capitis beatissimi Joannis Baptistæ. Si quidem decollationem ejus circa solennitatem Paschalem evenisse ex evange-

lica comprobatur lectione, quæ tamen hic festiva recolitur, quando caput ejusdem secundo repertum est in Emessa civitate, atque in ecclesia conditum.—Usuard. Mart. in diem.]

^o [Menologium Græcorum, Aug. 29. pars iii. p. 224. Urbini, 1727.]

^p [See above, p. 34. note n. διὰ τὴν τοῦ ἁγίου προδρόμου ἀποτομήν. ubi supra.]

^q [Lib. i. part 1. chap. iv. sect. 3. consid. vi. § 3.]

titur; statuit ipsa mater ecclesia certam diem, in qua generaliter Omnium Sanctorum commemoratio fieret, ut in hac ipsorum celebratione communi, quicquid in propriis ipsorum festivitibus omissum existeret solveretur. Urbanus IV. lib. iii. Clem. Tit. 16^r.

30 *Andrew Ap.] Fest. inf. duplex.*

DECEMBER.

21 *Thomas Ap.] Fest. inf. duplex.*

25 *Christmas.] Fest. princip. duplex.*

Vid. libr. intituled the Christian Directory, p. 186, 187, &c.^s

26 *St. Stephen.] Fest. minus duplex.*

27 *St. John.] Fest. minus duplex.*

28 *Innocents.] Fest. minus duplex.*

Vide eundem librum (the Christian Directory), p. 212, 213, &c., and p. 274^t.

[RULES AFTER THE KALENDAR.]

These to be observed for Holydays, and none other.] I suppose this whole page to be but the printers' work, no order of the Church, as appears by the sequent declaration of the beginning and ending of the lawyers' terms^x; for what had churchmen to do with them? And so here for holydays, I never could see where it was appointed, that these here should be observed and no other. Which are holydays, and which are not, according to the purpose and intent of our Church, appears by the lessons appointed before as proper for holydays, where are many more days accounted holy, than here are by the ignorance of the printer. In the statute of 5 Edw., cap. 3, these indeed were appointed, and

I The 5th
exception
of the Sur-
veyorⁿ.

^r [An extract from a constitution of Pope Urban IV. in the Constitutions Clementinæ (of Pope Clement V.) lib. iii. tit. 16. ap. Corp. Jur. Can. tom. iii.]

^s [Lib. i. part 1. ch. iv. sect. 2. consid. i. § 1.]

^t [Lib. i. part 1. chap. iv. sect. 2.

consid. ii. § 7. and sect. 3. consid. vi. § 1.]

ⁿ [A Survey, &c., p. 32. The exception is grounded chiefly on the discrepancies between the acts of parliament noticed here by bp. Cosin.]

^x [See p. 40, note l.]

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none other; but that statute being repealed, 1 Mary I. cap. 2, and being not since revived^y, we are to stick rather to the authority of this service-book, in the catalogue of lessons proper (as before), rather than to the printer's pleasure and ignorance. I cannot tell; it seems the printer was loth to lose the work of his servants so many holydays in the year as he saw proper lessons appointed for before, and therefore he comes stealing in with this lay-direction, which the people's indevotion and carelessness of observing any day was ready enough to lay hold on and to make a rule of, though it be no more a part of the service-book established by the Church, than that the lawyers' terms should have their beginning and ending as is here noted.

Observation of holydays.

These to be observed for holydays.] Faustus the Manichee^z objected against the Christians, as the Puritans do against us; that likewise as "the Jews forsook the idols of the gentiles, but their temples and oblations, and altars and priesthoods, and all kind of ministry of holy things, they exercised even as the Gentiles did," so between the Catholics and the heathen there was in many things little difference. "From them," says Faustus^a, "ye have learned to hold that one only God is the author of all; their sacrifices ye have turned into feasts of charity, their idols into martyrs, whom ye honour with the like religious offices unto theirs; the ghosts of the dead appease with wine and delicates; the festival days of the nations ye celebrate together with them, and of their kind of life ye have changed nothing." See St. Austin's defence, which is ours: tom. vi. *contra Faust. Man.*, lib. xx. cap. 4^b:

Dies Dominicus.

All Sundays.] *Nec nos terret insultatio tua, quod sabbatorum otium catenas Saturniacas appelles; vana est enim et inepta; nec tibi hoc dicere venisset in mentem, nisi quia vos in*

^y [See above, p. 19. note c.]

^z [Necnon et priores vestri Judæi segregati etiam ipsi a gentibus sculpturam solum dimiserunt: templa vero, et immolationes, et aras et sacerdotia, atque omne sacrorum ministerium eodem ritu exercuerunt.—S. Aug. cont. Faustum, lib. xx. cap. 4. Op., tom. viii. col. 334. C.]

^a [Vos qui desciscentes a gentibus, monarchiæ opinionem primo vobiscum divulsistis, id est, ut omnia cre-

datis ex Deo, sacrificia vero eorum vertistis in agapas, idola in martyres, quos votis similibus colitis; defunctorum umbras vino placatis et dapibus: solemnes gentium dies cum ipsis celebratis, ut kalendas et solstitia: de vita certe mutastis nihil.—Id. ibid., col. 334. B.]

^b [This reference is to the objections of Faustus, just cited; the answer of S. Augustine follows in c. 5, ibid. D.]

die, quem dicunt solis, solem colitis. Sicut autem nos eundem diem dominicum dicimus, in eo quod non istum solem, sed resurrectionem Domini veneramus; sic otium sabbatorum sine Saturni veneratione a patribus observatum est, cum sic illum observari oportebat; erat enim umbra futurorum. S. Aug., tom. vi. lib. xviii. cont. Faust. Manich., cap. 5^c. et lib. xx. cap. 13^d.

FIRST
SERIES.

Upon the Sunday the ancient Christians held it unlawful to fast. St. Ignat., *Epist. ad Philippenses*^e. *Iterum crucifigunt Christum qui jejulant in die Dominica, &c. Item Tertull. de Corona Mil.*^f; *Concil. Gangr. can. 18^g*; et *Conc. Carthag. iv. can. 64^h*; et *Epiphani. contra Hæreses*, lib. 3, *prope finem*ⁱ, et *Hæres. 75^j*, ante medium; where fasting upon Sundays is made one of Aerius's wilful and condemned errors. And the reason is, because upon this day Christ rose from the dead, which made it unto us a day of joy and comfort, rather than of mourning and fasting.

Die Dom.
non jeju-
natur.

And for the like reason another ancient custom it was, not to fast upon Christmas-day, not (says Epiphanius) though it chance to fall upon Wednesday or Friday. Lib. iii. *contra Hæreses*, *Hæres. ult.*^k, *Leo Ep. 93. ad Turb. Astur. c. 4^l*.

Die Nati-
vitatıs Do-
mini non
jejunatur.

^c [Id. ibid., lib. xviii. cap. 5. col. 311. C.]

^d [Quomodo ergo comparas panem et calicem nostrum, et parem religionem dicis errorem longe a veritate discretum; pejus desipiens quam nonnulli, qui nos propter panem et calicem Cererem ac Liberum colere existimant? Quod ideo commemorandum putavi, ut advertatis ex qua vanitate veniat etiam illud vestrum, quod propter Sabbatum Saturno dicatos fuisse nostros patres putatis. Sicut enim a Cerere et Libero paganorum diis longe absumus, quamvis panis et calicis sacramentum, quod ita laudatis, ut in eo nobis pares esse volueritis, nostro ritu amplectamur; ita patres nostri longe fuerunt a Saturniacis catenis, quamvis pro tempore prophetiæ Sabbati vocationem observaverint.—Id. ibid., col. 342. D. E.]

^e [εἴ τις κυριακὴν ἢ σάββατον νηστεύει πλην ἐνδὸς σαββάτου τοῦ πάσχα οὗτος χριστοκτόνος ἐστίν.—Pseudo-Ignat. *Epist. ad Philippenses*, cap. 13. apud *Patr. Apost.*, tom. ii. pars 1. p. 124.]

^f [Die dominico jejunium nefas ducimus.—Tertullian. *de Corona*, cap. 3.

Op. p. 102. A.]

^g [εἴ τις διὰ νομιζομένην ἀσκησῶν ἐν τῇ κυριακῇ νηστεύει, ἀνάθεμα ἔστω.—*Conc. Gangr.*, c. 18. tom. ii. col. 432. A.]

^h [Qui dominico die studiose jejulat, non credatur catholicus.—*Conc. Carth. iv. c. 64. Ibid.*, col. 1442. D.]

ⁱ [τὰς δὲ κυριακὰς ἀπάσας τρυφερὰς ἡγείται ἢ ἀγία αὐτῆ καθολικῆ Ἐκκλησία, καὶ συναξεῖς ἀφ' ἑωθεν ἐπιτελεῖ, οὐ νηστεύει· ἀνακόλουθον γὰρ ἔστιν ἐν κυριακῇ νηστεύειν.—S. Epiphani. *adv. Hæres.*, lib. iii. tom. ii. in *Exposit. fidei Cathol.* cap. 22. *Op.*, tom. i. p. 1105. B.]

^j [Ἰδοὺ παρ' αὐτοῖς (Ἀεριοῖς) πεφιλοτύμῃται μᾶλλον ἐν κυριακῇ νηστεύειν· τετράδα δὲ καὶ προσάββατον ἐσθλοῦσιν· πολλὰκίς δὲ καὶ τὴν τετράδα νηστεύουσιν, οὐχὶ θεσμῶ ἄλλ' ἰδίᾳ προαιρέσει φησί.—Id. ibid., lib. iii. tom. i. *Hæres. 75. cap. 3. Op.*, tom. i. p. 908. C.]

^k [οὗτος ἐν τῇ ἡμέρᾳ τῶν Ἐπιφανίων, ὅτε ἐγεννήθη ἐν σαρκὶ ὁ Κύριος ἔξεσται νηστεύσαι, κἂν τε περιτύχη τετράς, ἢ προσάββατον.—Id. ibid., lib. iii. tom. ii. *Expos. fid. Cath.*, cap. 22. *Op.*, tom. i. p. 1105. A.]

^l [*Epist. xv. ad Turribium* (al. *Turribium*) *Asturicensem episcopum. De*

FIRST
SERIES.

A brief declaration when every term beginneth and endeth.]
What has this to do with so holy and divine a book? There are almanacks enough to hold it'.

[RUBRICS BEFORE THE MORNING PRAYER.]

¶ *The Order where Morning and Evening Prayer shall be used and said.]* Thus in the law it was appointed by God that there should be both morning and evening sacrifice day by day, and that upon the Sabbath there should be twice as long service as upon other days, Numb. xxviii. [5, 6], 9, 10; 1 Chron. xxiii. 30; where we read that the office of the Levites was for to stand every morning to give thanks, and to praise the Lord, and likewise at even.

And the Chancels shall remain as they have done in times past.] The sixth exception of the Surveyor^m.

OF THE ORNAMENTS IN TIME OF DIVINE SERVICEⁿ.

There is an objection against this custom of the Church, made by Puritans, that these ornaments are not only popish, but Jewish too, (vid. Bellarm.^o, tom. iv., *de Operibus in part.*, lib. i. cap. 16, *ubi aptissime respondet ad objectionem Petri Martyris, asserentis ceremonias omnes Hebræorum abrogatas esse, nec ad Christianos ullo modo pertinere*;) and in that regard are grown very scandalous, because all the ceremonies of the Jews are to cease at the coming of Christ. So Cartwright tells us^p, that 'the Church heretofore being ashamed of the simplicity of the Gospel, did almost out of all religions take whatsoever had any fair and gorgeous show, borrowing

Priscillianistarum erroribus. cap. 4. (quod jejurent in Natali Domini, et die dominica). Op., tom. i. col. 699.]

^l [This "brief declaration" of the beginning and end of the terms of the courts of law was omitted at the revision in 1662.]

^m [Whether this maintaining of chancels be not scandalous to many, by confirming them in their superstitious opinion of the holiness of one place more than of another.—p. 40.]

ⁿ [The following passages are derived with slight alteration, and con-

siderable abridgement and omissions, from Hooker, Eccl. Pol., book iv. ch. 11.]

^o [The words in parenthesis are a marginal note in red ink, added by Cosin. The extract is from Bellarmine, *de bonis operibus in part.*, lib. i. c. 16. Op., tom. iv. p. 546. Venet. 1721.]

^p [These are Hooker's words stating the Puritan objection, as "they say," referring to Eccl. Disc., fol. 98, et T. C., lib. iii. p. 281. See Keble's Hooker, i. p. 573.]

in that respect from the Jews sundry of their abolished ceremonies, and that thus by foolish and ridiculous imitation all their massing furniture (such as is here enjoined) they took almost from the law, lest having an altar and priest they should want vestments for their stage.' Thus a wit disposed to scorn may easily shew itself. But for the easier finding out the truth, and so of a modest answer to their objection in this point, we are to consider of two things: that is to say, first, the causes wherefore the Church should decline from Jewish ordinances and ceremonies; and secondly, how far it ought so to do.

The causes are especially two. One is, because the Jews were the deadliest and most spiteful enemies to Christianity that were in the world, and in that regard were many laws made by the Church to have no conformity with them, no more than with the heathens, in their orders: so praying to the east came up, &c. Another cause was the solemn abrogation of the Jewish ordinances by Christ.

Now how far this abrogation did extend it must be a little considered, being not so large in our opinion as in theirs, that would not so much as have us imitate them in the decency and solemnity of God's service. Touching those things whereunto it reacheth not, we confess indeed the Jews, in respect of their own persons, being such venomous enemies against Christ, are least to be imitated; but in this respect, that God Himself hath been the author of their laws, herein they are (notwithstanding the former consideration) still worthy to be honoured, and to be followed before any other, as much as the state of things in time or place will bear. No man can deny but that Jewish ordinances had some things natural in them, and of the perpetuity of those things no man doubteth. That which was positive we know to have been, by the coming of Christ, partly necessary not to be kept, as circumcision and sacrifice, and partly indifferent, to be kept or not, as to abstain from things offered unto idols, from blood, and strangled, &c., which the apostles commanded to be kept after Christ, because it suited well with those times. In like sort, for the convenience of the Church, as the state of it afterwards grew, the apostles' successors thought it meet to imitate their ordinances in the

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solemnity of God's service, which was a thing partly natural and partly positive, not taken away by Christ, but left to the Church, either to like, or not to like, as occasion served. And to this purpose it is that Leo saith, *in Jejun.* VII^{mi} *Mens. Serm.* 9^p. "Beloved, apostolical ordinance, knowing that our Lord Jesus Christ came not into this world to undo the law, hath in such sort distinguished the mysteries of the Old Testament, that certain of those mysteries it hath chosen out to benefit evangelical knowledge withal; and for that purpose appointed, that those things which before were Jewish, should now become Christian customs, both being made for the beauty and honour of God's worship." *In decore sancto.* Hook., l. 4. So when Faustus upbraided the Christians for imitating the Gentiles, his [i. e. St. Augustine's] answer was, that "they followed nothing which the Gentiles had, because the Gentiles so taught, but because heaven and earth, the law of nature, and the law of God had approved it." *Cont. Faust. Man.*, l. xx. c. 4^q.

The minister at the time of the communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use by authority of parliament in the second year of Edw. VI., &c.] The seventh exception of the surveyor^r.

As were in use.] And then were in use, not a surplice and hood, as we now use, but a plain white alb, with a vestment or cope over it; and therefore, according to this rubric, are we all still bound to wear albs and vestments, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never

^p [Apostolica institutio, dilectissimi, quæ Dominum Jesum Christum ad hoc venisse in hunc mundum noverat, ut legem non solveret sed impleret, ita Veteris Testamenti decreto distinxit, ut quædam ex eis sicut erant condita, evangelicæ eruditioni profutura decerneret, et quæ dudum fuerant consuetudinis Judaicæ fierent observantiæ

Christianæ.—S. Leo, in *Jejun. mensis septimi Serm. vii. c. 1.* Op., tom. i. col. 358.]

^q [See above, p. 38. note b.]

^r [pp. 41—44. This exception is grounded partly on the discrepancies in the enactments, noticed below, partly on the alleged scandal of the rubric itself.]

so lawful otherwise) against the Church of Rome, and the ceremonies therein used. If any man shall answer, that now the 58th canon hath appointed it otherwise, and that these things are alterable by the direction of the Church wherein we live; I answer, that such matters are to be altered by the same authority wherewith they were established, and that if that authority be the convocation of the clergy, as I think it is (only that), that the 14th canon commands us to observe all the ceremonies prescribed in this book. I would fain know how we should observe both canons. (But the act of parliament, I see, refers to the canon, and until such time as other order shall be taken^s.)

^s [The words in parenthesis were added at a later time. Bp. Cosin alludes to the Act of Uniformity of Elizabeth, which was referred to in the rubric until the last review. The words of that rubric were, "And here it is to be noted, that the minister at the time of the Communion, and all other times in his ministration, shall use such ornaments in the church as were in use by authority of parliament in the second year of the reign of King Edward the VI. according to the act of parliament set in the beginning of this book." The words in italics are not now a part of the rubric. The words of that act of parliament were, "Provided always and be it enacted, that such ornaments of the church, and of the ministers thereof, shall be retained and be in use as was in this Church of England, by authority of parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners, appointed and authorized under the great seal of England, for causes ecclesiastical, or of the Metropolitan of this realm."

The "ornaments which were in use by authority of parliament in the second year of King Edward VI." are set forth in the following rubric at the beginning of the Communion Office in the Book of Common Prayer, which was confirmed by the Act of Uniformity, 2 Edw. VI. c. 1. "Upon the day and at the time appointed for the ministration of the holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white alb, plain, with a vestment or cope.

And where there be many priests, or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes, with tunicles."

The words of the 58th Canon of 1603, to which Bp. Cosin refers, are, "Every minister saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves. Furthermore, such ministers as are graduates shall wear upon their surplices at such times such hoods as by the orders of the Universities are agreeable to their degrees." The 24th Canon is, "In all cathedral and collegiate churches the holy Communion shall be administered upon principal feast days. . . . the principal minister using a decent cope, and being assisted with the gospeller and epistler agreeably, according to the advertisements published an. Eliz. 7." These "advertisements" are printed in Wilkins, vol. iv. p. 247, sqq. They were settled by the abp. of Canterbury, with other bishops, "namely, such as be in commission for causes ecclesiastical," and appear to be the order contemplated by the Act of Uniformity, referred to in the rubric above cited. Among the "Articles for administration of prayer and sacraments," the 4th is, "In the ministration of the holy Communion in cathedral and collegiate churches, the principal minister shall use a cope, with gospeller and epistoler agreeably; and at all other prayers to be said at that Communion table, to use no cope, but surplices." The 6th, "That every minister saying any pub-

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Use such ornaments, &c.] ·?· W ? Mention is there made of cope, surplice, tippet, hood, *pro cujusque gradu*.

I. C. I find not that^t.

[ON THE ORDER FOR MORNING PRAYER DAILY THROUGHOUT
THE YEAR.]

At the beginning both of morning prayer, and likewise of evening prayer, the minister shall read with a loud voice some one of these sentences, &c.] I think these sentences were appointed to be repeated before divine service, that we might have an equivalent preparation to our liturgy to that which is prefixed before the Roman missal, and used by the priest before he comes to celebrate^u.

At what time soever a sinner, &c.] *Nos quotidie legimus, Malo pœnitentiam peccatoris, quam mortem. Et, Nunquid qui cadit non resurget, dicit Dominus? Et, Convertimini ad me, filii convertentes, et ego curabo contritiones vestras?* S. Hieron. *in Epist. ad Marcellam*^x, *scribens adversus Montanistas qui ad omne pene delictum Ecclesiæ obserabant fores, et nec peccatorum confessionem faciebant, nec lapsos propterea homines ad pœnitentiam recipiebant.*

'Tis more plain in St. Basil, Epist. 63, where we see that their service began with this humble confession of their sins^y; *Populus consurgens antelucano tempore domum precationis petit, inque tribulatione ac lachrymis facta ad Deum confessione, tandem ab oratione surgentes ad Psalmodym traducuntur, &c.*

lic prayers, or ministering the sacraments, or other rites of the Church, shall wear a comely surplice with sleeves." From this it would appear that after the 7th of Eliz. (A.D. 1564) the rule of the book of the 2nd of Edw. VI. was superseded by these articles, which were afterwards embodied in the Canons of 1604. It is, however, to be observed that in the book of 1662 which we now use, the rubric is absolute, "such ornaments as were in use by authority of parliament in the second year of the reign of King Edward the VI." See the notes on this rubric in the third series of notes in this volume.]

^t [This is Bp. Cosin's observation on the note of Bp. Andrewes.]

^u [Confessions and prayers for absolution by priest and people form a part of that service.]

^x [S. Hieron. ep. 41. ad Marcellam. Op., tom. i. col. 187. e.]

^y [ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῶν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρῦων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμωδίαν καθίστανται.—S. Basil. ep. 207. (al. 63.) ad Clericos Neocæsarienses, § 3. Op., tom. iii. p. 311. B.]

To Thee, O Lord God, belongeth mercy, &c.]

·?· W ·?· *Adde huc, quod ad invitandam pœnitentiam egregia sunt misericordiæ et longanimitatis encomia. Psal. lxxviii. 38; Jer. iii. 7, 12; Heb. iv.*

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[ON THE EXHORTATION.]

Dearly beloved brethren, &c.] ·?· W ·?· Ἰκεσία nititur his locis sacræ Scripturæ;

Job xxxi. 27; Levit. v. 5; Prov. xxviii. 13; Dan. ix. 18; Luke xv. 18; Acts xix. 18.

To acknowledge and confess our manifold sins and wickedness.]

Hoc inter nos et Montanistas interest, quod illi erubescunt confiteri peccata, quasi justî, nos dum pœnitentiam agimus, facilius veniam promeremur. S. Hier. in Ep. ad Marcellam^z.

[ON THE CONFESSION.]

A general Confession to be said of the whole congregation after the minister, kneeling.]

·?· W ·?· *Suis quisque verbis resipiscentiam profitetur. Basil. ad Neocesar. Ep. 69^a; Idem Reg. Contract. 288^b.*

Kneeling.] Kneeling is the most fit gesture for humble penitents, and being so, it is strange to see how in most places men are suffered to sit rudely and carelessly on their seats, all the while this confession is read; and others that be in the church are nothing affected with it. They think it a thing of indifferency forsooth, if the heart be right. The 27th Canon takes order that the Communion

^z [Ubi supra, note x.]

^a [τὴν νύκτα διενεγκόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῶ, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι.—S. Basil. ep. 207. (al. 63.)

§ 3. Op, tom. iii. p. 311. C.]

^b [ἀναγκαῖον τοῖς πεπιστευμένοις τὴν οἰκονομίαν τῶν μυστηρίων τοῦ Θεοῦ, ἐξομολογεῖσθαι τὰ ἀμαρτήματα, οὕτω γὰρ καὶ οἱ πάλαι μετανοοῦντες ἐπὶ τῶν ἁγίων εὐρίσκονται πεποικότες.—Id. Reg. brevius tractatæ; Interr. et Resp. 288. Op., tom. ii. p. 516. D.]

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be delivered to none but those that kneel; and it is as fit we should have the like order taken, that this following absolution be pronounced to none but those that kneel neither. For else there will be no excuse for us, nor no reason left us to render the puritans, why our Church should more punish them, or hinder them from the benefit of the Sacrament for not kneeling then, than it doth punish other men, or hinder them of the benefit of absolution, for not kneeling in the time of confession. It is a like case, and would be better thought on by men of wisdom and authority, whose neglect and carelessness in this kind gives not only cause of great offence and scandal to them that are reverently and well disposed, but withal is a cause of great impiety and scorn of our solemnity in God's service; and it is objected to us by the puritans, in their Survey, p. 71^c, and by the papists *passim*.

·?· W ·?· *Most merciful Father.*] Mercy itself.

We have erred; we have wittingly and willingly run from.

Like lost sheep; like untamed heifers. Jer. xxxi. 18; Deut. iii. 15.

The devices; absurd devices, brutish desires.

We have offended; we have been offended at.

We have left undone; not done at all.

We have done; done nothing but.

There is no health; nor hope of health.

Miserable offenders; yea most miserable.

That be penitent; that desire to be penitent, wish they were, would be glad if they were so, fear they are not enough, are sorry that they are no more.

According to Thy promises; most precious, most gracious, most sweet.

^c [Obj. 22, on the Rubric in the Communion Service, "Then shall the minister deliver the Communion to the people in their hands kneeling. Quære 58. That the 27th canon enjoins of necessity kneeling at receiving the Holy Sacrament, but "neither it nor any

other canon giveth the like charge concerning such as do not kneel when the most solemn prayer of the book is pronounced, notwithstanding kneeling be expressly required by the communion book, and yet commonly neglected of most."]

[ON THE ABSOLUTION.]

The absolution or remission of sins, to be pronounced by the minister alone.]

·?· W ·?· And because he speaks it authoritative, in the name of Christ and His Church, he must not kneel, but stand up. For authority of absolution, see Ezek. xxxiii. 12; Job xxxiii. 23; Numb. vi. 24; 2 Sam. xii. 13; John xx. 23.

to be pronounced by the minister alone.] Because none has received that power but a priest. Vide Maldon., *de pœnit.*, p. 20^d.

Then shall the minister begin the Lord's Prayer.]

Here begins the service: for that which goes before is but a preparation to it, and is newly added in King Edward's second^e book in imitation of the liturgy and mass of the Church of Rome. But as their hours begin with the Lord's Prayer, so begins our matins, and the high service of the altar. And they begin as they should do, for this was the ancient custom of the Christians, when they were [met] together to pray, they said that prayer for a foundation and a beginning of all the rest, which Christ Himself had taught them. Tertull., *de Orat.*, cap. 9^f. *Præmissa legitima et ordinaria oratione* (for so they called the *Pater Noster*) *quasi fundamento accidentium, jus est desideriorum, jus est superstruendi extrinsecus petitiones.*

Why the service is begun with the Lord's Prayer.

Then shall the minister begin, &c.] The eighth exception of the surveyor^g.

In that the minister is appointed to begin we may gather that the clerks and people are to follow, and sing or say all the rest with him, as they use to do in collegiate and cathe-

^d [Non omnibus Christianis, sed solis presbyteris et episcopis concessa est hæc potestas ligandi et solvendi.—Maldonatus de Sacram., tom. 2. de Pœnitentia, pars 3^{ia}, thesis sexta. Opera Theol. p. 257, E.]

^e [In MS. 'first.']

^f [Tertull., Op., p. 133, A.]

^g [pp. 45, 46, on the word "begin." The rubric before 1662 was, "then shall the minister begin the Lord's Prayer with a loud voice," leaving it open to question whether the people were to say it with him. It was altered at the last review. See Appendix to this volume, No. 1. § 22.]

dral churches. And if any doubt be made of this (as the Puritans in their Survey are carping at it), it may be explained by other places of this book, as after the Apostles' Creed, the ministers, clerks, and people are to say the Lord's Prayer together, and at the altar the minister is to begin the Nicene Creed, and say "I believe in one God," the quire is to follow and sing the rest with him^k.

·?· W ·?· *Προσευχή. Præceptum Christi.*

Our Father; *Etsi læsus est, Pater est.*

Which art in heaven; *eminenter, non inclusive.*

Hallowed be Thy name; *in me, per me, super me.*

Thy kingdom come; *ut destruaturs regnum peccati, per quod regnavit mors et diabolus.*

In earth; *in me, qui sum terra.*

In heaven; *a sanctis angelis.*

Give us this day our daily; *pro necessitate.*

Bread; *proprium, licite acquisitum, supercœlestem et corporeum.*

Forgive us our trespasses; *talenta dimitte.*

Lead us not; *nec sinas intrare ductos pronosque.*

From evil; *ab authore mali:* $\left\{ \begin{array}{l} \textit{extra} \left\{ \begin{array}{l} \textit{diabolo,} \\ \textit{mundo:} \end{array} \right. \\ \textit{intra, nobismetipsis:} \end{array} \right.$

$\left. \begin{array}{l} \textit{a malo} \\ \textit{omni} \end{array} \right\} \begin{array}{l} \textit{culpæ} \\ \textit{pœnæ} \\ \textit{per gratiam} \\ \textit{per misericordiam;} \\ \textit{per pacem.} \end{array}$

O Lord, open Thou our lips.] Quia sine adjutorio Dei nec cor nec labia ad laudem Domini aperire valeamus. Jo. 15. Sine Me nihil potestis facere. Dur., [Rational. Div. Off.] lib. v. c. 2. n. 8.

Glory be to the Father, &c.] Post, Deus in adjutorium, statim subjicitur Gloria Patri, &c. Quos duos versus rogatu S. Hieron. Damasus Papa in fine Psalmorum cantari instituit. Dur. ibid.¹

^k [This was so ordered by the rubric before 1662.]

¹ [n. 17. Durandus says, "quos duos versus beatus Hieronymus scripsit inter opuscula quæ papæ Damaso

misit, et ipsius rogatu idem Damasus illos in fine Psalmorum cantari instituit." The statement is grounded on a spurious letter called S. Jerome's, which says; Precatur ergo cliens tuus, ut vox

·?· W ·?· *Doxologia a sanctis olim patribus contra virus Arianum præscripta et retenta. Consule Hookerum^m.*

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Praise ye the Lord.] After *Gloria Patri* we say *Allelujah*, which is, after we have given glory to God, to invite the angels to it also, as if ours were not enough unless the choir of heaven joined with us in such a solemn and sacred action. *Cantatur autem Alleluja (quod est canticum cœleste) ut per hoc ostendatur dignam esse Trinitatem cœlesti laude, ad quam plene laudandam non sufficit laus humana.* Dur., in *Rational.*, lib. v. cap. 3. numb. 32,

Praise ye the Lord, used in the Church Service in St. Hierome's and St. Augustine's time.

Sonabant Psalmi, et aurata tecta templorum reboans in sublimè quatiebat Alleluja. S. Hier., ep. xxx., ad *Oceanum, prope finemⁿ.*

Ipsum Alleluja quotidie dicimus, et quotidie delectamur. Nostis enim quia Allelujah Latine dicitur, Laudate Dominum, et in hoc verbo consonantes ore, et consentientes corde, exhortamur nos invicem ad laudandum Deum. S. Aug., *Serm. in Festo Paschæ de Alleluia^o, et in Psal. cxlviii.^p*

When it is to be sung, because the mass-books say it is sometimes to be left out.

If this *quotidie* were to be found in St. Aug. (as I find it quoted by Laur. Vanderhare, in his *Antiquities*, but can

ista psallentium in sede Romana die noctuque canatur, et ut in fine cujuslibet Psalmi, sive matutinis horis sive vespertinis, conjungi præcipiat apostolatus tui ordo, Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio, nunc, et semper, et in sæcula sæculorum. Amen. Istud carmen omni Psalmo conjungi præcipias: ut fides trecentorum decem et octo Episcoporum Nicæni concilii etiam vestri oris consortio declaretur.—Epist. ad Damasum; opus spurium inter Op. S. Hieron., tom. ii. col. 277, D. See the Admonitio prefixed, and Bingham's *Antiquities*, book xiv. 2. 1.]

^m [The words, Consule Hookerum, were probably added by Bp. Cosin; they are not in the other copies of Bp. Andrewes' notes. See the Laws of Eccl. Polity, book v. ch. 42. § 7, &c.]

ⁿ [S. Hieron., ep. 77. (al. 30) ad Oceanum, cap. 11. Op. tom. i. col. 462, C.]

^o [S. Aug. Serm. cclv. in diebus Paschalibus xxvi. de Alleluia, c. 1. § 1. Op. tom. v. col. 1050. The words in the text are accurately cited from this place.]

^p [(MS. wrongly 118.) Id. Enarr. in Psalm cxlviii. § 1. Op. tom. iv. col. 1673, A.]

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find no such thing in the father himself^q), then had we some more authority for the using of it every day than the Church of Rome has for their rubric of leaving it out from Septuagesima till Easter. And yet they leave it not out neither, for they say *Laudate Dominum* instead of it, or *Laus Tibi Domine*, which being the same with the other in effect, Durandus^r and Jansenius^s are put to their shifts how to give a good reason for such a rubric.

At the first, it seems, this Allelujah was sung only upon Sundays, and every day of the fifty between Easter and Pentecost, in token of the joy we express for Christ's resurrection. So St. Aug., ep. cxix. ad Jan. c. 15^t and 17^u. In some churches it was not sung upon all the Sundays of the year, but only upon those fifty days; *sed hoc non usquequaque observatur*. S. Aug., *ib.*, c. 17^x. It was the use, says Isidore, lib. i. *de Eccl. Offic.*, c. 13^y, in the African churches, not to say it every day, but only every Sunday, and those days which are from Easter to Pentecost: "but among us, according to the ancient custom of Spain, it is sung all the year long upon every day" (except only from Septuagesima to

^q [The whole of the sermon de Alleluia is given in Vanderhare's Antiquitatum Liturgicarum arcana, feria tertia post Pascha; pars iii. p. 167. The word *quotidie* is in S. Augustine, but refers to the paschal season, during which the Alleluia was sung daily, whereas at other times of the year it was sung only on Sundays. See below.]

^r [De Dominica Septuagesima. Cæterum, quia hoc tempus mœroris est, non dicuntur cantica Angelorum, sed hominum; unde pro deposito Alleluia, dicit Ecclesia in principiis horarum; Laus Tibi, Domine, Rex æternæ gloriæ; non quod æquipolleat; Alleluia enim est vox angelica, ista humana: illa Hebraica, et ideo dignior, ista Latina, et ideo minus dignior.—Durandus, Rationale, lib. vi. c. 23. num. 18, 19.]

^s [This reference has not been found.]

^t [Quinquaginta (dies) complentur: qui celebrantur post Domini resurrectionem, jam in figura non laboris sed quietis et lætitiæ. Propter hoc et jejunia relaxantur et stantes oramus, quod est signum resurrectionis. Unde etiam omnibus diebus dominicis id ad altare

observatur. Et halleluia canitur, quod significat actionem nostram futuram non esse nisi laudare Deum, sicut scriptum est, Beati qui habitant in domo tua Domine, in sæcula sæculorum laudabant te.—S. Aug., ep. 55. ad Januarium (aliter ep. 119) cap. 15. § 28. Op. tom. ii. col. 139, E.]

^u [Ut autem halleluia per illos solos dies quinquaginta in Ecclesia cantetur, non usquequaque observatur: nam et aliis diebus varie cantatur alibi atque alibi, ipsis autem diebus ubique.—Ibid., cap. 17. § 32. Op. tom. ii. col. 141, D.]

^x [See last note.]

^y [In Africanis autem regionibus non omni tempore sed tantum dominicis diebus, et quinquaginta post Domini Resurrectionem Alleluia cantatur, pro significatione futuræ resurrectionis et lætitiæ. Verum apud nos, secundum antiquam Hispaniæ traditionem, præter dies jejuniorum vel quadragesimæ, omni tempore canitur Alleluia, scriptum est enim, Semper laus ejus in ore meo.—Isidor. Hispal., de Officiis Eccles., lib. i. cap. 13. Op. tom. vi. p. 394, B.]

Easter, the time of lamenting), and his reason is, (how good, we must think on't,) *quia scriptum est, semper laus Ejus erit in ore meo*. And so indeed in the fourth council of Toledo, can. 10^a, the Allelujah is forbidden to be sung, *in diebus jejunii, quia tempus non est gaudii, sed mæroris*; which canon if we have broken, the papists have broken it with us, for *Laus Tibi Domine* in that time is as good an expression of *gaudium* as our "Praise the Lord:" but yet both of us are better than those whom Sozom., lib. vii. c. 19^a, Hist. Trip., lib. ix. c. 39^b, and Niceph., lib. xii. c. 34^c, tells us of, who would sing it upon Easter-day morning only, for that was it that St. Hierome brought among other novelties against Vigilantius. *Exortus est Vigilantius, &c., qui nunquam nisi in Pascha Alleluja decantandum contendit* ^d.

[ON VENITE EXULTEMUS.]

Then shall be said or sung this Psalm following.] So was the order in St. Basil's time, after the confession, in the beginning of the service, to sing psalms and hymns with solemn music, epist. lxxiii.^e *Ad id vero quod propter psalmodias accusa-*

^a [Item cognovimus quosdam Hispaniæ sacerdotes, qui in quadragesimæ diebus Alleluia decantant, præter in ultima hebdomada paschæ, quod deinceps interdicimus fieri, statuentes ut in omnibus prædictis quadragesimæ diebus, quia tempus est non gaudii sed mæroris, Alleluia non decantetur . . . quousque veniat tempus resurrectionis Christi, quando oportet Alleluia in lætitia canere, et mærorem in gaudium mutare: hoc enim Ecclesiæ universalis consensio in cunctis terrarum partibus corroboravit.—Conc. Tolet. IV. can. 13. Concilia, tom. vi. col. 1455, A, B.]

^b [πάλι αὐ ἐκάστον ἔτους ἅπαξ ἐν Ῥώμῃ τὸ Ἀλλελοῦϊα ψάλλουσι, κατὰ τὴν πρώτην ἡμέραν τῆς Πασχαλίου ἑορτῆς, ἃς πολλοῖς Ῥωμαίων ἕρπον εἶναι, τοῦτον τὸν ὕμνον ἀξιοθῆναι ἀκοῦσαί τε καὶ ψάλαι.—Sozomen., Hist. Eccl., lib. vii. cap. 19. p. 307.]

^b [M. A. Cassiodori Historia Ecclesiastica tripartita, lib. ix. cap. 39. (from Sozomen,) Op. tom. i. p. 348.]

^c [ἐπὶ Ῥώμης καθ' ἑκάστον ἔτος ἅπαξ τὸ ἄλλελοῦϊα ψάλλουσι κατὰ τὴν κυρι-

ὄνυμον τῆς πασχαλίας ἡμερᾶν.—Nicephor. Callist., Hist. Eccles., lib. xii. cap. 34. Op. tom. ii. p. 297, D.]

^d [Exortus est subito Vigilantius, seu verius dormitantius, qui immundo spiritu pugnet contra Christi Spiritum, et martyrum neget sepulchra veneranda; damnandas dicit esse vigilias: nunquam nisi in Pascha Alleluia cantandum.—S. Hieron. cont. Vigilantium, cap. 1. Op. tom. ii. ccl. 387.]

^e [πρὸς δὲ τὸ ἐπὶ ταῖς ψαλμωδαῖς ἔγκλημα, ᾧ μάλιστα τοὺς ἀπλουστέρους φοβοῦσιν οἱ διαβάλλοντες ἡμᾶς, ἐκεῖνο εἰπεῖν ἔχω· ὅτι τὰ νῦν κεκρατηκότα ἔθνη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύναδά ἐστι καὶ σύμφωνα. Ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῃ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξανασπᾶντες τῶν προσευχῶν, εἰς τὴν ψαλμωδίαν καθίστανται. Καὶ νῦν μὲν διχῶν διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις.—S. Basil. ep. 207 (aliter ep. 63) § 3. Op. tom. iii. p. 311, A, B.]

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mur, qua re potissimum simpliciores perterrefaciunt Sabellius et Marcellus (as their disciples our new puritan masters do the poor people among us) *qui nos traducunt: hoc habeo quod dicam, quod videlicet qui jam obtinuerunt ritus omnibus Ecclesiis Dei concordantes sunt et consoni: populus, facta ad Deum confessione, tandem ab orationes urgentes ad psalmodiam traducuntur, et nunc quidem in duas partes divisi alternis succincentes psallunt, &c.*

sung.] Quia cantus accendit audientium animas. S. Aug., lib. ix. *Confess.* cap. 6^f, et alibi^g. *Etiam quia facilius et libentius Deo laudes persolvuntur, quando officium divinum, alioqui prolixum et grave, quadam cantus jucunditate conditur. Quam enim ob causam Sp. S. voluit divinas laudes a prophetis carmine scribi; ob eandem utile fuit, ut ejusmodi carmina non simplici pronuntiatione sed cantu celebrarentur.* S. Bas., in *S. Psal.*^h

Alia causa cantandi Psalmos, præcepta, lectiones, et preces, in Ecclesia est, ut Christiani testentur, sibi divinam legem non esse molestam et gravem, sed jucundam et suavem, seque eam non ex timore sed ex amore servare, juxta illud Psal. cxix. 54, Cantabiles mihi sunt justificationes tuæ in terra peregrinationis meæ.

Postremo hac ratione perfectum omni ex parte redditur Deo obsequium, dum et animo ardentissimis votis, et corpore clarissima voce laudes Ejus celebrare contendimus.

De vi autem et utilitate canendi in Ecclesia lege Justinum, aut quicumque fuit auctor Quæst. apud Justinum, in Resp. ad quæst. 107^l.

^f [Quantum flevi in hymnis et canticis tuis, suave sonantis Ecclesiæ tuæ vocibus commotus acriter. Voces illæ influebant auribus meis, et eliquabatur veritas in cor meum, et exæstuebat inde affectus pietatis, et currebant lacrymæ, et bene mihi erat cum eis.—S. Aug. Conf., lib. ix. cap. 6. § 14. Op. tom. i. col. 162. E.]

^g [Veruntamen cum reminiscor lacrymas meas quas fudi ad cantus Ecclesiæ tuæ in primordiis recuperatæ fidei meæ, et nunc ipso quod moveor, non cantu sed rebus quæ cantantur, cum liquida voce et convenientissima modulatione cantantur, magnam instituti hujus utilitatem rursus agnosco.

—Id. *ibid.*, lib. x. cap. 33. § 49. Op. tom. i. col. 187, F.]

^h [See S. Basilii Homil. in Psalm. i. § 1. Op. tom. i. p. 90, A—E.]

^l [ἡδύνει γὰρ (τὸ ἄσαι) τὴν ψυχὴν πρὸς ζέοντα πόθον τοῦ ἐν τοῖς ἄσματος ἡδομένου· κομιζέει τὰ ἐκ τῆς σαρκὸς ἐπανιστάμενα πάθη· τοὺς ὑπὸ τῶν ἀοράτων ἐχθρῶν ἐμβαλλομένους ἡμῖν λογισμοὺς πονηροῦς ἀπωθεῖται· ἀρδεύει τὴν ψυχὴν πρὸς καρποφορίαν θείων ἀγαθῶν· γενναίους πρὸς τὴν ἐν τοῖς δεινοῖς καρτερίαν τοὺς ἀγωνίστας ἐργάζεται τῆς εὐσεβείας· πάντων τῶν ἐν τοῖς βιωτικοῖς λυπηρῶν ἱαματικῶν γίνεται τοῖς εὐσεβέσι. . . τὰ τελειωτικὰ τῆς ψυχῆς ἐν ταῖς κατ' εὐσεβίαν ἀρεταῖς διὰ τῶν ἄσμάτων τῶν ἐκ-

Then shall follow certain Psalms in order.

De Psalmis canendis et Antiphonis.

De hymnis et psalmis etiam canendis publice in Ecclesia et Salvatoris et Apostolorum habemus exemplum, Matt. xxvi. Et hymno dicto, &c. Eph. v. Loquentes vobismet ipsis in psalmis et hymnis, &c. Conc. Tolet. iv. can. 12^k.

The Psalms sung alternatim, by course and sides.

Ab oratione surgentes ad psalmodiam traducuntur; et nunc quidem in duas partes divisi alternis succinentes psallunt; atque ex eo simul eloquiorum Dei exercitationem ac meditationem corroborant, et cordibus suis attentionem, et ejectis vanis cogitationibus mentis soliditatem suppeditant. S. Basil., ep. 63^l.

Sonant inter duos psalmi et hymni, et mutuo provocant quis melius Deo suo cantet. Talia Christus videns et audiens gaudet, &c. Tertull., lib. ii. ad Uxorem in fine^m; S. Dion. Areop., de Eccl. Hier., cap. 3ⁿ.

Theodoret tells us^o it began at Antioch, and being once begun there, *ubique pervasit, et ad ultimas orbis terræ oras pervagata est*, lib. ii. *Hist. Eccl.*, c. 24. Socrates says^p it

κλησιαστικῶν τοῖς εὐσεβέσι προσγινόμενα.—Quæst. et Respons. ad Orthodoxos; Respons. 107. Opus spurium inter Op. S. Justin. Mart. in Append. p. 486, B. C.]

^k [Conc. Tolet. IV. A. D. 633. can. 13. Concilia, tom. vi. col. 1455, D. The words in the text are an extract from the canon.]

^l [Ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῶν ὁ λαὸς, καὶ . . . εἰς τὴν ψαλμωδιὰν καθίστανται· καὶ νῦν μὲν διχῆ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεθεὶν κρατένουτες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἑαυτοῖς διοικούμενοι.—S. Basil. ep. 207 (al. ep. 63) § 3. Op. tom. iii. p. 311, B.]

^m [The words are Tertullian's, ad Uxorem, lib. ii. cap. 8. Op. p. 172, B.]

ⁿ [ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον, ἀπάρχεται (ὁ ἱεράρχης) τῆς ἱερᾶς τῶν ψαλμῶν μελωδίας, συναδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν

ἀπάσης τῆς ἐκκλησιαστικῆς διακοσμῆσεως.—S. Dionys. Areop., de Eccles. Hierarchia, cap. 3. § 2. Op. tom. i. p. 187, E.]

^o [οὗτοι (Φλαβιανὸς καὶ Διδώδαρος) πρῶτοι διχῆ διελόντες τοὺς τῶν ψαλλόντων χοροὺς, ἐκ διαδοχῆς ᾄδειν τὴν Δαυϊτικὴν ἐδίδαξαν μελωδίαν. καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενοι, πάντοσε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρματα.—Theodoret. Hist. Eccl., lib. ii. c. 24. p. 107.]

^p [Ἰγνάτιος Ἀντιοχείας τῆς Συρίας τρίτος ἀπὸ τοῦ ἀποστόλου Πέτρου ἐπίσκοπος, ὅς καὶ τοῖς ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὄπτασιαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφῶνων ὕμνων τὴν ἁγίαν Τριάδα ὑμνοῦντων, καὶ τὸν τρόπον τοῦ δράματος τῆ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν. ὅθεν ἐν πάσαις ταῖς ἐκκλησίαις αὕτη ἢ παράδοσις διεδόθη. οὗτος μὲν οὖν ὁ περὶ τῶν ἀντιφῶνων ὕμνων λόγος ἐστίν.—Socrat. Hist. Eccl., lib. vi. cap. 8. p. 322.]

began there too; but whereas Theodoret goes no higher for the first authors of it than Flavian and Diodore, he makes Ignatius, the bishop there in the apostles' times, to have begun it, upon a vision of angels that he saw glorifying God after that sort. *Unde illa traditio in omnibus Ecclesiis recepta est*, lib. vi. c. 8. This vision is derided by our new masters, and of what authority it is we cannot tell but by Socrates' words; howsoever, whether the story be true or no, I am sure the thing itself is good, and if Ignatius did not hear the angels sing so, that which is better, the prophet Isaiah did, vi. 3. 'The seraphims stood upon the throne, and cried one to another, saying, Holy,' &c.

(*Quod scribit Theodoretus^q primos fuisse Flavianum et Diodorum qui Antiochenis Davidicos Psalmos alternatim canendos tradiderunt, non de prima institutione, sed vel de instauratione vel de commodiore aliqua ratione alternatim concinendi intelligendum esse videtur.*)

Apud Latinos primum fuisse S. Ambrosium qui hanc ipsam consuetudinem introduxit scribit Isidorus, lib. i. de Off. cap. 7^r, sed hoc de solo officio ecclesiastico in choro recitando accipiendum videtur. Nam in Missæ sacrificio Psalmum alternatim canendum tradidit Cælestinus papa, ut in ejus vita legimus. Absolute autem usum canendi psalmos alternatim apud Latinos antiquissimum esse, perspicuum est ex Tertulliano quem supra citavimus^s.

The Psalms sung standing, and the Hymns.

Cum vero cantamus psalmos stantes esse solemus, ut ex statu corporis demonstramus affectum mentis nostræ, hoc est, paratos nos esse, sive ad domandam carnem nostram, &c. Amal. Fort., lib. iv. cap. 3^t.

Rursus stando hymnos cantamus, in erectione corporum

^q [This paragraph, Quod . . videtur, is a note on the word Theodoret in the beginning of the last paragraph.]

^r [Apud Latinos autem primus beatissimus Ambrosius antiphonas constituit Græcorum exemplum imitatus: exhinc in cunctis occiduis regionibus

earum usus increbuit.—Isidor. Hispal. de divinis Officiis, lib. i. cap. 7. Op. tom. vi. p. 69.]

^s [See above, p. 53, note m.]

^t [Amalarius Fortunatus de Ecclesiastico Officio, lib. iv. cap. 8. ap. Hitortorium de Div. Off., p. 185, D.]

ostendentes, quod in laudando Deum corda sursum erecta habere debemus. Durand., in *Ration.*, lib. v. c. 2. num. 24.

Unus in medium psalmos Domino cantaturus exurgit. Cassian., de *Inst. Mon.*, lib. ii. cap. 5^u. And the notes upon that place produce many more testimonies of the ancients to that purpose.

The Psalms begun by one and followed by the whole quire.

Uni ex ipsis hoc muneris dato, ut quod canendum est prior ordiatur, reliqui succinant; atque ita Psalmodiæ varietate superant noctem, &c. Bas., ep. lxxiii.^x

The Grecians had this order from the old Esseni, as Eusebius reports out of Philo, lib. ii. cap. 16. *Hist. Eccl.* *Hymnos etiam qui a nobis recitari solebant, commemorat, et quo pacto cum unus suavi quodam concentu psallere decenter et modeste inceperit, reliqui placide et quiete auscultantes, posteriores hymnorum partes ad extremum una decantent.*

·?· W ·?· *Qui sequitur ordo intermiscendi Psalmos cum lectionibus, nititur can. 17. Conc. Laodicensi, his verbis²; In conventu fidelium, nequaquam Psalmos continuare conveniat, sed per intervallum per psalmos singulos recenseri debeant lectiones. Hæc a sanctissimo Conc. statuta A^o Dⁿⁱ 368. Quod non oportet plebeios Psalmos cantare in Ecclesia; nec libros, præter canonem, legi, sed sola sacra volumina N. T. vel V.^a Idem. Conc., can. 10.*

At the end of every Psalm, &c., shall be repeated, Glory be to the Father, &c., As it was in the beginning, &c.] Quos duos versus Nicæna synodus edidit, et Damasus Papa S^{ti} Hieronymi The ninth exception of the Surveyor^b.

^u [Cassianus de Cœnobiorum Institutis, lib. ii. c. 5. Op. p. 23. See notes d and e, *ibid.*, p. 24.]

^x [ἐπειτα πάλιν ἐπιτρέψαντες ἐνὶ κἀτάρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμοφθίας, τὴν νύκτα διενεγκόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἐνὸς στόματος καὶ μίας καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ κυρίῳ.—S. Basil. ep. 207 (al. ep. 63) § 3. Op. tom. iii. p. 311, C.]

^y [τοὺς τε λέγεσθαι εἰωθότους πρὸς ἡμῶν ὕμνους ἱστορῶν, καὶ ὡς ἐνὸς μετὰ

ῥυθμοῦ κοσμίως ἐπιψάλλοντος, οἱ λοιποὶ καθ' ἡσυχίαν ἀκροώμενοι, τῶν ὕμνων τὰ ἀκροτελεύτια συνεξηχοῦσιν.—Euseb. *Hist. Eccles.*, lib. ii. cap. 17. p. 70.]

² [περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν.—Conc. Laod. can. 17. Conc. tom. i. col. 1500, B.]

^a [ὅτι οὐ δεῖ ἰδιωτικούς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνον τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.—*Ibid.*, can. 59. col. 1508, A.]

^b [pp. 46, 47.]

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rogatu in fine Psalmorum cantari instituit^c, Dur., l. v. cap. 2. n. 17. *Quia enim Dominus dixit, Adhuc te loquente adsum, ideo quasi jam nos intellexerimus exauditos esse, gratiarum actiones Trinitati tribuimus, dicentes, Gloria, &c., ib.* See a strange story there of one that could say, "Glory be to the Father, and to the Son;" but could not bring out "to the Holy Ghost;" while St. Gregory had made him confess his sin against the Holy Ghost, simony, and then he spake it plain, *ib.*, n. 20.

Glory
be to the
Father,
&c., re-
peated at
the end of
every
Psalm.

This was in use before the fourth council of Toledo, for in the fourteenth canon^d, whereas before it was the custom to say *Gloria Patri, &c.*, it is there ordained in this manner; *Statuimus et in fine Psalmorum, non Gloria Patri, sed Gloria et Honor Patri dicatur: qui vero hoc præterierit excommunicetur*; and can. 12^e. *Acriter reprehenduntur illi qui respuunt hunc hymnum, quem in fine omnium Psalmorum dicimus, Gloria, &c., vide quæ annotavimus in latere opposito*^f.

Then shall be read two lessons, &c.] The tenth exception of the Surveyor^g.

Why Lessons intermingled in the service.

The inferior parts of the soul being vehemently intent about psalms and prayers, and therefore the likelier to be soon spent and wearied; thereupon hath the Church interposed lessons to be read betwixt them, for the higher part of the soul, the understanding, to work upon, that by variety neither may be wearied, and both be an help one to the other. Hook., lib. v. § 34^h.

^c [See above, p. 48. note 1]

^d [The words of the canon are; In fine Psalmorum non sicut a quibusdam hucusque, Gloria Patri, sed Gloria et honor Patri dicatur. . . universis igitur ecclesiasticis hanc observantiam damus, quam quisquis præterierit communio- nis jacturam habebit.—Conc. Tolet. IV. can. 15. Concil., tom. vi. col. 1456, D, E.]

^e [If, the canon says, they reject all hymns of human composition, let them reject that hymn also which was composed by men, the Gloria Patri, "respuant ergo et illum hymnum ab hominibus compositum, quem quotidie

publico privatoque officio in fine omnium Psalmorum dicimus; Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen." It does not appear that these persons did reject it, but the contrary.—Ibid., can. 13. col. 1456, A.]

^f [i. e. The foregoing paragraph from *Quos duos* to n. 20.]

^g [p. 47; on the discrepancy between the lessons as appointed in the second book of Edw. VI. and that of Elizabeth.]

^h [The Laws of Ecclesiastical Polity, book v. chap. 34. § 1, with some variations.]

The first of the Old Testament.] So Joh. Cassianus¹, *de Inst. Mon.*, l. ii. c. 4, tells us, that it was the general custom of all the Christians through Egypt to do. *Per universam Ægyptum [et Thebaidem, duodenarius] Psalmorum numerus [tam in vespertinis, quam in nocturnis solemnitatibus] custoditur, ita duntaxat, ut post [hunc]¹ duæ lectiones, Veteris scilicet ac Novi Testamenti, singulæ subsequantur. Qui modus antiquitus constitutus idcirco per tot sæcula intemeratus nunc usque perdurat, quia non humana adinventione statutus, &c.*

¹ post
psalmos.
Cosin.

Usus etiam lectionum antiquissimus esse in Ecclesia perspicuum esse potest ex Apologia 2. S. Just. Mart. ubi dicit, Lectiones ex prophetis et apostolis in conventu fidelium legi solitas. Item ex concilio Laodicensi, quod ante annos mille ducentos celebratum fuit; statutum enim, cap. 17^k, ut psalmi lectiones interserantur¹.

The minister that readeth the lesson, standing, &c.] *Unus in medium [psalmos Domino cantaturus] exurgit [. . .], cæteris sedentibus, et in psallentis verba omni cordis intentione defixis. Cassian. de Inst. Mon., lib. ii. c. 5^m. ubi Schol. Omnes qui aderant non recitarunt psalmos, sed solummodo amicum psallentem auscultarunt. Ita ex hoc loco utrumque habetur, et psallentem stetisse, et non psallentes consedis; unde orta consuetudo, quæ etiamnum observatur, ut qui legit S. Script., &c., ipse quidem lector stando legat, reliqui omnes sedendo auscultent. Unde μεσοχοροὶ dicti, id est in medio choro stantes, apud Sidonium Apollinaremⁿ.*

Lecturus autem lectionem ad librum accedens, super gradum ascendit, quia doctor perfectiori vita vulgus transcendere debet. Durand., lib. v. c. 2. num. 43.

Before every lesson the minister shall say thus, &c.] Hugo Victorinus^o, lib. ii. *de Off.*, cap. 3, *quærit, Cur in lectioni-*

¹ [Cassian. de Cœnobiorum Instit., lib. ii. cap. 4. Op. p. 21. The words in brackets are added out of Cassian.]

^k [καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχορῆ.—S. Justin Mart., Apol. 1 (al. Apol. 2) § 67. Op. p. 83, D.]

¹ [διὰ μέσου καθ' ἕκαστον ψαλμὸν (δεῖν) γίνεσθαι ἀνάγνωσιν.—Concil. Laodicens. (A.D. 364) can. 17. Concilia, tom. i. col. 1533, C.]

^m [Cassian, ubi supra, p. 23.]

ⁿ [These are the words of the Scholion on Cassian, lib. ii. c. 5. (p. 25) except that the passage begins "Patres illos non recitasse quidem psalmos, sed . . . auscultasse," &c.]

^o [Hug. de S. Victore, lib. ii. de divinis officiis, ap. Hittorpium de div. off., p. 745. On the contrary he raises the question why the name of the author or book is not given out in the daily Lessons, as it is in the Lessons (the Epi-

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bus, &c., semper pronunciatur titulus authoris aut libri; et respondet, ad missam convenire quoque bubulcos, qui nesciunt de authore nisi doceantur.

DE LECTIONIBUS.

The Les-
sons read
not sung.

Then shall be read two lessons distinctly with a loud voice that the people may hear.] For in the Church of Rome they were wont to sing them *modulate*, and so they use to do still; which how ancient a custom it is I cannot tell, but sure it cannot boast of many years, for thus writes their Durand. in his *Rationale*, that lived not long ago; *Lectiones quoque in singulis horis tam nocturnis quam diurnis dicuntur; et dicitur lectio, quia non cantatur ut psalmus vel hymnus, sed legitur tantum. Illic enim modulatio, hic sola pronunciatio queritur.* Thus Durandus, in his *Rat. Div. Off.*, lib. v. c. 2. n. 43. So singing of lessons (what commendation soever it may have, as I myself mislike it not) is not so ancient as the plain reading of them, according to this rubric and appointment of our Church.

And to the end the people may the better hear, in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading.] And this is the reason that in places where they sing, all our prayers are sung in a plain and audible tone. Reading hath not the force to affect and stir up the spirit, which a grave manner of singing has; and singing, if it be not tempered with that gravity which becomes the servants of God in the presence of His holy angels, is fuller of danger than of edification; therefore hath our Church most prudently appointed the lessons and prayers so to be sung as may make most for the dignity and glory of God's high and holy service, and be also a means to inflame men's affections, to stir up their attentions, and to edify their understandings; which is answerable to St. Augustine's

stle and Gospel) in the Mass. His answer, however, is applicable to our practice in daily Morning and Evening Prayer; his words are; *Queritur cur in lectionibus diurnis, &c. non pronunciatur auctor, sicut in his quæ ad missam leguntur. Quod ideo fit quia*

bubulci et subulci et omnes fere operarii ad missam conveniunt, ad cæteras autem horas clerici, &c. . . qui ex verbis auctorum propter frequentem consuetudinem audiendi satis auctores cognoscunt.]

desire, lib. x. Confess., cap. 33^p, when he wished for the restitution of that custom which Athanasius was wont to use, *Qui lectorem [tam] modico vocis flexu jubebat sonare, ut pronuncianti vicinior foret quam canenti.*

De Hymnis qui in divinis officiis canuntur, in genere^a.

The antiquity of hymns in the Christian Church doth sufficiently appear, by that of our Saviour, Matt. xxvi. *Et hymno dicto exierunt.* Whereupon St. Chrysost., Hom. lxxxiii. in Matt. r says, *Hymnum cecinit, ut nos quoque similiter faciamus^s.* So St. Paul afterwards ordered it in the Church of Colossus; *Cantantes vobismetipsis in psalmis et hymnis, &c.* Col. iii., which we find presently after practised in the Church of Alexandria in Egypt, founded there by St. Mark, as Philo^t, in Euseb., lib. ii. cap. 16, writes of the Christians there^u, (and as St. Hierome writes in the life of Philo^x, and of St. Mark^y, and before him Epiphanius^z,) that in their churches (their *ædes sacræ*, *σεμνεῖα μοναστήρια*, places of solitariness, and separated from company) they did^a *leges et oracula a pro-*

^p [S. Aug. Conf., lib. x. cap. 33. § 59. Op. tom. i. col. 187. F.]

^q [This is written on an interleaved page opposite to the Te Deum.]

^r [εὐχαρίστησε καὶ ὑμνήσῃ μετὰ τοῦ δοῦναι, ἵνα καὶ ἡμεῖς τοῦτο ποιῶμεν.—S. Chrysost. in Matt. xxvi. 30. Hom. 82 (al. 83). Op. tom. vii. p. 784, B.]

^s [Si enim eo modo (aliquorum infirmitas) impediatur ut majora studiosorum lucra speranda sint, quam calumniatorum detrimenta metuenda, sine dubitatione faciendum est maxime id quod etiam de Scripturis defendi potest; sicut de hymnis et psalmis canendis, cum et ipsius Domini et apostolorum habeamus documenta et exempla et præcepta.—S. Aug., epist. 55, ad Januarium (aliter ep. 119) cap. 18. § 34. Op. tom. ii. col. 142, A.]

^t [See below, note a.]

^u [The words in brackets are added in a marginal note.]

^x [Phil. Judæus . . . librum de prima Marci Evangelistæ apud Alexandriam scribens Ecclesiam in nostrorum laude versatus est. . . Ex quo apparet talem primam Christo credentium fuisse Ecclesiam quales nunc monachi

esse nituntur et cupiunt. . . Patrimonia, egentibus dividuntur, orationi vacatur et psalmis, doctrinæ quoque et continentia, quales et Lucas refert primos Jerosolymæ fuisse credentes.—S. Hieron. de Vir. Illust., cap. 11. Op. tom. ii. col. 833.]

^y [Philo disertissimus Judæorum videns Alexandriæ primam Ecclesiam adhuc Judaizantem quasi in laudementis suæ librum super eorum conversatione scripsit.—S. Hieron. ibid. cap. 8, Op. tom. ii. col. 829.]

^z [ἑθνωὶ τε ὕμνοι ἐν αὐτῇ τῇ ἀγίᾳ ἐκκλησίᾳ διηγουεῖς γίνονται, καὶ προσευχαὶ ἑθνωὶ, λυχνικοὶ τε ἅμα ψαλμοὶ, καὶ προσευχαί.—S. Epiph. adv. Hæres., lib. iii. tom. 2. Expos. fid. Cath., cap. 23. Op. tom. i. p. 1106, A.]

ἐν ψαλμωδίας δὲ οἱ πλείους (τῶν μοναχῶν), καὶ εὐχαῖς διηγουεῖσιν ἀναγνώσεσσι τε γραφῶν ἁγίων, καὶ ἀποστηθισμοῖς ἀσκούται.—Id. ibid., p. 1106, D.]

^a [ἐν ἐκάστη δὲ οἰκίᾳ ἔστιν οἶκημα ἱερὸν ὃ καλεῖται σεμνεῖον καὶ μοναστήριον ἐν ᾧ μονοῦμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελοῦνται μηδὲν εἰσκομίζοντες, μὴ ποτὸν, μὴ σίτιον, μηδὲ τι τῶν

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phetis divinitus edita, et hymnos recolere, aliasque res, quibus divina scientia et vera erga Deum pietas crescat et perficiatur. Item^a, *non contemplationi solum se dedunt, sed etiam cantiones et hymnos variis metri et carminum cujusque modi (et) numeris graviter, fuis apte et convenienter ad Dei honorem et laudem conficiunt.* And if this be not to be understood of the ancient Egyptian Christians, as Eusebius thought, but of the Esseni, the strictest livers among the Jews, as Scaliger^b and Casaubon^c affirm with great probability, yet it will be a good pattern to take it in succession from them, seeing Christ and St. Paul may be thought not to be the first that used any such hymns, but followed the religious custom of the best Jews, and approved it by their fact; yet to make it good, that after the apostles the true Christians, as well as these Esseni, used these hymns, St. Basil, ep. lxiii.^d, being unjustly blamed for bringing them into the Church of Neocæsarea, answers for himself, that it was the custom of Egypt, and Syria, and many other places, so to do of old. And so of the Churches in Pontus and Bithynia, Pliny, the Emperor Trajan's vicegerent there, affirmeth^e that the only crime he there knew of them was that they used to meet together and to praise Christ with hymns as a God. And this custom of singing hymns with instruments of music is as ancient as Moses, when he came out of Egypt with the Israelites, and was so practised till David's time, by whom they were much augmented. And after him they continued among the kings and prophets till the coming of Christ, who gave us an example to do as they did still. In the meanwhile we

ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρείας ἀναγκαῖα, ἀλλὰ νόμους καὶ λόγια θεοπισθέντα διὰ προφητῶν, καὶ ὕμνους καὶ ἄλλα οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται καὶ τελειοῦνται.—Philo ap. Euseb. Pamph., Hist. Eccles., lib. ii. cap. 17. p. 67.]

^a [Ὅσ' οὐ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν ἄσματα καὶ ὕμνους εἰς τὸν θεόν, διὰ παντοίων μέτρων καὶ μελῶν, ρυθμοῖς σεμνοτέροις ἀναγκαιῶς χαράσσοντες.—Id. *ibid.*, p. 68.]

^b [J. J. Scaligeri, *Opus de Emendatione Temporum*, lib. vi. p. 539. ed. Genev. 1629.]

^c [Isaacii Casauboni, *Exercitationes* xvi. ad Card. Baronii *Prolegomena*, &c.

Exer. i. sect. 9. p. 57. ed. Genev. 1655.]

^d [ἐπὶ τοῦτοις λοιπῶν εἰ ἡμᾶς ἀποφύγετε, φεύξεσθε Αἰγυπτίους· φεύξεσθε δὲ καὶ Λιβύας ἀμφοτέρων, Θηβαίους, Παλαιστίνους, Ἀραβας, Φοίνικας, Σύρους, καὶ τοὺς πρὸς τῶν Εὐφράτη κατὰ κισμένους· καὶ πάντας ἀπαξᾶπλῶς, παρ' οἷς ἀγρυπνῆται καὶ προσευχαί, καὶ αἱ κοιναὶ ψαλμῳδαὶ τετιμῆνται.—S. Basil. ep. 207 (aliter 63) § 3. *Op. tom. iii. p. 311, C.*]

^e [Affirmant autem hanc fuisse summam vel culpæ vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem.—Plinii *Epist.*, lib. x. ep. 97, ad Trajanum.]

are little beholden to Scaliger, who in his vein of contradiction tells us, *satis superstitiose*, that *quidam Christiani etiam hodie sacris ἐπορχοῦνται, et musicis instrumentis, tympanis æneis et aliis ejusmodi perstrepunt, ut bacchantes putes* (wondrous modestly!) *qui mos a veteri Ecclesiæ ritu alienus*, (wondrous confidently!) What he calls the ancient Church I cannot tell; but when men dislike a thing, especially such critics as he was, impatient of anything that crossed the puritanical platform, they can shut up the Church into what straits and what number of years they list. Let Scaliger come and shew us whether the same Spirit of God assisted not His Church in this pious institution, in St. Basil's, St. Hilary's, and St. Ambrose's time, that assisted the kings and prophets and apostles before. We have the direction from St. Paul. If the ancient Christians under persecution could not practise it openly, what is that to hinder other Christians afterwards, when they were a settled and flourishing Church, to follow the examples of so many holy men in all ages, and of Christ, and the apostles themselves? If those *Quæst. et Resp. ad Orthodoxos* be Justin Martyr's, as they may be with admission of some later interpolations, then was the custom of singing hymns used in his time, with vocal but not instrumental music (for they could not do all at once) *Qu. 107*ε. After him, the first I find in the Latin and West Churches is St. Hilary, the bishop of Poitiers in France, whom Isidore *Hisp. de div. Off.*, c. 6. l. i.ⁱ, makes the first author of ecclesiastical hymns, as he found it in St. Hierome, in his book *de Scrip. Eccl.*^k, where he says that St. Hilary made a book of ecclesiastical hymns and songs for the Church. After him, St. Ambrose brought it into the Church

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in Elench.
Tri., p.
239^f.

Hilar. in
P's. 65,
audiat et
celebret
hymnorum
sonitus^h.

^f [J. J. Scaligeri, Elenchus Trihæ-resii Nic. Serrarii, c. 29. p. 239. 8vo. Franc. 1605.]

^g [οὐ τὸ ᾄσαι ἀπλῶς ἐστὶ τοῖς νη-πίοις ἁρμόδιον, ἀλλὰ τὸ μετὰ τῶν ἀψύ-χων ὀργάνων ᾄσαι . . . διὸ ἐν ταῖς ἐκ-κλησίαις προαίρεται ἐκ τῶν ἁσμάτων ἢ χρῆσις τῶν τοιοῦτων ὀργάνων καὶ τῶν ἄλλων τοῖς νηπίοις ὄντων ἁρμόδιων, καὶ ὑπολείπεται τὸ ᾄσαι ἀπλῶς.—*Quæst. et Respons. ad Orthodoxos. Respons. 107. Opus spurium inter Op. S. Justin. Mart. in Append. p. 486, A.*]

^h [Audiat orantis populi consistens quis extra ecclesiam vocem, spectet celebres hymnorum sonitus.—S. Hilar. in *Psal. lxxv. 1. Op. tom. i. col. 196, C.*]

ⁱ [Hilarius autem Gallus, episcopus Pictavensis, eloquentia conspicuus, hymnorum carmine floruit primus.—Isidor. *Hispal. de Divin. Officiis, lib. i. cap. 6. Op. tom. vi. p. 369.*]

^k [Est ejus (Hilarii) . . . liber hymnorum et mysteriorum.—S. Hieron. *de Vir. Illust., cap. 100. Op. tom. ii. col. 919.*]

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of Milan, *ad leniendum mœsti populi fastidium*; while they were praying night and day for the safety of their bishop, persecuted by the Arian empress Justina, the mother of Valentinian, as St. Augustine writes, in his Confessions¹, (*Conf.*, lib. ix. c. 6 et 7^m, et lib. i. *Retract.*, c. 21ⁿ. *Item Strabo de Reb. Eccl.*, c. 25^o; *Berno de Missa*, c. 2^p; *Conc. Tolet.*, iv. c. 12^q.) And from hence came all hymns for the most part to be called *Ambrosiani*, because from him they began to be spread over all the Latin Church; as a long time before they had the Greek. So St. Benedict, in his Rule^r, calls them *Ambrosiani*, &c. After him St. Hierome, *ad Ps.* 64^s, gives testimony of them, *Matutinis, vespertinisque hymnis delectatur Deus, &c.*; and Possidonius^t, in the life of St. Aug., cap. 28, tells us that one of the causes why he wept and grieved so much was, *Quoniam per immanitatem Wandalarum hymni laudesque Dei in Ecclesia deperierunt*. There needs no farther deduction of them, for every man knows how they have been always since those times practised with great and

¹ [The references which follow are in the margin of the original.]

^m [Non longe cœperat Mediolanensis Ecclesia genus hoc consolationis et exhortationis celebrare, magno studio fratrum concinentium vocibus et cordibus. Nimirum annus erat, aut non multo amplius, cum Justina Valentiniani regis pueri mater, hominem tuum Ambrosium persequeretur hæresis suæ causa, qua fuerat seducta ab Arianis. Excubabat pia plebs in ecclesia, mori parata cum episcopo suo, servo tuo. Ibi mater mea, ancilla tua, sollicitudinis et vigiliarum primas tenens, orationibus vivebat. Nos adhuc frigidi a calore spiritus tui, excitabamur tamen civitate attonita atque turbata. Tunc hymni et psalmi ut canerentur secundum morem Orientalium partium, ne populus mœroris tædio contabesceret, institutum est; et ex illo in hodiernum retentum, multis jam ac pœne omnibus fratribus tuis, et per cetera orbis imitantibus.—S. Aug. *Conf.*, lib. ix. cap. 7. § 15. *Op. tom. i. col. 162, E, F.* The portion preceding in cap. 6. has been quoted before, p. 52, note f.]

ⁿ [This is a reference to a hymn of S. Ambrose; . . . qui sensus etiam cantatur ore multorum in versibus beatissimis Ambrosii, ubi de gallo gallinaceo ait, *Hoc ipsa petra Ecclesiæ canente, cul-*

pam diluit.—S. Aug. *Retract.*, lib. i. c. 21. *Op. tom. i. col. 32, B.*]

^o [Walafridus Strabo, lib. de exordiis et incrementis rerum ecclesiasticorum, c. 25. De hymnis et cantilenis et exordiis eorum. (to the same effect as S. Aug.) ap. Hittorp. de Div. Off., p. 350.]

^p [Berno Augiensis, libellus de quibusdam rebus ad missam spectantibus, c. 2. De Gloria in excelsis; ap. Hittorp. p. 358.]

^q [Et quia nonnulli hymni humano studio in laudem Dei atque apostolorum et martyrum triumphos compositi esse noscuntur, sicut hi quos beatissimi doctores Hilarius atque Ambrosius ediderunt.—*Conc. Tolet. IV. A.D. 633. can. 13. Concil., tom. vi. col. 1455, E.*]

^r [Inde sequatur Ambrosianum (rather Ambrosiana). S. Benedicti Regula, cap. 9. cf. cap. 12 et 17. Holstenii codex Regularum Monast. et Canon., tom. i. p. 121, 122, Aug. Vind. 1759.]

^s [Breviarium in Psalm. lxiv. Opus spurium inter op. S. Hieron., tom. vii. in Append. col. 162.]

^t [Fuerunt ei lacrymæ panis die ac nocte . . . videbat enim . . . hymnos Dei et laudes de ecclesiis deperisse.—S. Aug. vita, auctore Possidio, c. 28. *Op. S. Aug.*, tom. x. append. col. 277, F. 278, A.]

religious solemnity in the Church. Only because Scaliger is pleased, *pro criticorum imperio*, to deride them, I cannot but put him in mind, how ill displeasing [and] harsh the effeminate Geneva tunes were to the gravity and ears of the ancient Church, and how highly esteemed the solemn music of the Christians was by all pious and learned men, even in primitive times; for thus Euseb., lib. vii. cap. 24^u, gives us the epistle of the bishops, gathered together at the council of Antioch, (which was almost 1400 years ago, it wants but three of it^x), against the pernicious heretic Paulus Samosatenus, written to Dionysius the pope of Rome and others; *Quid vobis in memoriam revocemus, quem ad modum psalmos et cantus, qui ad D. N. J. Christi honorem decantari solent, tanquam recentiores et a viris recentioris memoriæ editos exproserit iste Samosatenus?* (as Scaliger has done for all the world) *et in media Ecclesia solenni paschatis die, mulieres, quæ inanes cantilenas (quas si quispiam audiret plane exhorresceret) in ipsius laudem funderent, paravit?* And thus have our new masters and mistresses at Geneva made known to the world from whom they took example to thrust out the solemn music of David's own psalms, and other glorious hymns of holy men, from the Church, and to give us songs of their own altering and composing to be sung instead of them, by a company of rude people, cobblers and their wives, and their kitchen-maids and all, that have as much skill in singing as an ass has to handle an harp, *Asinus ad Lyram. Vide Bellarm., tom. iv. de bonis Operibus in particul., lib. i. cap. 16. de Antiq. hymn.*^y

^u [ψαλμοὺς τὲ τοὺς μὲν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς δὴ νεωτέρους καὶ νεωτέρων ἀνδρῶν συγγράμματα, εἰς ἑαυτὸν δὲ ἐν μέσῃ τῇ ἐκκλησίᾳ, τῇ μεγάλῃ τοῦ πάσχα ἡμέρα ψαλμῶδεῖν γυναῖκας παρασκευάζων, ἃν καὶ ἀκούσας ἂν τις φρίξειεν . . . τί ἂν ταῦτα γράφοιμεν;—Epist. episcoporum in conc. ap. Euseb. Hist. Eccles., lib. vii. cap. 30. p. 362.]

^x [The words in parenthesis are a marginal note. The council of Antioch was in 264, and therefore the date of this writing should be 1661. The body of the notes, however, was certainly written forty years earlier.]

^y [The chapter is headed "Defenditur cantus, qui in officio divino adhiberi solet."—Bellarm., Op. tom. iv. p. 546.]

THE ANTIQUITY OF TE DEUM.

This canticle was miraculously framed by the two old holy and famous fathers of the Church, St. Ambrose and St. Augustine, who to the admiration of all men sung it on the sudden together, one answering another *alternatim*, and verse by verse, as if God had from heaven taught them what to say, presently after St. Augustine's baptism at Milan; which story is written by St. Dacius, a bishop of Milan, not much after St. Ambrose's days, in the first book of his Chronicle, and the tenth chapter^z. *Floruit autem S. Dacius* (says S. Greg. lib. iii. *dialog.* cap. 4.^a) *Imperante Justino seniore*.

And after this hymn was so wonderfully framed by these two holy and learned doctors (saith Dacius) the whole Church of Christ here in our western parts began to use it in their offices, which appears plainly to have been so used indeed by the ancient rule of St. Benedict^b, (which was afterwards confirmed by St. Greg.^c) where before the lesson *ex Evangelio*, is *Te Deum laudamus* prescribed to be sung *Secundum antiquam consuetudinem Ecclesiæ*. Being an ancient hymn then in his time, it cannot be thought to be less than twelve hundred years old and upwards, the time wherein St. Augustine was christened by St. Ambrose^d.

The Puritan asks why *Gloria Patri* is not repeated at the end of *Te Deum*, as well as at the end of *Benedicite*; 9. 1^e.

^z [This Chronicle exists in MS. only. The passage in question is cited by Possevin in his Apparatus Sacer under Dacius (p. 409. ed. 1608); he says, "Chronicon scripsit, in quo inter alia testatur, lib. i. cap. 10, a sanctis patribus Ambrosio et Augustino, statim a baptismo ejusdem Augustini, toto populo obstupescente, canticum illud, Te Deum laudamus, alternatim et ex tempore cantatum fuisse; inde vero ab universa Ecclesia frequentari cœpisse. The Chronicle however is a spurious work, it was not written till the eleventh or twelfth century. See Muratori, Anecdota Latina, tom. i. Appendix cap. 6. p. 236.]

^a [S. Gregor. M. Dialog., lib. iii.

cap. 4. Op. tom. 2. col. 285. A.]

^b [Post quartum autem responso-rium incipiat Abbas hymnum, Te Deum laudamus, quo dicto legat Abbas lectionem de Evangelio, &c.—S. Benedicti Regula Monachorum cap. 11. (Holstenii Codex Regularum, tom. i. p. 121.)]

^c [See his commendation of the Rule, Dialog. lib. ii. cap. 36. Op. tom. ii. col. 272, E, and his reference to it as the rule of monks in his epistles, lib. xi. Indict. iv. Epist. 48. *ibid.* col. 1137, A.]

^d [These statements are corrected in the next series of notes.]

^e [Survey, &c. § 9, quære i. p. 47.]

De Hymno trium Puerorum.

Or this Canticle, *Benedicite Omnia Opera.*] *Hymnum quoque Trium Puerorum, in quo universa cæli et terræ creatura Deum collaudat, et quem Ecclesia tota Catholica per totum orbem diffusa celebrat [. . .], publice sanctum concilium decantari instituit.* 4 *Conc. Tolet. Can. 13^t.*

In the Common Prayer-book, 2^o Edw. VI. it is appointed^g, that this canticle be used all Lent long after the first lesson, instead of *Te Deum*, which was to be said all the year besides.

Lord have mercy upon us. Christ have mercy upon us.] The eleventh exception of the Surveyor^h.

This is in other letters to shew that according to the ancient custom the people use to answer the minister, as at the end of the Litany. And it is to be noted, that the book does not everywhere enjoin and prescribe every little order, what should be said or done, but take it for granted that people are acquainted with such common, and things always used already. Let the Puritans then here give over their endless cavils, and let ancient custom prevail, the thing which our Church chiefly intended in the review of this service.

Then the minister, clerks, and people, shall say the Lord's Prayer with a loud voice in English.] The twelfth exception of the Surveyorⁱ.

The third Collect for Grace.] ·?· W ·?· “This collect is in some places by laudable custom repeated of the people, as the confession is. And thus in St. Greg. under Paul's by

^f [Concil. Tolet. iv. (A.D. 633.) can. 14. Concilia, tom. vi. col. 1456, C.]

^g [After the first lesson shall follow *Te Deum Laudamus*, in English, daily throughout the year, except in Lent, all the which time in place of *Te Deum* shall be used *Benedicite*, &c. —Rubric in Book of Common Prayer, 1549.]

^h [Whether it be warranted by 1

Eliz. cap. 2, that the clerks or people should say the second of these versicles (the minister for the time being silent) . . . seeing by the book the minister should read also.—Survey, p. 46.]

ⁱ [Ibid. p. 48, objecting to the “loud voice,” “the often repeating of the Lord's prayer,” and the omission of the Doxology, “therein following the Mass-book rather than Scripture.”]

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Dr. White. Mart. 1621." *Pertinet ad ultimam collectam in Vesperis*^k.

Safely brought us to the beginning of this day.] Which shews when the Morning Prayer should regularly be said, at the first hour of the day, which is six o'clock in the morning, and not towards high noon-day, or after nine, when the morning is past.

ORDER FOR EVENING PRAYER.

The Priest shall say, Our Father, which art in heaven, &c.] Not that the Priest should begin Evensong with the Lord's Prayer, before he has read the Sentences, Confession, and Absolution, as at Morning Prayer, as he is by the rubric there enjoined^l, but that after those Sentences, &c. as a preparation both to Morning and Evening Prayer, he should begin and say, Our Father, &c. And therefore, because many neglecting the preceding rubric, which rules this, do begin the Evensong here, it gave occasion to the puritans, in their Survey^m to ask, whether ministers were not as punishable for that neglect, as for not wearing of a surplice? And truly I think they are. It is the fourteenth canon that forbids ministers to diminish any part of divine service, as it is appointed, in regard of preaching, or any other respect, which they that curtail service are wont to allege.

[ON THE QUICUNQUE VULT.]

That we worship one God in Trinity.] *Vide hæresim Fausti Manichæi apud S. Augustinum, tom. vi. Contra Faust. Man., lib. 20. cap. 12ⁿ.*

^k [The former part of this note is crossed out by Bp. Cosin. The last words seem intended as a correction, intimating that it is the third Collect at Evening Prayer, "Lighten our darkness," which was so repeated.]

^l [In the Prayer-books before the last review the Rubric at the beginning of Morning Prayer was, "At the beginning both of Morning prayer, and likewise of Evening prayer, the minister shall read with a loud voice some

one of these sentences," &c., and the order for Evening Prayer began simply as in the text.]

^m [Survey, Exception 8, Quære 22, p. 46.]

ⁿ [S. Aug. cont. Faustum Man., lib. xx. c. 12. Op. tom. viii. col. 341, F. Faustus said, "Igitur nos Patris quidem Dei omnipotentis, et Christi filii ejus, et Spiritus Sancti, unum idemque sub triplici appellatione colimus numen." S. Aug. replied, "Cur enim

THE LITANY.

Λιτανίαι e Græco Μηναίω. ·?· W. ·?· “The Litany to be said or sung in the midst of the church. Injunct. Eliz.

“The Priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the faldstool) kneels, and says or sings the Litany.

“Vide Proph. Joel, *de medio loco inter porticum et altare ubi sacerdotes et propheta ingemere et ingeminare jussi, Parce Domine, Parce populo Tuo &c. temporibus jejuniorum.*”

To be used upon Sundays, Wednesdays, and Fridays, &c.] The thirteenth exception of the Puritans' Surveyor^p.
So ordered by the compilers of this book, at first in imitation of the Lutheran Church. *Apud nos* (saith Chemnitius, Exam. p. 4, pag. 158^a.) *singulis septimanis certo aliquo die populus frequentior convenit ad publicas et solennes supplicationes, quæ Litaniæ vocantur.*

From all sedition and privy conspiracy.] Here would the puritans have Henry the Eighth's old words come in again, which he added to the litany upon his falling out with the pope, viz., “From the tyranny of the bishop of Rome and all his detestable enormities^r ;” because religious people may suspect that by the leaving out of these words we are declining, and going back again to popery. See the Survey, q. 13^a.

·?· W ·?· “1. By the mystery of Thy holy Incarnation ;

sub triplici, ac non potius sub multiplici, non appellatione tantum, sed etiam re, si quot nomina, tot personæ sunt?” &c.]

^o [In Nichols *λιτανέω*. What correspond to our Litanies in the Greek services are the Ectinia, which form a part of the morning, evening, and eucharistical services, and being said by the deacon, are printed separately in the Diaconicum as well as in the Liturgies ; or perhaps rather the special services of deprecation, which are found in Goar, *Rituale Græcorum*, pp. 766, sqq.]

^p [pp. 49—56, containing very many exceptions.]

^q [Chemnitii *Examen Decretorum Concil. Trident. par. 4. c. de superstitionibus, quæ in festivitates irrepsertunt ; et quomodo in nostris Ecclesiis festa religiose observentur. § Quotidiani ec-*

clesiæ conventus, p. 167. ed. Fran. 1574.]

^r [This clause first appeared in “The Primer set forth by the King's Majesty and his Clergy, A.D. 1545.” (Three Primers put forth in the reign of Henry VIII. p. 482, Oxford 1834,) only that the epithet there was “abominable.” In the Prayer-books of Edw. VI. it is “detestable.” The clause was omitted in the beginning of the reign of Elizabeth, being specified as omitted in the Act of Uniformity, 1 Eliz. cap. 2.]

^s [Exception 13. *Quære* 34. pp. 49, 50. Whether the litany in the K. B. be as it should be, by 1 Eliz. cap. 2. The Act of 1 Eliz. cap. 2 said only, “the form of the litany is altered and corrected :” the Surveyor argues that this omission is more than an alteration or correction.]

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2. By Thy holy Nativity, 3. and Circumcision; 4. By Thy Baptism, 5. Fasting, 6. and Temptation; 7. By Thine Agony, 8. and Bloody Sweat; 9. By Thy Cross, 10. and Passion; 11. By Thy precious Death, 12. and Burial. *His 12 Deus in carne manifestatus.* 1. By Thy glorious Resurrection, 2. and Ascension, 3. and by the coming of the Holy Ghost. *His 3 justificatus in spiritu.* 1 Tim. iii. 10."

·?· W ·?·—*To succour—all that be in danger,—that travel by land,—or by water,—all women labouring of child,—all sick persons,—and young children,—and all prisoners and captives.]* "*Ecclesia pia mater in hoc versiculo 7 personas (quas vocant canonici 'miserabiles') commemorat, dignasque existimat duplici privilegio, viz. solenni publicarum precum interesse, et carniū esu tempore quadragesimali.*"

Distinction
of mortal
and venial
sins.

—*To forgive us all our sins, negligences, and ignorances.]* A strange presumption it is for so many private writers as we have among us, to make so much ado with them of the Church of Rome, about the distinction of mortal and venial or lesser sins, whenas the Liturgy of our own Church does here so manifestly acknowledge so much.

[PRAYER FOR THE CLERGY AND PEOPLE^t.]

—*Send down upon our bishops and curates.]* ·?· W ·?· "*Ministri nunc appellantur, quos olim ecclesia veriori nomine curatos dixit propter animarum curam. Non ergo hic solum subsidiarii intelligendi, sed ipsi quibus cura incumbit.*"

The grace of our Lord Jesus Christ, &c. Amen.] ·?· W ·?· "Here the minister riseth, and if there be a sermon an introit is sung, and after sermon they ascend with three adorations towards the altar. If both ministers or priests, the one at one end, the other at the other, representing the two cherubims at the mercy-seat. If one be but a deacon, he kneels at the door^u."

^t [This and other prayers were placed at the end of the Litany before 1662.]

^u [This note of Bp. Andrewes' belongs to the end of the Litany, which

was followed by the celebration of the Holy Communion; in other copies of his notes it is marked "Ad Communionem."]

[ON THE COLLECTS, EPISTLES, AND GOSPELS.]

Ratio ordinis Evangeliorum de tempore per totius anni curriculum.

The Church hath not appointed these following gospels and epistles, but upon special relation to the time wherein they read. And it is admirable to see with what order and wisdom all things are disposed and brought in *tempore suo*, that they might be the more kindly for the putting us in mind of what we are about, or what we have to do.

The whole year is distinguished into two parts: the time of Christ's living among us here on earth, which is the first; and our time of living here after His example, which is the second. For the first are all the Sundays appointed from Advent to Trinity Sunday. For the rest are all the Sundays after Trinity to Advent again. (*Veteres distinxerunt hæc duo tempora in tempus Dominicæ dispensationis, et tempus nostræ peregrinationis*^x.) And because the first part is conversant about the life of Christ, and the mysteries of His divine dispensation, therefore beginning at Advent is the memory of His incarnation celebrated, and after that His nativity, then His circumcision, His manifestation to the Gentiles, His nonage, His doctrine, His miracles, His passion, His burial, His resurrection, His ascension, His sending of the Holy Ghost, all in a most absolute order: in all which we see the whole story and course of our Saviour, in manifesting Himself and His divine mysteries to the world. So that the Gospels read through all this part of the year, have their chief end and purpose to make us know and remember orderly with grateful hearts, what excellent benefits God the Father hath communicated unto us, first by His Son, and then by His Holy Spirit, making us the heirs of heaven, that before were the sons of hell; for which unspeakable goodness, we do most fitly end this part of the year, with giving praise and glory to the whole blessed Trinity.

The second part, which contains all the Sundays after that, being for our guidance in the peregrination that we

^x [The words in parentheses are written in the margin of the original.]

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have living in this world, hath for it such gospels in order appointed, as may most easily and plainly instruct and lead us in the true paths of Christianity; that those which are regenerated by Christ and initiated in His faith, may know what virtues to follow, and what vices to eschew.

Thus in the first part we are to learn the mysteries of Christian religion; in the second we are to practise that which is agreeable to the same: for so it behoves us not only to know that we have no other foundation of our religion but Christ Jesus, born, and crucified, and risen, &c., for us; but further also, to build upon this foundation such a life as He requires of us. And because the first part ends with Pentecost, the giving us a new law in our hearts; therefore the second [is] to begin with the practice of that law: that as the children of Israel did pass the desert by the direction of Moses, so we may pass through this world by the guidance of our Saviour, and overcoming at last our spiritual enemies, we may come to our heavenly dwelling-place, and there remain with Him for ever.

The service of the Sunday is appointed to be longer than upon other days of the week, and the like upon holy days and festival days; for so it was ordered in the law, that upon great feasts and the Sabbath days, the sacrifice should be twice as much as upon the ordinary days of the week, Numb. xxviii. 9, 10, &c.

Why the
year begins
at Advent.

Of the First Sunday in Advent.] By the peculiar computation of the Church, this is the first Sunday in the year. "For she neither follows the course of sun or moon, to number her days and nights according to their revolution; but Jesus Christ being to her as the only Sun and Light whereby she is guided, she following His course alone, beginning and ending her year with Him: when this Sun of righteousness therefore doth arise, that is, when His first coming and incarnation is propounded unto us, then begins the year of the Church, and from thence are all her other days and times computed." Fer. 5. 1. Dom. 26. p. Pent.†

† [Joannes Ferus, Postillæ sive con- a die Paschæ ad Adventum usque,
ciones in Evangelia et Epistolas, quæ Dominicis diebus in Christi Ecclesia

The Second Sunday in Advent. Collect.] This Collect is not in the Roman Missal.

The Third Sunday in Advent, Epistle. And stewards of the secrets of God.] Vide Wint. Conc. p. 22^z.

The Fourth Sunday in Advent, Gospel. What art thou?] Vide lib. intit. The Christian Directory, p. 203^a.

Christmas-day. Festum Principale.^z

St. Stephen's day. Festum duplex minus.

St. John the Evangelist's day. Festum duplex minus.

Innocents' day. Festum duplex minus.

The Sunday after Christmas-day. The fourteenth exception of the Surveyor^b.

Collect. This day to be born, &c.] The fifteenth exception of the Surveyor^c.

The Circumcision of Christ. Festum duplex minus.

His name was called Jesus.] Vide the Christian Directory, p. 211^d.

The Epiphany.

This epistle and the collect run all upon the calling of the Gentiles, because Christ was this day made first known unto them in the persons of the wise men that came from the east to worship Him.

Of the high and great feast of Christ's Epiphany.

This high day's solemnity is one of the greatest feasts which the Church doth celebrate in memory of our Saviour; a feast not only honoured by devout Christians in all ages,

leguntur. Domin. 26. post Pentecostem, Serm. i. p. 1524. The passage is translated from Ferus, the first sentence only being altered to adapt it from the last Sunday of the Christian year to the first.]

^a [This reference is to a sermon of Bp. Andrewes (of Winchester). Serm. 3. Of the Nativity, p. 22. ed. fol. 1629. (vol. i. pp. 42, 43. ed. Oxford, 1841.) where the "mysteries" are explained of the sacraments, of which the clergy are the "stewards or dispensers."]

^a [Part i. lib. i. chap. 4. Proofs of

Christianity; the 8th proof, the general expectation of the people.]

^b [p. 56, on the words of the Collect "the young Innocents Thy witnesses" that they were not martyrs.]

^c [The exception is, "Whether these words, 'this day,' be evidently grounded upon the word of God, seeing Christ was born but upon one day," p. 57; the words are now altered to 'at this time to be born.']

^d [Lib. i. part i. chap. iv. sect. 2. Consid. 2. § 6.]

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Lib. 21^e.Orat. in laudem Basilii^f.Theodos., lib. ii. c. de Feriis^g.Leg. 21. sub initium^h.Chrysost. in Luc. c. ii.¹ Cassian, Col. x. de Orat. c. 1^k. Epiph. Hæc. 51^l. [John vii. 37.]

but revered even by the emperors themselves that were the enemies of the catholic Church; as by Julian the apostate, who to cover his hidden malice against Christ's religion, *Cum esset in Galliis* (saith Ammianus Marcellinus,) *voluit ea die cum cæteris Christianis sacris interesse mysteriis. Julianus autem ut hæc interim celarentur, feriarum die quem celebrantes mense Januario Christiani Epiphaniam dictitant, progressus in eorum Ecclesiam, solenniter numine orato discessit.* It was also honourably observed by Valens the Arian emperor, as Nazianzen reporteth; he knew well he would be accounted no Christian at all who did not openly shew himself at such high solemnities, to honour Christ with his service.

Other Christian emperors have held it in such high esteem, that for the more honourable and religious celebration of it, they have by law and imperial edicts ranked it with the great feasts of Christmas and Easter. *Diem Paschæ et diem Natalis Domini, et Epiphaniæ, et septem qui sequuntur* (the whole week after) *sine strepitu judiciali volumus observari.* And in another law, made by Valentinian, Theodosius, and Arcadius, they all three ranked together again, and divers privileges equally granted them above all other feasts of the year.

The old Christians of Egypt were wont to celebrate Christ's nativity upon this day. And indeed it is the last and the great day of Christmas with us: as St. John said of another feast, "In the last and great day of the feast Jesus stood up." It hath been a feast of joy all this while, but to-day comes in

^e [Ammianus Marcellinus, lib. xxi. cap. 2. § 5. Op. tom. i. p. 237.]

^f [εἰς γὰρ τὸ ἱερὸν εἰσελθὼν μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας ἦν δὲ ἡμέρα τῶν Ἐπιφανίων, καὶ ἀθροισμὸς καὶ τοῦ λαοῦ μέρος γενόμενος, οὕτως ἀφροσιῶται τὴν ἔνωσιν.—S. Gregor. Nazian. Orat. 43, in laudem Basilii, cap. 52. Op. tom. i. p. 808, D.]

^g [Cod. lib. iii. Tit. 12, de Feriis, l. 2. ap. Corp. Jur. Civ., but in the Codex Theodosianus, lib. ii. tit. 7. de Feriis, l. 2. The feasts of Christmas and Epiphany are not mentioned in the law itself; the words cited are from the *Interpretatio*, tom. i. p. 121. Lugd. 1665.]

^h [Cod. ibid. l. 7.]

¹ [Alii putant quod in Epiphaniis nascitur, non damnemus aliorum opinionem, nostram sequamur doctrinam.—Pseudo-Chrys., Hom. in Luc. cap. ii. de Nativitate Domini. Op. S. Chrys. tom. ii. p. 273, G. Ed. Par. 1546. Latine tantum extat.]

^k [Intra Ægypti regionem mos iste antiqua traditione servatur, ut peracto Epiphaniarum die, quem provinciæ illius sacerdotes vel Dominici baptismi vel secundum carnem nativitatē esse definiunt, &c.—Cassian. Collatio x. de Oratione, cap. 2. Op. p. 532.]

^l [καὶ μετὰ τὸν ἄλλον ἐνιαυτὸν ὑπερβὰς ἀπὸ τῆς τῶν γενεθλίων αὐτοῦ ἡμέρας, τοῦτέστιν Ἐπιφανίων, ἣ τις τυγχάνει ἕκτη Ἰαννουαρίου μηνός, κατὰ δὲ Αἴγυπ-

our fulness of joy, the day when the fulness of the Gentiles came in, to whom He was manifested in the persons of these wise men, as the King and the Saviour of all the world.

The chief thing which the Church propounds unto us upon Christmas day, is the birth of our Lord, His humanity, and His coming in the flesh, there being nothing more proper to a man, than to be born of a woman; but to-day it raiseth our meditations, and propounds unto us those things whereby He that was born, the true son of a virgin, manifested Himself to be the only and eternal Son of God. The manifestation of His divinity then, by wonderful and heavenly signs, is the proper theme and subject of this day's solemnity.

In which regard it is called the Epiphany by the Greeks; and of old more commonly the Theophania, or the apparition of God: and accordingly hath the Church propounded those admirable miracles unto us this day, which did manifest Christ to be so, and which were all performed upon this very day; the first whereof was this His apparition or manifesting Himself unto the Gentiles, wherein the collect, epistle and gospel of the day is spent; the second was His glorious baptism in Jordan, when He first manifested Himself unto the Jews, having thirty years before concealed Himself from them, Luke iii., appointed in that respect for the second lesson at matins; the third was His miracle in Cana of Galilee, where by turning water into wine, He did first manifest Himself to His disciples, saith St. John chap. ii., appointed likewise in that regard for the second lesson at evening, this present day. Wherein the Church hath not intended to propound unto us at the celebration of this feast, all those miracles that were wrought to manifest and shew forth Christ's divinity, but those only which in their several kinds were the first, and wrought before all others for that purpose. To the Gentiles, His first manifestation was by the star. To the Jews, His first was by the voice from heaven at His baptism. To His disciples, the first was the manifes-

The Col-
lect, Epi-
stle, and
Gospel.

τίους Τυβί ἐνδεκάτη.—S. Epiphan. adv. Hæres. lib. ii. tom. i. Hæres. 51. cap. 227. Op. p. 449. D. Ἔως ἐνδεκάτου Τυβί, καὶ πρὸ ὀκτῶ εἰδῶν Ἰαννουαρίων,

ὅτε ἀληθῶς τὰ Θεοφάνια ἐγένετο καὶ ἐγεννήθη.—Idem. ibid. cap. 29. Op. p. 451, A.]

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tation of His glory, at the marriage of Cana in Galilee, John ii. ult. "This was the first miracle that Jesus did to manifest His glory, and His disciples believed on Him." Which is the reason that all the Gospels upon the Sundays after the Epiphany are the stories in order of Christ's manifesting Himself to be the Son of God by the same and the like miracles. St.

¹ Serm. 29. de temp.^m

² Bed. in Luc. 2, and out of them Ordo Rom.ⁿ

Austin¹, and out of him Venerable Bede², added a fourth miracle, as being done also upon this day, when He first manifested His divine power to all the common people, by feeding five thousand men with a few loaves. But the Church has only propounded unto us those three which are before-mentioned. And hence are those antiphones so often repeated in the service at Benedictus and Magnificat upon this day^o. *Tribus miraculis ornatum hunc diem sanctum colimus :*

Item Ordo Roman.^p Amal. l. iv. c. 34^q. Ivo in Serm. de Epiph.^r

Hodie stella Magos duxit ad præsepium; hodie vinum ex aqua factum est ad nuptias; hodie in Jordane Christus baptizari voluit ut servaret nos. Of these three the Greeks made Christ's baptism to belong most properly to this feast; and therefore in their Menologies^s, they entitle it *Theophania Domini, divinusque Salvatoris Baptismus*, and the next day, *Johannes Baptista*; in which regard they were wont also to make this feast the great and solemn day of baptizing their *Catechumeni*; such as Easter and Pentecost were universally used over the Church both Latin and Greek, calling it *Festorum Luminum*, which declareth the effect and

But the fashion of the Greek

^m [Hodie vero illud colimus, quo se in homine Deus virtutibus declaravit, pro eo quod in hac die, sive quod in cælo stella ortus sui nuntium præbuit; sive quod in Cana Galilææ in convivio nuptiali aquam in vinum convertit; sive quod in Jordanis vadis aquas ad reparationem humani generis suo baptismo consecravit; sive quod de quinque panibus quinque millia hominum satiavit.—Serm. in Epiphania, 136 de Temp. opus spurium inter Op. S. Aug. tom. v. col. 244, A. in Append. Ed. Ben. (aliter Serm. 29 de Temp.)]

ⁿ [Ordo Romanus de divinis Officiis, in Vigilia Theophaniæ; (to the same effect as the citation in the last note); ap. Hittorp. de div. Off. p. 15, D. The editor has not found the passage of Bede in Luc. 2.]

^o [The words which follow are the Antiphone ad Magnificat in the second

verses of the Epiphany in the Roman Breviary; the Antiphone ad Benedictus in the Lauds is, *Hodie cœlesti sponsa juncta est ecclesia, quoniam in Jordane lavit Christus ejus crimina: currunt cum muneribus Magi ad regales nuptias, et ex aqua facta vino lætantur convivæ, alleluia.]*

^p [ubi supr.]

^q [Amalarius Fortunatus de Ecclesiasticis Officiis, lib. iv. (cap. 33. De Theophania) cap. 34. de Octavis Theophaniæ, ap. Hittorp. de Div. Off. pp. 213, 215.]

^r [Ivo Carnotensis Episc. Serm. x. de Epiphania. Op. pars ii. Paris 1647.]

^s [Menologium Græcum pars ii. pp. 86, 87. Urbini, 1727; in this edition Jan. 6 is entitled simply Baptismus Domini nostri Jesu Christi; Jan. 7, Synaxis Sancti et gloriosi prophetæ Joannis Baptistæ.]

virtue of baptism that Christ instituted this day in Jordan, to illuminate them that were before in darkness^x. It is the reason why St. Cyril^y, and other ancient catechists, direct and entitle their institutions *ad Illuminatos et Illuminandos*. Nazianzen's Oration in *Sancta Lumina*. *Sanctus luminum dies* (saith he) *ad quem pervenimus, quemque hodie divino beneficio celebravimus, Christi mei, hoc est veræ Lucis, omnem hominem in mundum venientem illuminantis, baptismum pro principio habet*. Whereupon it was their custom in that Church for the more glorious solemnity of this great feast, and for the expression of that high and heavenly joy which they conceived from it, to adorn their public churches with a great number of lights and tapers when they came to perform and celebrate their service upon it. So Naz. in his Oration upon St. Basil^z, speaking of Valens the Arian emperor, *Nam in die luminum* (says he) *quando populus omnis in Ecclesiam convenit, ingressus et ipse, ubi ordinem psalmodiæ, ceremonias rite celebratas, aras omni decore ac reverentia cultas, populum denique divino cultui assistentem vidit, admiratus est, &c.*

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Church pleased not Pope Leo^t, who wrote a long decretal epistle against it to all the bishops of Sicily. Vide Antiq. liturg. in Octava Epiphaniæ^u.

But it has always been the custom of the Latin Church^{The Gos-} to attribute unto this day (as here our Church doth) the^{pel.} adoration of the wise men, and in their persons the manifesting of God's only-begotten Son to us that were Gentiles. *Eminet*, says Rupertus^a, *et præcipuum est, quod hoc die Christus a Magis adoratus est*; whereby it pleased God to take the

* [S. Leo, Epist. xvi. (scr. Oct. 21. A.D. 447) ad universos Episcopos per Sicilian constitutos, Op. tom. i. fol. 716, sqq.]

^u [This marginal note added to the original is translated from Vanderhare's Antiquitatum Liturgicarum Arcana, vol. i. p. 329.]

^x [The first eighteen Catecheses (or Institutiones) are entitled τῶν φωτιστομένων. The last five or nine μυσταγωγικά, πρὸς τοὺς νεοφωτιστούς. See S. Cyrill. H. Op., p. 16, &c., and p. 306.]

^y [ἡ γὰρ ἁγία τῶν φώτων ἡμέρα, εἰς ἣν ἀφίγμεθα, καὶ ἣν ἑορτάζειν ἡξιώμεθα σήμερον, ἀρχὴν μὲν τὸ τοῦ ἐμοῦ Χριστοῦ βάπτισμα λαμβάνει, τοῦ ἀληθινοῦ φωτὸς, τοῦ φωτιστοῦτος πάντα ἀνθρώπων ἐρχομένου εἰς τὸν κόσμον.—S. Gregor. Nazian. Orat. 139, in Sancta Lumina, cap. 1. Op. tom. i. p. 677, A.]

^z [εἰς γὰρ τὸ ἱερὸν εἰσελθὼν μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας. ἦν δὲ ἡμέρα τῶν Ἐπιφανίων, καὶ ἀθροϊσμος . . . ἄξιον δὲ μὴδὲ τοῦτο παραδραμεῖν, ἐπεὶ γὰρ ἔνδον ἐγένετο, καὶ τὴν ἀκοὴν προσβαλοῦση τῇ ψαλμωδίᾳ κατεβροντήθη, τοῦ τε λαοῦ τὸ πέλαγος εἶδε, καὶ πᾶσαν τὴν εἰκοσμίαν ὄση τε περὶ τὸ βῆμα καὶ ὄση πλήσιον, ἀγγελικὴν μᾶλλον ἢ ἀνθρωπίνην, τὸν μὲν τοῦ λαοῦ προτεταγμένον, ὄρθιον . . . ἐστηλωμένον, ἴν' οὕτως εἶπω, θεῶ καὶ τῷ βήματι, τοὺς δὲ περὶ αὐτὸν ἐστηκότας ἐν φόβῳ τιμῆ καὶ σεβάσματι, ἐπεὶ ταῦτα εἶδε . . . ἐπαθέτι ἀνθρώπινον, σκότον καὶ δίνης πληροῦται τὴν ὕψιν καὶ τὴν ψυχὴν ἐκ τοῦ θάμβους.—S. Gregor. Nazian. Orat. 43, in laudem Basilii, cap. 52. Op. tom. i. p. 808, E. 809, A.]

^a [Rupert. de div. Officiis lib. iii. cap. 26. Op. tom. iv. p. 39, b.]

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heathen also for His inheritance, Psalm ii. He that made God and Man to be one Christ, made also the Jew and the Gentile to be one people, even His own. And for this it is, that the office of the day runs chiefly upon this story; a story no less full of wonder than of joy. And it contains many things, *Quæ sunt eruditæ quæstionis, de quibus nos aliquot in hunc diem conciones formavimus, eas consule*^b.

Vide quæ scripsit Casaub. super hoc Fest. in Exercit. ex. 2. no. 10. § 37. p. 187, 188^c.

De Dominicis post Epiphaniam.

The offices of the Sundays which follow the Epiphany until Septuagesima Sunday, are of the same argument with the Epiphany itself, all belonging to the manifestation of Christ, and to the end for which He was made known unto the sons of men.

Dom. 1. post Epiphaniam.

The first Sunday after the Epiphany.] The end is *ut qui oculis carnis apparebat purus homo, oculis cordis credatur verus Deus*, that He which came into the world in the form of a man, may be believed also to be the Son of God; and according to this belief, that He may receive worship and service from us both as God and man, as He was adored of the wise men.

The
Collect.

In which regard, most piously and very appositely hath the Church expressed that desire which should be in all men, by the collect of this day; that with the wise men of the east, we may see first and perceive what we ought to seek and do, and then while we are a-seeking, as they were, that we may have grace and guidance faithfully and devoutly to perform the same (as they also did) through Christ, &c.

The
Epistle.

The Epistle exhorts us to make a spiritual use of their mys-

^b [These last words *de quibus*, &c., have been written by Cosin after the rest of the note, with different ink; the sermons referred to are Serm. i. on Matt. ii. 1, 2, preached at S. Edward's in Cambridge, Jan 6. 1621-[22] (Works,

vol. i. p. 1.) Appendix 1. on the same text, at Durham House 5 Jan. Die Dominico, 1622-[23,] (ibid. p. 325.)

^c [Isaac. Casauboni Exercitationes in Baronium, Exerc. ii. No. xi. (an. 1, n. 36.) pp. 166, sqq. Genev. 1655.]

terious offerings, and especially of myrrh; which signifieth very rightly the mortifying of the flesh, and the offering up of our bodies as an holy sacrifice to God.

The Gospel belongeth properly to the manifestation of Christ to the doctors of the Jews; and continues on the story of His life, from His birth to His time of infancy in order; withal declaring that He was both God and man: man, in being made subject to His father and His mother,—He came down to Nazareth and was obedient unto them. God, in going about His Father's business, and disputing with the old doctors while He was yet in His nonage, which as man He could not possibly have done. So here's one Epiphany more.

The fifth Sunday after the Epiphany. Gospel. *But while men slept his enemy came and sowed tares.*] See Ridley's View, p. 184, 185^d.

De origine Septuagesimæ, &c.

In Concilio Altisiodorensi, canon 2^e. Statutum fuit, ut pastores Ecclesiarum, statim post Epiphaniam mitterent nuncios ad omnes Ecclesias, qui prænunderent venturam Quadragesimam, ut se pararent ad jejunium. Unde credibile est, relictam nobis esse Septuagesimam, Sexagesimam et Quinquagesimam, in quibus Ecclesia futurum jejunium annunciat.

Septuagesima Sunday. Gospel. *He went out about the eleventh hour, &c.*] Yet let no man presume till the last hour. See an excellent passage to this purpose in Sir Thom. More's book of Comfort in Tribulation, book ii. chap. 5. p. 1174^f.

^d [A View of the Civil and Ecclesiastical Law; and wherein the practice of them is streitned, and may be relieved within this land. By Thomas Ridley, knight, and doctor of the civil law. The second edition, by J. G., Master of Arts. Oxford, 1634. The passage referred to is the original holiness and the gradual degeneracy of religious houses.]

^e [The words of the canon are: Ut omnes presbyteri ante epiphaniam missos suos dirigant, qui eos de principio quadragesimæ nuntient, et in ipsa epiphania ad populum indicent.—Conc. Autisiodor., (A.D. 578.) can. 2. Con-

cilium, tom. vi. col. 645, A.]

^f [The chapter is on "an objection concerning them that turn not to God till they come to the last cast." The work is entitled "A dialogue of comfort against tribulation made in the year of our Lord 1534, by Sir Thomas More, knight, made while he was prisoner in the tower of London, which he entitled thus as followeth, A Dialogue of comfort against Tribulation made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English." The references are made to the edition of Sir T. More's Works, London, 1557.]

FIRST
SERIES.

The first day of Lent.] De observatione Quadragesimæ.

Nos unam Quadragesimam, secundum traditionem apostolorum, toto anno, tempore nobis congruo jejunamus. S. Hieron. in ep. ad Marcell. adv. Montanum^g.

The Epistle. With fasting, weeping, and mourning; rend your hearts, &c.]

See Sir Thom. More's book of Comfort in Tribulation, cap. 6, 7^h.

The first Sunday in Lent. The Gospel, Matt. iv. 1.]

Evangelium hoc duabus potissimum causis huic Dominicæ assignatum est. Primo, ut nos Christiani statim in exordio Quadragesimæ certum fundamentum et objectum jejunii nostri ¹ [Deinde.] *in Christo haberemus. Secundo¹, ut admoniti simus, adversus invidiosos insultus diaboli, qui, ut hic patet, tunc vel maxime sævit, quando illius potestati nos per jejunium subtrahere incipimus. Fer. in Jon., c. 1¹.*

Cur in Ecclesia huic 1 Dom. Quadr. assignatum sit hoc Evangelium, quilibet vel ex sese intelligere potest. Ægrotus pharmacum aliquod amarum sumpturus minus abhorret, quando videt medicum delibare id prius, &c. Idem. Serm. 5. in 1 Dom. Quadrag^g.

The Second Sunday in Lent. The Gospel. And behold a woman of Canaan.] This woman betokeneth holy Church, that asketh help of our Lord for simple uncunning souls, that are travailed with temptation of the world, and cannot speak perfectly to God, by fervour of devotion ne brenning² love in contemplation. And though it seem that our Lord make danger first, because they are as it were aliened from Him, nevertheless, for the great truth and faith of holy Church, He granteth to her all she will. And so are these simple souls that trowen stedfastly, as holy Church troweth, and putten them fully in the mercy of God, and maken

^g [S. Hieron., ep. 41. ad Marcellam. Op. tom. i. col. 187, A. Toto nobis orbe congruo, is the reading of Val-larsius.]

^h [The chapters are of "an objection to them, that say tribulation of penance needeth not, but is a superstitious folly;" and "What if a man cannot weep, nor in his heart be sorry for his sins."—Sir T. More's Works, pp. 1174—2177.]

¹ [Jonas propheta per quadragesimam . . pro concione . . una cum evangeliorum ejusdem temporis ad eundem applicatione, explicatus. Exordium. Dominica Invocavit (i. e. prima). Feri Opuscula Varia, p. 176. Lugd. 1567.]

² [Postillæ sive conciones in epist. et evang. quæ ab adventu usque ad pascha in ecclesia leguntur, interprete M. J. Gunthero, pars ii. fol. 22. Antw. 1563.]

them under the sacrament and laws of holy Church, made safe through prayer and trowth of her mother the Church.

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SERIES.

Hilton, in *Scala Perfectionis*, part ii. cap. 10¹.

Monday before Easter. The Epistle, Isa. lxiii. 1.] Ep. Wint. Serm. 17. de Resurrectione^m.

Easter-day. Festum Principale.]

Monday in Easter Week. But their eyes were holden that they should not know Him.] The Gospel. "Note this, that nobody knew Christ at His rising, neither Mary Magdalene nor the disciples. For who would ever have thought, it could have been He? He was put to death, and put into His grave to boot. This party is alive, and alives like." Wint. 570ⁿ.

Trinity Sunday. Collecta.] S. Paulus in 1 ep. ad Timoth., cap. 2, facit quatuor quasi genera sive partes orationis, cum ait, fieri obsecrationes, orationes, postulationes, et gratiarum actiones pro omnibus hominibus, &c. Quæ omnia in ista oratione de sancta Trinitate, et sic in similibus collectis exprimuntur. Nam cum dicimus; Omnipotens sempiternæ Deus, oratio est, cum addimus Qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, gratiarum actio est; cum adjungimus, Tribue, quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis, postulatio est; cum concludimus, Per Dominum nostrum, obsecratio est. S. Th. 2, 2æ. q. 83. ar. 17^o.

First Sunday after Trinity. The Gospel. But now he is comforted, and thou art punished.] See Sir Th. More's 2nd. book of Comfort in Tribulation, chap. 16, near the end, p. 1201, 1199^p.

Between us and you there is a great space, &c.] "No habeas corpus from death, and no habeas animam out of hell;

¹ [Scala Perfectionis, (by Walter Hylton, a Carthusian, fl. c. 1400,) imprinted at London . . . by Julian Notary . . . 1507, (first printed in 1494, by order of the Lady Margaret. See Ames and Herbert, vol. i. p. 120.)]

^m [Bp. Andrewes' Serm. 17 on the Resurrection, is on the first three verses of this chapter. Works, vol. iii. p. 60.]

ⁿ [Bp. Andrewes, Serm. 17 on the Resurrection, (p. 570. ed. fol.) Works, vol. iii. p. 61.]

^o [S. Thom. Aquin., Summa Theol. pars secunda secundæ, quæst. 83. art. 17, where the same in substance is said.]

^p [Sir T. More's Works, p. 1201, A—D. p. 1199, D, E.]

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you must let that alone for ever; when you are in, there you must perish; no getting out again." Wint., p. 569^a.

The twelfth Sunday after Trinity. Collect. *Giving unto us that, that our prayers do not presume to ask.*] The 16th exception of the Surveyor^r.

The fourteenth Sunday after Trinity. Collect. *Give unto us the increase of faith, hope, and charity.*] *Virtutes Theologicae*, 1. *Fides*. 2. *Spes*. 3. *Charitas*^s.

The Epistle. *They truly that are Christ's have crucified the flesh, &c.*] *Vide Epi. Winton. Serm. 5. de Pœnitentia*, p. 217^t; Sir Tho. More, Trib., 1158^u; Mendoza, in *Reg.* 1. p. 148, *de mortificatione propria*, et p. 269^x; Wint., Conc., p. 390^v.

The fifteenth Sunday after Trinity. *But rather seek first the kingdom of God.*] *Vide Ep. Wint., Serm. 1. de Pœnitentia*, p. 180^z, *et retro*.

Rubric after the Twenty-fifth Sunday after Trinity.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted between the Epiphany and Sexagesima.]

Pascha modo propius, modo longius abest ab initio anni. Pro hac itaque diversitate crescit vel decrescit tempus quod est ab Epiphania usque ad Septuagesimam, ita ut modo plures modo pauciores sint Dominicæ; et quidem quia plures quam sex incidere in illud tempus non possunt, idcirco in Liturgia nostra quinque^a sunt ad minimum descriptæ. Cum vero ea est brevitatis illius temporis, ut hæc sex obtinere locum suum non possunt, tum

^a [Bp. Andrewes, Serm. 17 on the Resurrection, (p. 569, ed. fol.) Works, vol. iii. p. 65.]

^r ["Whether this prayer be evidently grounded upon the word of God." p. 57, 58.]

^s [They that are Christ's, &c. "Fasting is one of the nails of the cross," &c. Bp. Andrewes, Serm. 6 of Repentance and Fasting, (p. 217, ed. fol.) Works, vol. i. p. 380.]

^t [Sir T. More's Works, book i. c. 16, p. 1158, H.]

^u [Cruor sacrificii suffusus, sive in typum Dominicæ passionis, sive in typum propriæ mortificationis, victimam Deo efficit gratiorem.—Franc. de Mendoza, Comment. in iv. Libros Regum. In lib. i. cap. 1. num. 4. § 6. p.

148, E. Lugd. 1656.]

^x [See *Ibid.* num. 24. § 2, 3. p. 269, A.]

^v ["Count yourselves dead to sin. And this we do, when there is neither action, nor affection, nor any sign of life in us toward sin; no more than of a dead body: when as men crucified (which is not only His death, but the kind of His death too) we neither move hand nor foot towards it."—Bp. Andrewes, Serm. 1, on the Resurrection, (p. 390. ed. fol.) Works, vol. ii. p. 200.]

^z ["The time of God's *querite* is *primum querite*," &c.—Bp. Andrewes, Serm. 1. of Repentance and Fasting, (p. 180. ed. fol.) Works, vol. i. p. 318.]

^a [The Collect, Epistle and Gospel for the sixth Sunday after Epiphany were not added till 1662.]

quæ hic supersunt officia, ea transeunt in illud tempus, quod est a Pentecoste usque ad Adventum. Fit enim quodam veluti jure accrescendi et decrescendi, ut quantum uni horum duorum temporum vel accedit, vel decedit, tantum alteri quoque vel accedat, vel decedat.

DE FESTIS SANCTORUM DIEBUS PRÆFATIO.

Inter festos dies qui S. Trinitati quotannis celebrantur, atque dedicantur, pleræque Festivitates (sic enim veteres quoque loquuntur) Deiparæ Virginis, Apostolorum, Martyrum, aliorumque Sanctorum, velut pulchræ quædam in eodem cælo stellæ, vel annulo gemmæ lucentes interseruntur. Ejusmodi feriæ complures, partim propter venerandam antiquitatem multis retro seculis institutæ, magnoque piorum consensu hactenus observatæ durant: partim ob communem utilitatem, quæ inde ad nos redit, in Ecclesia non tantum nostra, sed etiam universa retinentur. Etenim nostri profectus causa, ut magnus ille ait Basilus^b, celebranda est Sanctorum memoria, non quod illi nostris indigeant laudibus, sed quia nos ipsorum vitæ historia et commemoratione adjuvaremur. Greg. Naz.^c Veritatis Martyribus Festa instauramus, ut cum eorum certamina veneramus, eorum quoque pietatem veneremur. S. Augustinus^d, Natalitia Sanctorum cum sobrietate celebrate, ut imitemur eos qui præcesserunt, et gaudeant de vobis, qui orant pro vobis, ut benedictio Domini in æternum maneat super vos. Habemus hic ex ore duorum vel trium probatorum testium quid vetus Ecclesia de Sanctis, eorumque feriis et cultu senserit, docuerit, observarit. Quo magis cavendus est error Vigilantium, jam olim quidem juste damnatus, sed infeliciter hoc sæculo a Calvinistis et Puritanis renovatus, quo multi per insignem temeritatem, ne dicam impietatem, Sanctorum honori nihil non detrahunt, et illorum ferias tot sæculis receptas, magnaque religione in honorem ipsius Dei observatas, privata

^b [οὐ γὰρ δὴ ἐκείνοις χρεῖα προσθήκης εἰς εὐδοκίμησιν, ἀλλ' ἡμῖν τοῖς ἐν τῷ βίῳ ἀναγκαῖα ἢ μνήμη διὰ τὴν μίμησιν. Ὡσπερ γὰρ τῷ πυρὶ αὐτομάτως ἔπεται τὸ φωτίζειν, καὶ τῷ μύρῳ τὸ εὐωδεῖν, οὕτω καὶ ταῖς ἀγαθαῖς πράξεσιν, ἀναγκαιῶς ἀκολουθεῖ τὸ ἀφέλιμον.—S. Basil. Homilia xviii. in Gordium Martyrem.

Op. tom. ii. p. 148, A.]

^c [τοῖς μάρτυσι τῆς ἀληθείας πανηγυρίζοντες, ἵν' ὦν τοὺς ἀγῶνας τιμῶμεν, μιμώμεθα καὶ τὴν εὐσέβειαν.—S. Greg. Naz. Orat. xiv. § 12. Op. tom. i. p. 265, C.]

^d [S. Aug., Enarr. in Psal. lxxxviii, § 14. Op. tom. iv. col. 954, C.]

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SERIES.
Ps. cl. 1.
Vulg.

abrogant autoritate. Quod certe qui faciunt, aut probant, ipsum Deum in electis suis persequuntur, nec intelligunt illud, Laudate Dominum in Sanctis Ejus.

St. Andrew's day. The Collect, Epistle, and Gospel.] This feast is the first day in order that the Church doth celebrate in memory and imitation of the saints, because St. Andrew was the first disciple whom Christ called to follow Him. And the Collect, Epistle, and Gospel, do accordingly propound unto us the very first duties and offices of a Christian man, as are to believe with the heart, and to confess with the mouth that Jesus is the Lord, &c. Believe we cannot unless we hear, hear we cannot unless we have a preacher, and a preacher we cannot have unless he be sent.

Among them that were thus called and sent, St. Andrew was the first; and therefore was this epistle chosen for this day, like as the collect and gospel are, which tell us that the first and chief virtues that we are to imitate in the apostles is, readily to obey the calling of our Saviour, and give ourselves over to the obedience of His holy will, as they did. Our calling and theirs are much alike; theirs from their nets, at which Christ found them busy, and ours from worldly cares and impediments, which we must first leave before we can become servants and followers of Christ.

Festum S. Andreæ Apostoli. The Collect. O sanctum et magnum promptæ obedientiæ studium in primis Apostolis. Vocamur et nos etiamnum a Christo, si non ad piscandos homines, quod ministrorum verbi et pastorum est proprium, at certe quidem ad relinquenda retia et abjicienda impedimenta, quæ nos avocant a negotio salutis æternæ. Quod si pauci cum Andrea relinquunt retia, licet a Christo vocentur, pauciores cum eo Crucem amant, et suam in Cruce gloriam statuunt. Andreas enim crucifixus est propter Dominum A. 62º. regnante Nerone.

Why it is
assigned to
this day.

Festum Thomæ Apostoli.] The Epistle. Multum debemus Thomæ et Apostolis qui sacrosanctæ fidei et Evangelicæ doctrinæ fundamenta nobis toto orbe jecerunt; qui vero Patres et Principes populorum, Christique Testes ac Præcones præcipui extiterunt. Igitur Apostolicæ Doctrinæ successus, quod super petram Christum templum spirituale construxerint, in Epistola prædicatur.

The con-
nexion of

St. Andrew's day was for the Apostle's office, and this next

day in the order of the year, to shew the success and the exercise of their office.

FIRST
SERIES.

The Conversion of St. Paul. Why this Gospel is appointed to be read upon this day. Cum ob alia multa, tum ob paupertatem præcipue et contemptum mundi laudatur S. Paulus, qui ut Christum lucrifaceret reliquit omnia et se pro stercore deputavit^e.

the former
epistle and
feast day
to this.

St. Michael and all angels. Collect. Everlasting God, which hast ordained and constituted the services of all angels and men in a wonderful order.] The seventeenth exception of the Surveyor^f.

ON THE OFFICE OF THE HOLY COMMUNION.

·?· W ·?· “*De apparatu ante eucharistiam faciendò.*

“*Post finitam primam partem liturgiæ (quam olim Missam Catechumenorum vocabant) jam nostro more sequitur concio: concionem tertia hæc quæ subsequitur eucharistiæ peragendæ forma. Recte concio peragitur ante eucharistiam. Notandum tamen in veteri et primæva ecclesia concionem primo mane habitam fuisse (quam tractatum nuncupabant), ad quam cum Christianis audientes, energumeni, Judæi, Ethnici, promiscue admittebantur: et istis egressis, vel exactis, post tractatum, pergebatur ad secundam liturgiæ partem, Missam Catechumenorum dictam, eam scilicet quacum nos incipimus. Sed illis initium erat, Venite exultemus: nobis confessio publica generalis propter male abolitas publicam ἔξομολόγησιν, et privatam auricularem. Tertio, ipsis catechumenis exactis, ad sacram Synaxim, i. e. εὐχαριστίαν, soli ii, qui erant a scelere puri et baptizati, se recipiebant; quæ ideo dicta est Missa Sanctorum. Quæ omnia aperte mandantur fieri secundum ordinem prædicationum. Can. 19. Concil. Laodic.^g 21*

Rubrics. So many, &c. . . . before the beginning of morning prayer, or immediately after.]

Whereupon is necessarily inferred a certain distance of

^e [The note-mark * is at the beginning of the Gospel of this day, but the note itself is not now in the book; there is no interposed leaf here nor in any of the following spaces for several leaves.]

^f [“Whether this prayer be evidently grounded upon the word of God.” p. 58, sqq.]

^g [περὶ τοῦ, δεῖν ἰδίᾳ πρῶτον μετὰ τὰς

δμιλίᾳ τῶν ἐπισκόπων, καὶ τῶν κατη-
χουμένων εὐχὴν ἐπιτελεῖσθαι καὶ μετὰ
τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν
μετανοίᾳ τὴν εὐχὴν γένεσθαι καὶ τού-
των προσελθόντων ὑπὸ χεῖρα, καὶ ὑπο-
χωρησάντων, οὕτως τῶν πιστῶν τὰς
εὐχὰς γίνεσθαι.—Conc. Laod., (circ.
364?) can. xix. Conc. tom. i. col. 1533,
C.]

time between morning prayer and high service. A rule which is at this time duly observed in York and Chichester^h, but by negligence of ministers and carelessness of people wholly omitted in other places.

And if any of those be an open and notorious evil liver.]

“No small punishment” (saith St. Chrysostom to those that ministered the communion in his time) “hangeth over your heads, if knowing any man to be wicked, you suffer him to be partaker of this table. His blood shall be required at your hands. If he be a captain, a consul, or a crowned king that cometh unworthily, forbid him and keep him off; thy power is greater than his. If any such get to the table, reject him without fear. If thou darest not remove him, tell it me, I will not suffer it. I will yield my life rather than the Lord’s Body to any unworthy person; and suffer my blood to be shed, before I will grant that sacred Blood to any but to him that is worthy.” St. Chrysost., Hom. lxxxiii. in Matt. xxvi.ⁱ

·?· W ·?· *If any person be a notorious and open evil liver, &c.]*

“Our law in England will not suffer the minister to judge any man a notorious offender, but him who is convicted by some legal sentence.”

And not him that is obstinate.]

·?· W ·?· “It seems, he may rather make open protestation of his obstinacy, than repel him with safety, by the common law.”

^h [At this time observed in some cathedrals, as at Winchester and Worcester, on Sundays; Grindall in his injunctions, as archbishop of York, A.D. 1571, ordered “The minister not to pause or stay between the morning prayer, litany, and communion; but to continue and say the morning prayer, litany, and communion, &c, together, without any intermission; to the end that the people might . . . not depart out of the church, during all the time of divine service.”—Wilkins’ Concilia, vol. iv. p. 269.]

ⁱ [οὐ μικρὰ κόλασις ὑμῖν ἔστιν, εἰ συνειδότες τινὶ πονηρίαν συγχωρήσητε μετασχεῖν ταύτης τῆς τραπέζης. τὸ αἷμα

αὐτοῦ ἐκ τῶν χειρῶν ἐκζητηθήσεται τῶν ὑμετέρων. κἂν στρατηγός τις ᾖ, κἂν ὑπαρχος, κἂν αὐτὸς ὁ τὸ διάδημα περικείμενος, ἀναξίως δὲ προσῆν, κώλυσον, μείζονα ἐκείνου τὴν ἐξουσίαν ἔχεις . . . ἀλλὰ κἂν ὑπὸ ἀνοίας ἐκείνος ἔρχηται μεθέξων, κώλυσον, μὴ φοβηθῆς . . . εἰ δὲ αὐτὸς οὐ τολμᾷς, ἐμοὶ πρόσαγε, οὐ συγχωρήσω ταῦτα τολμᾶσθαι. τῆς ψυχῆς ἀποστήσομαι πρότερον, ἢ τοῦ αἵματος μεταδώσω τοῦ δεσποτικοῦ παρὰ ἀξίαν· καὶ τὸ αἷμα τὸ ἐμαντοῦ προήσομαι πρότερον, ἢ μεταδώσω αἵματος οὕτω φρικώδους παρὰ τὸ προσήκον.—St. Chrysost. in Matt. xxvi. Hom. 82. (al. 83.) § 6. Op. tom. vii. p. 789, C. 790, B.]

OF THE ALTAR OR COMMUNION TABLE.

In King Edward's first service-book, the word altar was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore when there was such pulling down of altars, and setting up of tables at the beginning of Queen Elizabeth's reign, she was fain to make an injunction^k to restrain such ungodly fury, (for which, St. Chrysostom says, the Christians in his time would have stoned a man to death, that should have but laid his hands upon an altar to destroy it. Hom. liii. *ad Pop. Antioch.*¹ *Siquis vellet hoc altare subruere, nonne illum lapidibus obrueretis? &c.*) and appointed decent and comely tables covered to be set up again in the same places where the altars stood; thereby giving an interpretation of this clause in our communion-book. For the word table here stands not exclusively, as if it might not be called an altar, but to shew the indifferency and liberty of the name; as of old it was called *Mensa Domini* as well as *Altare Domini*, the one having reference to the participation, the other to the oblation of the eucharist. There are that contend, how it was the intent and purpose of our Church at this Reformation, to pull down and wholly extinguish the very name of an altar; but all their reasons being only the matter of fact that altars were then pulled down, and this place of the liturgy that here it is called a table; we answer, that the matter of fact proves nothing, being rather the zeal of the people that were new come out of the tyranny that was used in Queen Mary's time^m. But if this were not by order of the Church, or according to the intent and meaning of the

^k [Injunctions given by the queen's majesty . . . Anno Domini 1559, for tables in the church. Wilkins' Concilia, vol. iv. p. 188.]

¹ [S. Chrysost. Op. Latine, ed. Par. tom. v. p. 188, D. The whole of this homily is extracted from the 7th Hom. on the Romans. The words in the original Greek are *Εἰ πῦρ καὶ δίκηλλάν τις λαβών, τοῦτον καθήρει καὶ ἐνεπίμπρα*

τὸν οἶκον, καὶ τοῦτο κατέσκαπτε τὸ θυσιαστήριον, οὐκ ἂν λίθοις ἕκαστος αὐτὸν ἔβαλλε τῶν παρόντων ὡς ἐναγῆ καὶ παράνομον.—Hom. vii. in Rom. § 6. Op. tom. ix. p. 490, E.]

^m [Six lines are crossed out here, and the words "But if this were not" are inserted by Bp. Cosin to make a beginning of the sentence in lieu of those crossed out.]

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Church and State at the Reformation, how came it to pass then that from that day to this the altars have continued in the kings' and queens' households after the same manner as they did before? They never dreamt there of setting up any tables instead of them: and likewise in most cathedral churches, how was it that all things remained as they did before, but only that the court and governor of those placesⁿ . . . and therefore were more likely to know the true intent and meaning of our Church, by letting the altars stand still as they had done before. And it will be worthy the noting that no cathedral church had any pulling down, removing, or changing the altar into a table, no more than in the court^o, but in such places only where deans, and bishops, and prebends were preferred, that suffered themselves more to be led by the fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her majesty's family, the likeliest to understand the meaning of the Church and State of any other place. Therefore they that will not either endure we should have, or they that will not believe we have, any altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the fathers sometimes called a table,) let them go to the king's court, and to most of our cathedral churches, and enquire how long they have stood there and kept that name only, as being indeed the most eminent and the most usual among Christians. The Greeks ever called it *θυσιαστήριον*, as the Hebrews called it *misbeach*, which is properly an altar to sacrifice upon. The Latins called it *altare*, from the form or site of it, because it stood high in the uppermost part of the church; or *ara*, *quasi ansa*, as Varro^p interprets the word, because the priest was ever wont, at the time of his ministration, to take hold of the altar, *arasque tenentem*^q. So it was among the Jews and heathens. But among the Christians there is some question made how long they have had altars in use. For *Philo Judæus de Vit. Contempl.*, telling

ⁿ [A line is crossed out here.]^o [A word is crossed out here.]^p [In his lost work, *Antiquitates rerum divinarum*, lib. 5, cited by Macro-bius, *Saturnalia*, lib. iii. c. 2.]^q [Virg. *Æn.* iv. 219.]^r [Cosin refers to the account of the Therapeutæ of Egypt, in *Philo de Vita*

of the ancient meetings and sacred offices of the Christians, makes no mention of any altars or sacrifices that they had, nor Tertullian neither in his *Apologeticus*, where he writes of all such matters: and we read also how the Christians were upbraided with it, that they had neither temples nor altars, *Cæcilius apud Minutium Felicem*^e; so that it should seem they had no altars at all. But these seemings are easily answered. And first, it is most certain that ever since the Clementine Constitutions, (lib. viii.^t) and the Canons of the apostles were made^u, and Dionys. Areopag. wrote^x, (which are all three very ancient, though uncertain for their times,) the Christians used altars. If the decretal epistle of Evaristus be true, there's a canon for the consecration of altars^y; but *extra omnem aleam*, we find it in Tertullian *de Pœnitentia*^z, where, describing the ancient order of public penance in the Church, he saith it was *presbyteris advolvi, aris adgeniculari omnibus fratribus legationem suæ deprecationis injungere*. After him St. Cyprian, lib. i. epist. 9^a; lib. ii. ep. 2^b; lib. iii. ep.

Contemplativa (Op. tom. ii. p. 471, &c. ed. Lond. 1742), out of which Eusebius (Ecl. Hist. ii. 17) made long extracts, understanding that the Christians of the apostolic age were described therein, and so applying the description to them; the Therapeutæ are now more generally believed to have been Jews.]

^e [Cæcilius asks respecting the Christians, "Cur etenim occultare et abscondere quidquid illud colunt magnopere nituntur?—cum honesta semper publico gaudeant, scelera secreta sint? cur nullas aras habent, templa nulla, nulla nota simulachra, nunquam palam loqui, nunquam libere congregari, nisi id quod colunt et interprimunt, aut puniendum est aut pudendum?"—M. Minucius Felix, Octavius, p. 91. Lugd. Bat. 1672. See Orig. contr. Cels. viii. 17, and the Benedictines' note on it, in which other similar passages are collected. Op. tom. i. p. 754, 755.]

^t [e. g. Constit. Apostolorum (sive Clementinæ), lib. viii. c. 12, οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον.—Concilia, tom. i. col. 473, A.]

^u [Canon. Apost. ii. εἴ τις προσε-
νεγκῆ ἕτερά τινα ἐπὶ τὸ θυσιαστήριον,
κ.τ.λ.—Ibid. col. 25, B.]

^x [Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, C.]

^y [Altaria vero placuit non solum unctione chrismatis sed etiam sacerdotali benedictione sacrari.—Evaristi Decret. (opus spurium) ap. Concilia, tom. i. col. 640, E.]

^z [Tertullian. de Pœnitentia, cap. 9. Op. 127, p. A. The received reading is caris Dei adgeniculari, (ed. Priorii, Par. 1675) but see De Oratione, c. 19, Nonne solemnior erit statio tua, si ad aram Dei steteris, p. 136, A.]

^a [Quæ nunc ratio et forma in clero tenetur, ut qui in Ecclesia Domini, ordinatione clerica promoventur, . . . ab altari et sacrificiis non recedant, sed die ac nocte cœlestibus rebus et spiritualibus serviant.—S. Cypr. ep. i. ad clerum et plebem Furnis consistentes. (ed. Erasm. lib. i. ep. 9.) epist. p. 1. ed. Ben.]

^b [Regredientibus vobis . . . magis crevit sacerdotalis auctoritas; ut altari Dei assistat antistes qui ad confessionis arma sumenda et facienda martyria non verbis plebem, sed factis cohortetur.—Id. ep. 61. ad Lucium. (ed. Erasm. lib. iii. ep. 3.) epist. p. 144. ed. Ben.]

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13^c; lib. ii. ep. 5^d, makes mention of them. So Optatus, lib. vi. *contr. Parm.*^e And after him all the fathers and writers with one uniform consent to this day. For the objections, Philo and Tertullian are not exclusive, and Cæcilius in Minucius Felix, saying that the Christians had no temples as well as no altars, it was only his surmise, because the Christians could not perform their services publicly, as the heathens did, that then they ruled the roast. And therefore they thought them to be men without all religion, for want of temples; but the Christians had temples (and so might have altars as well) before that time, as is most manifest out of Tertullian, *Lib. contra Valentinianos*^f.

THE NAMES OF THE PRIEST AND THE ALTAR.

Two words that are much objected against by the Puritans, as being more proper to Jews than Christians, seeing Christ hath abolished the ceremonies of the law. For answer whereunto we say and confess, that the law had an end in Christ, as much of it as was typical. But what? was the law so abolished with Him, that after His ascension the office of priests became immediately wicked, and the very name hateful, as importing the exercise of an ungodly function? No, as long as the glory of the temple continued, and till the time of that final desolation was accomplished, the very Christian Jews did continue with their sacrifices and other parts of legal service. That very law, therefore, which our Saviour was to abolish, did not so soon become unlawful to

^c [Se foris esse cœpisse, nec posse a quoque nostrum sibi communicari qui . . . profanum altare erigere et adulteram cathedram collocare, et sacrilegia contra verum sacerdotem sacrificia offerre tentaverit.—Id. ep. 68. ad Stephanum, (ed. Erasm. lib. iii. ep. 13.) Epist. p. 177. ed. Ben.]

^d [Sed et per Solomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat immolatæ hostiæ et panis et vini, sed et altaris et apostolorum faciens mentionem.—Id. ep. 63. ad Cæcilium, (ed. alt. lib. ii. ep. 3.) epist. p. 148. ed. Ben.]

^e [Quid enim tam sacrilegum quam altaria Dei (in quibus et vos aliquando obtulistis) frangere, radere, removere? in quibus et vota populi, et membra Christi portata sunt . . . Quid est enim altare, nisi sedes et sanguinis et corporis Christi.—S. Optatus, de Schism. Donat. adv. Parmenianum, lib. vi. cap. 1. p. 91. See also in that book passim.]

^f [Nostræ columbæ etiam domus simplex, in editis semper et apertis et ad lucem.—Tert. adv. Valentinianos, c. 3. Op. p. 251, B.]

be observed as some imagine, nor was it afterwards unlawful so far that the very name of an altar, of priest, of sacrifice itself, should be banished out of the world. For though God do now hate sacrifice, whether it be heathenish or Jewish, so that we cannot have the same things that they had but with impiety, yet, unless there be some greater let than the only evacuation of the law of Moses, the names themselves may, I hope, be retained without sin, (as St. Paul retained it *ad Hebr.*) in respect of that proportion which things established by our Saviour have unto them which by Him are abrogated. And so throughout all the writings of the ancient fathers we see that the words which were do continue; the only difference is, that whereas before they had a literal, they now have a metaphorical, use, and are so many notes of remembrance unto us, that what they did signify in the letter is accomplished in the truth. And as no man can deprive the Church of this liberty to use names whereunto the law was accustomed, so neither are we generally forbidden the use of things which the law hath. The weightiest which it commanded the Jews are prohibited to us in the Gospel; those which are not prohibited, the Church by her authority may, as occasion serveth, resume and command.

Shall say the Lord's Prayer, with this collect.] ·?· W ·?· “*In sancta synaxi nihil canitur, quod alias fieri solet; sed omnia graviter et severe peraguntur, cum affectu potius quam modulatione. [Cum non est communio recte sequimur prophetici Regis morem. Ps. cxviii. 25g.]*”

Say the Lord's Prayer.] Here begins the high service, and begins as the first service does, with the Lord's Prayer; that upon it, as a sure foundation, we may build all the rest of our prayers. Tertull., *de Orat.*, cap. 9^h. *Præmissa Oratione Dominica, quasi fundamento accidentium, jus est superstruendi extrinsecus petitiones.*

Then shall the priest rehearse distinctly all the Ten Commandments.] ·?· W ·?· “The priest after the collect descends to the door of the *septum*, makes a low adoration

g [The words in brackets are not written in Bp. Cosin's book, they are added from the other copies of these notes of Bp. Andrewes. See his Minor

English Works, p. 152. Ang. Cath. ed.]

h [Tertullian. *de Oratione*, cap. 9. Op. p. 133. A.]

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towards the altar; then turns to the people, and, standing in the door, readeth the ten commandments, as from God, whiles they lye prostrate to the end, as to God speaking."

Then shall follow the collect.] ·?· W ·?· "[*Tum*]¹] *facta adoratione ut prius, minister ascendit, et genuflectit.*"

Immediately after the collect the priest shall read the epistle.] ·?· W ·?· "Here the other priest, or, if there be none, he that executes, descendeth to the door, adores, and then turning, readeth the epistle and gospel."

In cathedral churches the epistoler is seldom a priest, and therefore, as this rubric was ordained generally for all England, most places having but one priest to serve it; so for cathedral churches it was ordained, by the advertisement in Queen Elizabeth's time^k, (that authority being reserved, notwithstanding this book, by act of parliament^l;) that there should be an epistoler and a gospeller besides the priest, for the more solemn performance of the Divine service.

The epistle is written, &c.] The eighteenth exception of the Surveyor^m.

[·?· W ·?·] "In the reading of the holy gospel (and never else) is adoration made at the name of Jesus; for then only is it in right exaltation; and then men stand in a posture ready to make reverenceⁿ."

When the gospel is named, the people are to answer, "Glory be to Thee, O Lord," which was appointed in King Edward's Service-book, and is still used, howsoever it came

¹ [The word *Tum* is added from the copy of Bp. Andrewes' notes in the Brit. Mus. See his Works as above.]

^k [In the ministration of the holy communion in cathedral and collegiate churches, the principal minister shall use a cope with gospeller and epistoler agreeably. — Advertisements for due order in the due administration of common prayers, &c. A.D. 1564-5. Wilkins' Concilia, vol. iv. p. 247.]

^l [Provided always and be it enacted, that such ornaments of the church and of the ministers thereof, shall be retained and be in use as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken

by the authority of the Queen's Majesty, with the advice of her commissioners appointed and authorized under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm.—Act for the uniformity of Common Prayer, 1 Eliz. c. 2.]

^m ["Whether all the epistles so called may be truly called so, seeing there be twenty-three out of the Prophets, Acts, and Apocalypse." Survey, p. 60. The rubric has since been altered by inserting the words "or the portion of Scripture appointed for the epistle."]

ⁿ [This paragraph is not noted by Bp. Cosin as Andrewes', but is found in the other copies of Bp. Andrewes' notes; see as above.]

to be left out here. I think it was by the printer's negligence, for the statute at the beginning of this book says, nothing shall be altered but a few words in the litany and a clause at the delivery of the sacrament, so that, if it had pleased the printer, this might have stood still.

Conc. Tolet. IV. can. 11°. *Ut in missa laudes post epistolam non decantentur, discernimus, donec prædicetur evangelium. Nam laudes ideo evangelium sequuntur, propter gloriam Christi, quæ per idem evangelium prædicatur. Qui vero hunc ordinem perturbaverint, excommunicationis pœnam suscipiant.*

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Glory be to Thee, O Lord, after the Gospel is named.

And this advantage we have against the Roman missal, that whereas we have gospel immediately after the epistle, and they have tracts and graduals between them, we are the nearer to antiquity of the two; as may appear by this canon, which was made of purpose against the Roman order then newly brought into the Church; for so Berno Augien., c. 1^p, expounds it: *Postea (says he) cum gradualia, &c. inter apostolicam et evangelicam lectionem cæperunt frequentari, Hispani, quasi novitate rei percussi, multum restiterunt, dicentes, in quibusdam Hisp. Ecclesiis laudes post apostolum decantantur, priusquam evangelium prædicetur, quod est contra canones, &c.*

The Tract and Gradual more novel.

The epistle and gospel being ended, shall be said the creed.]

·?· W ·?· “*Τροπολογία post evangelium graduale.*”

·?· W ·?· “*Adorat, ascendit, et legit symbolum Nicænum, populo adhuc stante.*”

De symbolo post evangelium recitando.

Berno Augien., *lib. de rebus quibusd. &c.*, c. 2^a. *Symbolum quoque fidei Catholice post evangelium recitatur, ut per sanctum evangelium corde credatur ad justitiam, per symbolum autem ore confessio fiat ad salutem. Quod tamen non secundum Nicænum concilium, sed secundum Constantinop. canimus trans-*

The Nicene or Constantinopolitan Creed to be read after the Gospel.

° [The words of the canon are, In quibusdam quoque Hispaniarum Ecclesiis laudes post apostolum decantantur, priusquam evangelium prædicetur; dum canones præcipiunt post apostolum non laudes, sed evangelium, annuntiari. Præsumptio est enim, ut antea ponantur ea quæ sequi debent. Nam laudes ideo evangelium sequuntur propter gloriam Christi, quæ per idem evangelium prædicatur. Circa

omnes igitur sacerdotes hic ordo deinceps retineatur; excommunicationis pœnam suscepturi, qui hunc ordinem perturbaverint.—Conc. Tolet. iv. (A.D. 633.) can. 11. (c. 12.) tom. vi. col. 1455, C, D.]

^p [Berno Augiensis de rebus ad Miss. Officium pertinentibus, cap. i. ap. Hittorp. p. 358.]

^q [Cap. i. p. 358. apud Hittorp. de Div. Off.]

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And to be read on Sundays only, as our use is in some churches, but not so well as those that use it daily. When it began to be put into the Roman Missal.

latum. Concilio quoque Toletano III. can. 22^r. statutum est, id omni die dominico secundum morem Orientalium Ecclesiarum decantari.

Though this was the custom in the Eastern Churches, and was brought here into Spain betimes, yet it was a long time before the Church of Rome would come to use it. Berno, cap. 2^s, tells the story, how he was at Rome with the Emperor Henry, which was about the year 1014, and then they used it not; and being asked by the emperor the reason why they would not follow the Eastern parts in so laudable a custom, their answer was, that they needed no such matter, being not so subject to heresy as other Churches were; which reason so little satisfied the emperor, that he never left till he had got Pope Benedict the 2nd to put it in *Missarum Solemnia*, and ever since that it hath held; and this is that which Durand., lib. iv. cap. 25. n. 9^t. confesses: *A Græcis ergo usus canendi symbolum creditur provenisse*; for before this time they used it not.

Why the Creed is sung.

Cum fidei dogmata quæ ab ethnicis et hæreticis irridentur, cantu celebramus, testamur hac ratione, non erubescere nos fidem nostram. Cujus rei multa exempla in historia ecclesiastica legi possunt. Vid. S. Ambros., in Orat. de trad. Basil. Ruff., lib. i.^u Hist., cap. 35 et 30^r. and Theodoret, lib. iii. Hist. cap. 17^v.

^r [... Sancta constituit synodus, ut per omnes ecclesias Hispaniæ vel Gallæciæ, secundum formam orientalium ecclesiarum, concilii Constantinopolitani, hoc est, centum quinquaginta episcoporum, symbolum fidei recitetur: ut priusquam dominica dicatur oratio, voce clara a populo decantetur, &c.—Conc. Tolet. III. (A.D. 589.) Concilia, tom. vi. col. 706, B.]

^u [Romani usque ad hæc tempora divæ memoriæ Henrici Imperatoris, nullo modo (post evangelium symbolum) cecinerunt. Sed ab eodem interrogati cur ita agerent, me coram assistente, audi vi eos hujusmodi responsum reddere, videlicet quod Romana ecclesia non fuisset aliquando ulla hæreseos fæce infecta, &c. At dominus imperator non antea decessit, quam omnium consensu id domino Benedicto apostolico persuasit, ut ad publicam missam illud decantarent.—Ap. Hittoip., p. 359. Martene, de Antiq. Eccl.

Rit., lib. i. c. 4. art. v. § 1, (vol. i. p. 138,) shews from numerous proofs that the creed was said in the service at Rome before this time; he explains Berno's statement as if it meant only that the creed was not sung.]

^t [Durandus, however, says that it was introduced by Pope Damasus at the time of the council of Constantinople. Tertium est Nicænum, quod Damasus papa ex communi dicto universalis synodi apud Constantinopolim celebrare instituit, et in missa cantari patenter, quanquam et Marcus papa primus statuisset illud alta voce cantari . . . usus ergo, &c. as in text.—Ration., lib. iv. c. 25. § 9.]

^u [Semper Christi laudes verbera perfidorum sunt . . . cum laudatur Christus, Arianorum amentia verberatur . . . Grande carmen est, quo nihil potentius. Quid enim potentius quam confessio Trinitatis, quæ quotidie totius populi ore celebratur? Certatim omnes

·?· W ·?· “*Lecta confessione Nicena,*” the priest adores.² Then he removes the bason from the back of the altar, to the forepart.

“Then the bishop ascends with treble adoration, and lastly kneels down at the altar.

“Into his hands the priest from a by-standing table on the south side, reacheth first the wafer-bread, in a canister close covered, and lined with linen. 2ndly. The wine in a barrel on a cradle with four feet. These the bishop offereth in the name of the whole congregation, upon the altar.

“Then he offereth into the bason for himself, and after him the whole congregation, and so betake themselves to their proper and convenient place of kneeling: Bishops and priests only within the *septum*; deacons, at the door; the laity, without; the priest (meanwhile) reading the peculiar sentences for the offertory¹. *Solis ministerio sacro deditis ad altare ingredi et communicare licet.* Conc. Laod. can. 19^a.” ¹ [See below, pp. 96, 97.]

After the creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth, by common authority.] The nineteenth exception of the Surveyor^b.

Homilies already set forth or hereafter, &c.] It seems that the author of the homilies wrote them in haste, and the Church did wisely to reserve this authority of correcting them, and setting forth others: for they have many scapes in them in special, though they contain in general many wholesome

student fidem fateri; Patrem et Filium et Spiritum Sanctum norunt versibus prædicare.—S. Ambros., Sermo contra Auxentium de Basilicis tradendis, § 19, § 34, apud Epistolas, chap. i. Op. tom. ii. col. 869, A. 873, B.]

^a [Ecclesia universa conveniens, matres et viri, virgines juvenesque immensa exultatione succincti, trahebant longe agmine arcam martyris, psalentes summis clamoribus, et cum exultatione dicentes: Confundantur omnes qui adorant sculptilia, et qui confidunt in simulacris suis. Hæc in auribus profani principis per sex millia passuum tanta exultatione psallebat omnis ecclesia ut cælum clamoribus resultaret.—Ruffini, Hist. Eccles., lib. i. c. 35. p. 214.]

19. p. 138. This is a narrative of the same event as that in Ruffinus in the last note, namely, of the Christians singing in the removal of the body of S. Babylas at Antioch, during the persecution of Julian the Apostate.]

^a [This note is at the end of the Nicene Creed: Bp. Andrewes places the sermon between the Morning Prayer and the Communion Service; see p. 83.]

^a [μόνοις ἔξδον εἶναι τοῖς ἱερατικοῖς εἰσέλναι εἰς τὸ θυσιαστήριον, καὶ κοινω-
νεῖν.—Conc. Laod., (circ. 364?) can. xix. Concilia, tom. i. col. 1533, D.]

^b [Survey, p. 60, partly objecting to the homilies, partly to the indefiniteness of the “hereafter” to be set forth, &c.]

^r [Theodoret, Eccl. Hist., lib. iii. c.

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lessons for the people; in which sense our ministers do subscribe unto them, and in no other.

After such homily or exhortation the curate shall declare unto the people whether there be any holydays or fasting-days the week following.] The twentieth exception of the Surveyor^e.

Exhortations and Homilies before the Communion.

After such sermon, or exhortation.] Which exhortation is here understood, may be gathered from this rubric as it stood in 2 Edw.^d, where we read it thus, "After the creed shall follow the homily, wherein, if the people be not exhorted to the worthy receiving, &c., then shall the curate make this exhortation, Dearly beloved," &c. Which is another argument that our Church intended a more frequent celebration of the Communion than we use either ourselves or the people unto.

The curate shall declare unto the people whether there be any holydays.] Excepted against by the Puritans in the Survey. *Quer.* 51, 53^e.

Fasting-days, a part of our religion to keep them.

Or fasting days.] They that speak so much against-us, who put some part of our religion in keeping fasting days, as if we had nothing but a politic use of keeping Lent, Fridays, and saints' eves, let them look well to this place, where the curate is bound to exhort the people earnestly towards the religious observation of such times, in abstaining from their own wonted diet, and bestowing their liberality upon the poor. Certainly, if it be religion to give alms, it is religion to keep fasting days too, which are appointed by the Church to be spent in prayer and abstinence. *Jejunium, eleemosyna, et oratio*, went ever together, as here they do. If fasting days and Lent time be but a politic observation, without any religion in it at all, according to the conceit of some out of the statute of 5 Eliz.^f, and before that 2 and 3 of Ed. VI., c. 12^g, what should the minister here meddle with

^e [Survey, pp. 63—69. Objections on grounds of law and Scripture.]

^d [That is, in the first Prayer-book of Edw. VI., in the second year of his reign.]

^e [p. 64, sqq. The exceptions are against any stated holydays not of immediate Divine appointment, and especially those in honour of saints.]

^f [The statute 5 Eliz. c. 5. is "An act touching certain politic considera-

tions made for the maintenance of the navy." It enjoins the eating of fish on Wednesdays as well as Fridays and Saturdays.]

^g [The statute 2 and 3 Edw. VI. c. 19, is entitled, "An act for abstinence from flesh," enjoining the observance of fasting on Fridays, Saturdays, Lent, Ember-days, Vigils, and other accustomed times, "considering that due and godly abstinence is a

it in the Church, the place where all our actions are, or should be, religious; or what should those religious prayers, epistle and gospel, upon the first day of Lent, do among us, seeing they all intend a solemn and a religious preparing of the people, and the whole Church of God among us, to the due keeping of that time with prayer and abstinence?

As Ember-days are by the 31st canon^h a preparation to the giving of holy orders, so the eves of most holydays are fasted, that the service upon holydays may be more religiously performed; and therefore when the people had notice given them of the one, they were put in mind of the other too, holydays and fasting-days together. *Concil. Aurelian.*, cap. 1ⁱ. *Presbyteri cum sacras festivitates populo annunciant, etiam jejunium vigiliarum eos omnimodis servare moneant.*

Why Eves and Ember days are fasted.

Of the Ember fasts. See the notes upon Dr. Ridley's View, p. 76^k.

"In what and with how much care and Christianity these fasts have been heretofore observed, it may be noted out of the second council of Milan, tit. i. decree 22^l.

"In the fourth council of Milan is set down out of Leo^m, the form of bidding these fasts in the Church. *Quarta igitur feria, et sabbato jejunemus frequentes in Ecclesia, &c.* These four fasts at this present day are observed in our Church,

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mean to virtue, and to subdue men's bodies to their soul and spirit; and considering also specially that fishers, and men using the trade of living by fishing in the sea, may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and increased," &c.]

^h [Constitutions and Canons, 1603, can. xxxi.]

ⁱ [This does not appear in the canons of the councils of Orleans. But in the 4th council of Orleans, Conc. Aurelian iv. A.D. 541, can. 1. (Conc. tom. v. col. 1364, C.) the announcement of the time of Easter at the Epiphany is ordered.]

^k [A View of the Civil and Ecclesiastical Law, &c., with notes by J[ohn] G[regory]. Oxford, 1634. The passage which follows is extracted from these notes, p. 77, with slight alterations.]

^l [Jubeat episcopus, ut dominico illo die, qui quatuor statuta jejunii tempora, quibus ordinis sacramentum mi-

nistratur, proxime antecedit, parochi non solum solenne illud jejunium hujus rei causa institutum denuntient, verum etiam in sua unusquisque eorum parochiali ecclesia supplicationes litaniasque pie ac religiose vel intus habeat, vel prosequente fidelium multitudine, foris ecclesiam, sicut moris est, obeat, &c.—Concil. Mediolan. II. (ann. 1569.) titul. i. decr. 22. tom. xxi. col. 112, C.]

^m [Quarta igitur, sexta feria, et Sabbato, jejunemus; frequentes in cathedrali parochialique ecclesia ad litanias orationemque conveniamus, &c. The last cap. ends with the words, Idem in statis iis temporibus, populo denuntiandis, formulam hanc, ex sanctissimi pontificis Leonis primi verbis conceptam, adhibeant: cujus sententiam etiam vulgari sermone explicent uberius.—Concil. Mediolan. IV. (ann. 1576.) par. i. cap. 5, 6. Concilia, tom. xxi. col. 192. See S. Leo, Sermon xiii. De jejuniis decimi mensis 11. Op. tom. i. col. 43, and throughout the sermons for the Ember fasts.]

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and are known to us by the name of Ember-week. And (so we find it in Th. Beconⁿ) ‘By opinion of much people, these dayes been called Ember-dayes, because that our elder fathers would on these dayes eat noe bread but cakes made under ashes or imbers, so that by eating of them they reduced into their mindes, that they were but ashes, and so should turn again, and wist not how soon.’ And that these Ember-days were duly observed and devoutly by our ancestors, we may be persuaded out of the laws of King Cnute, where, chap. 16^o, it is said, that every man observe the fasts that are commanded (whether it be the Ember fast, or Lent fast, or any other fast) with all earnest care. And if ignorance (as we call those times) could admit of such devotion, how much more would be expected from this knowing age, as we account it?”

Of bidding feasts and fasts. See *Bernardinus de ritu Concion.*, lib. i. cap. 25^p.

Of the Offertory.

Saying one or more of these sentences following.] ·?· W ·?·
“Instead of these, read the peculiar sentences for the offertory, *ut infra*, and some of these immediately before the benediction for the poor^a.”

·?· W ·?· “*Peculiar sentences for the Offertory.*”

Gen. iii. 4. “In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel brought also of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering.”

^a [This the editor has not found.]

^o [“And let solemn fasts be observed (whether Ember fast, or Lent fast, or any other fast) with all diligence,” &c. King Cnute’s Laws Ecclesiastical, A.D. 1017. § 16; Johnson’s English Canons, vol. i. p. 508. Oxford, 1850.]

^p [He there traces the bidding of feasts, from the practice of announcing the time of Easter, which was after-

wards part of the duty of the preacher. Francisc. Bernardinus Ferrarius, de Ritibus Sacrarum Ecclesiæ Catholicæ Concionum, p. 68, sqq. Mediolani, 1620.]

^q [See Bp. Andrewes’ note at the end of the Communion Service. He would put these new sentences for the offertory, and read the sentences appointed for the offertory at the close of the service.]

“Speak unto the children of Israel that they bring Me an offering: of every one that giveth it willingly with his heart, they shall take My offering.” FIRST SERIES.
Exod. xxv.
2.

“Three times in the year shall all the males appear before the Lord thy God, in the place which He shall choose, and they shall not appear before the Lord empty. Every man shall give according as he is able, and according to the blessing of the Lord thy God, which He hath given thee.” Deut. xvi.
16.

“All things come of Thee, O Lord, and of Thine own we give unto Thee. I have offered willingly in the uprightness of mine heart of all these things. Now also have I seen Thy people, which are found here to offer unto Thee willingly with joy.” 1 Chron.
xxix.14,17.

“We made statutes for ourselves to give by the year the third part of a shekel, for the service of the house of our God.” Neh. x. 30.

“Give unto the Lord, ye families of the people, give unto the Lord glory and power. Give unto the Lord the glory of His name; bring an offering and enter into His courts.” Ps. xcvi.
7, 8.

“As Jesus sat over against the treasury, He beheld how the people cast money into it, and many rich men cast in much; and He saw also a certain poor widow which cast in [thither] two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for they [all] of their superfluity cast into the offerings of God, but she of her penury hath cast in all the living that she had.” Mark xii.
41.

“Now after many years I came and brought alms to my nation, and offerings.” Acts xxiv.
17.

Then shall the churchwardens, or some other by them appointed, gather the devotion of the people. ·?· W ·?· “Sapit hæc collectio per capita Genevensem illum per ecclesias tumultuaria forma discurrendi morem.”

And upon the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings.] ·?· W ·?· “They should not pay it to the curate alone, but to God upon the altar; from whence the curate hath his warrant to take it, as deputed by Him, and as the apostle plainly alludes, 1 Cor. ix. 13, 14; Heb. xiii. 10. And this is not to be forgotten, though it be foregone, that whosoever gave any

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lands or endowments to the service of God, he gave it in formal writing, (as now-a-days between man and man,) sealed and witnessed. And the tender of the gift was *super altare*, and by the donor upon his knees.”

[ON THE GENERAL PRAYER.]

Let us pray for the whole state of Christ's Church.] ·?· W ·?· Ὑπερέντευξις. *Diaconi voce indicii solebat.* S. Aug., ep. 119^r. ἱερὰ εὐχῆ, Dionysii^s. Pro collecta.

We beseech Thee also to save and defend all Christian kings, &c.] This prayer was made after the direction and form used by Clement, *Const. Apost.*, lib. viii. cap. 18^t.

[On the Exhortation.]

If ye stand by as gazers, and lookers on, &c., usque ad, and give place to them that be godly disposed ^u.] A religious invective added here, against the lewd and irreligious custom of the people then nursed up in popery, to be present at the Communion, and to let the priest communicate for them all: from whence arose the abuse of private masses; a practice so repugnant to the Scripture, and to the use of the ancient Church, that at this day not any but the Romish Church throughout all the Christian world are known to use it, as the Greek, Syrian, Armenian, and Ethiopian liturgies do testify; nay, the Roman liturgy itself is herein full against the Roman practice^x.

Omnes igitur fideles, qui ingrediuntur Ecclesiam et Scripturas audiunt (saith the tenth canon of the apostles^y) *non*

^r [Communionis oratio voce diaconi indicitur.—S. Aug. ep. 55. ad Januarium, (alit. ep. 119,) cap. 18. § 34. Op. tom. ii. col. 142, C.]

^s [Dionys. Areop., de Eccles. Hierarch. cap. iii. § 2. Op. tom. i. p. 188, A.]

^t [Const. Apostol. (Clement. ascript.) lib. viii. cap. 10. Concilia, tom. i. col. 470.]

^u [This passage was in the first exhortation to be said “at certain times when the curate shall see the people negligent to come to the Holy Com-

munion.” The substance of most of that exhortation forms our second exhortation, as framed at the last review in 1662, but this part was altogether omitted. See the third series of notes.]

^x [That is, all these services suppose the presence of communicants.]

^y [πάντας τοὺς εἰσιόντας πιστοὺς, καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορρίζεσθαι χρή.—Canon. Apost. can. 9. Concilia, tom. i. col. 27, A.]

autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines ecclesiæ commoventes, convenit communionem privari. And *Quicumque est* (says St. Chrysost., *Hom. iii. in 1 ad Ephes.*^z) *qui mysteriorum non est particeps, is impudenter stat, et nimis audacter.* For tell me (says he) *Siquis ad convivium invitatus manus laverit et accubuerit, et ad mensam paratus fuerit, deinde non fuerit ejus particeps, annon contumelia eum afficit, qui invitavit? Annon esset melius, eum ne adfuisse quidem?* So that this preface and exhortation seem to be taken out of St. Chrysostom's words, they are in all points so like one to the other.

[*The second Exhortation*^a.]

Let him come to me . . . and open his grief.] Confession of sins must necessarily be made to them to whom the dispensation of the mysteries of God is committed. "For so they which in former times repented among the saints are read to have done. It is written in the Gospel, that they confessed their sins to John Baptist. In the Acts they all confessed their sins unto the apostles, of whom they were baptized." S. Basil, in *Regulis Contractionibus, Quæst. 288*^b. Matt. iii. 6.
Acts xix. 18.

"He that willingly judgeth himself, lest against his will he be judged of the Lord, let him come to the priests, by whom the keys are ministered unto him in the Church, and receive of them that have the oversight of the sacraments the manner of his satisfaction." S. Augustin., lib. 50^a. *Hom. 50*^{ma}. cap. 11^c.

^z [πᾶς γὰρ ὁ μὴ μετέχων τῶν μυστηρίων ἀνάσχυτος καὶ ἰταμῶς ἐστηκώς. . . Εἰπέ μοι εἴ τις εἰς ἐστίασιν κληθεὶς, τὰς χεῖρας νίψαιτο, καὶ κατακλιθεῖη, καὶ ἔτοιμος γένοιτο πρὸς τὴν τράπεζαν, εἶτα μὴ μετέχοι, οὐχ ὑβρίζει τὸν καλέσαντα; οὐ βέλτιον τὸν τοιοῦτον μηδὲ παραγενέσθαι;—S. Chrysost. in Ep. ad Ephes. cap. 1. Hom. 3. § 5. Op. tom. xi. p. 23, C & E.]

^a [This is now our first exhortation.]

^b [οὕτω γὰρ καὶ οἱ πάλαι μετανοοῦντες ἐπὶ τῶν ἁγίων εὐρίσκονται πεποιηκότες. Γέγραπται γὰρ ἐν μὲν τῷ εὐαγγελίῳ, ὅτι τῷ βαπτιστῇ Ἰωάννῃ ἐξωμολογοῦντο τὰς ἁμαρτίας αὐτῶν ἐν δὲ ταῖς πράξεσιν τοῖς ἀποστόλοις, ὑφ' ὧν γε ἐβαπτίζοντο ἅπαντες.—S. Basil. Re-

gulæ brevius tractatæ. Quæst. 288. Op. tom. ii. p. 516, D.]

^c [Judicet ergo seipsum homo in istis voluntate, dum potest, et mores convertat in melius: ne cum jam non poterit, etiam præter voluntatem a Domino judicetur. Et cum ipse in se protulerit severissimæ medicinæ, sed tamen medicinæ sententiam, veniat ad antistites, per quos illi in Ecclesiæ claves ministrantur: et tanquam bonus jam incipiens esse filius, maternorum membrorum ordine custodito, a præpositis sacramentorum accipiat satisfactionis suæ modum.—S. Aug. Serm. 351. de div. (ol. 50. inter quinquaginta Homilias.) cap. 4. § 9. Op. tom. v. col. 1359, B, C.]

Ordinatio Ecclesiæ Lunenburgensis admodum severe mandat, nulli debere Eucharistiam communicari, nisi confesso, et privata absolutione absoluto: vetans ne pastores posthac duos aut tres simul absolvant. Similiter et Agenda Saxonica per Justum Jonam, Georgium Spalatinum aliosque, Anno 1536, confecta, docet, confessos per absolutionem privatam debere fieri participes promissionis generalis de remissione peccatorum. Lindan. Apol. part. altera, p. 128^d.

Ad eundem modum et Confessio Wittenburgensis, cap. de Pœnit.^e profitetur, semper agnoscenda esse peccata, semperque agendam in hac vita pœnitentiam, ut post confessionem peccatorum, concipiatur privatim fides absolutionis. Ibid.

That he may receive . . . the benefit of absolution.] ·?· W ·?·
 “It is most expedient that this be read, to induce the people that they bethink themselves of the sovereign benefit of absolution, by their penitent confession.”

Idem. “Dr. White, in his *Way to the Church*, quotes all this latter part of the exhortation, shewing, against the slander of the Jesuits, that we abolish not, but willingly retain, the doctrine of confession.” § 40. p. 231^f.

Then shall the priest say this exhortation^g.] ·?· W ·?· “Stans recitabit.”

Of the great preparation that Christians are to make before they come to the receiving of the holy and blessed Sacrament.

The veneration of the holy Sacrament hath from all times and ages, since Christ left the celebration of it to His apo-

^d [The work referred to seems to be Gul. Lindani Apologeticon, libri iii. ad Germanos, pro concordia cum Catholica Christi Ecclesia, contra novam Protestantium Confessionem Augustanam ex Lutherana Calvinizantem.—4^o. Antwerp, 1570, et pars altera 4^o. 1578, typis Plautini. The editor has not seen this work, nor the rituals referred to in it.]

^e [Cum semper nobis agnoscenda sint peccata nostra. . . . sentimus semper etiam in hac vita nobis agendam esse pœnitentiam. . . . Etsi autem sentimus, enumerationem peccatorum co-

ram sacerdote non esse necessariam ad salutem, &c. . . . tamen damus operam, ut generalis confessio peccatorum, quantum fieri potest et licet, in Ecclesiis nostris conservetur. . . . ut per auditum Evangelii seu absolutionis, fides vel concipiatur vel confirmetur.—Confessio Wirtembergensis, Concil. Trident., A.D. 1552, oblat. ap. Joan Brenitii Opera, tom. viii. p. 5.]

^f [The Way to the True Church, by John White, D.D. Works, p. 122. London, 1624.]

^g [This is our present exhortation as read in the course of the service.]

stles, been so great, that they which either carelessly came unto it, or negligently behaved themselves at it, were always accounted and punished as great offenders; 1 Cor. xi. St. Paul tells us, that many became sick and weak, and subject to divers diseases, and that many also died upon it, for that they came with such small preparation unto it, and behaved themselves when they were there with such little reverence. These are then the two things we are to look to, 1. Our preparation before we presume to come. 2. Our reverence when we are come.

For preparation first, we find these things religiously observed among the primitive and old Christians. 1. That they were to abstain from all fleshly thoughts, insomuch that if they chanced to have but a lustful dream, it made them afraid to come. 2ndly, That married people were bound to keep themselves asunder for awhile before, as St. Paul speaks of prayer, 1 Cor. vii. And so St. Hierome, being reprehended for what he wrote against Jovinian about marriage^h, *Quale bonum est matrimonium, quod impedit sumptionem Corporis Christi?* defends himself after this wiseⁱ, *Quid majus est, orare, an accipere Corpus Christi? Utiq; Corporis Christi accipere. Si igitur per coitum impeditur quod minus est, quanto magis quod majus est?* S. Hier. in *Apol. pro libris contra Jovin.* Out of which place it is most evident, that it was the custom of those old and holy Christians, that such as were married had not the carnal use of one another's body for certain days before they went to the Sacrament, that so they might retire and fit themselves the better, by being wholly and only employed in spiritual and heavenly meditations. *Omnis homo ante sacram Communionem a propria uxore abstinere debet tres aut quatuor [aut quinque, aut septem] aut octo diebus.* *Conc. Eliberitan.*, cap. 3. *cit. ab Ivone*, lib. i.^k

S. Chrys., Hom. iii. in cap. 1. *ad Ephes.*¹ *Quomodo stabis*

^h [S. Hieron. lib. i. adv. Jovinianum, cap. 7. Op. tom. ii. col. 247, D.]

ⁱ [S. Hieron. ep. 48. ad Pammachium, (aliter Apolog. pro libris cont. Jovinianum.) cap. 15. Op. tom. i. col. 225, B.]

^k [Concil. Eliberit. (A.D. 305?)

Fragment. ex cap. 3. Concilia, tom. i. col. 979, C, cited in Ivonis Decretum, par. ii. cap. 32. Op. par. i. p. 58. A spurious canon only found in the Decretum of Gratian, Ivo, and Burchard.]

¹ [καὶ πῶς παραστήσῃ τῷ βήματι τοῦ Χριστοῦ, μιαιφαῖς χερσὶ καὶ χεῖλεσι κα-

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ad tribunal Christi, qui pollutis manibus ac labris ad id audeas accedere. Dic mihi, vellesne manibus illotis ad sacrificium accedere? Non opinor; sed malles potius omnino non accedere quam sordidis manibus. Et cum in re parva sis adeo religiosus, sordidam et immundam habens animam accedis et audes tangere?

Of profaning the Sacrament of God's altar, and of a careless and irreverent receiving of it.

We provoke Him to plague us with divers diseases, &c.] Taken from St. Paul, 1 Cor. xi. "For this cause are many weak among you, and many die." *Si nos hodie diceremus propterea multos sacerdotes (sæc. 290^m) trucidatos fuisse ab hæreticis, quia indigne tractabant Corpus Christi, putarent Calvinistæ nos delirare.* And so when the Donatists, the old puritans of the primitive Church, arose, and made so slight an account of God's altars, and the blessed Sacrament upon them, as that they overturned and brake them down wheresoever they came, (just as our puritans are wont to do,) God sent many judgments upon them. Among the rest, Optatus tells us one worth the remembering, lib. ii. *de Schism. Donat.*ⁿ *Omnia sacrosancta episcopi vestra violarunt, jusserunt Eucharistiam canibus fundi, non sine signo divini judicii: nam iidem canes rabie accensi ipsos dominos suos, quasi latrones Dominici Corporis reos, tanquam ignotos et inimicos dilaniarunt.*

Judge therefore yourselves.] He that willingly judgeth himself, lest against his will he be judged of the Lord, *veniat ad Antistites, per quos illi in Ecclesia claves ministrantur, et a præpositis sacrorum accipiat satisfactionis suæ modum.* S. Aug.

τατολμῶν αὐτοῦ τοῦ σώματος; . . . Εἰπέ μοι, ἄρα ἂν ἔλοιо χερσίν ἀνίπτοις τῇ θυσίᾳ προσελθεῖν; οὐκ ἔγωγε οἶμαι ἄλλ' ἐθέλοις ἂν μηδὲ ὕλως προσελθεῖν ἢ ῥυπαραῖς χερσίν. εἶτα ἐν τῷ μικρῷ οὗτος ὢν εὐλαβῆς, ψυχὴν ἔχων ῥυπαρὰν προσέρχη, καὶ ἄπτεσθαι τολμᾷς.—S. Chrysost. in Ephes. cap. 1. Hom. 3. § 4. Op. tom. xi. p. 22, C, D.]

^m [These words, sæc. 290, are added, but written so small and so close to the margin as to be illegible. The passage may be a quotation from a Roman Catholic account of a persecution in which two hundred and ninety secular priests had been put to death.]

ⁿ [S. Optatus, de Schism. Donat., lib. ii. cap. 19. Op. p. 39.]

Lib. Quinquag. Homil. Hom. 50. cap. 11^o; vide S. Chrys., Hom. iii. in cap. 1. ad Eph.^p

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Ye that do truly and earnestly, &c. draw near.]
·? W ·? “*Forte non est opus his verbis, quia jam accesserunt.*”

Then shall this general Confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers.] The 21st Exc. of the Survey^a.

·? W ·? “The other priest, (if there be a second,) or he that executeth, descendeth to the door, and there kneeling, saith the Confession, the people repeating after him.”

Almighty God, &c.] ·? W ·? ‘*Ἐξομολόγησις.*

Then shall the priest, or the bishop if present.] For so it was ordained in the second council of Seville, can. vii.^r, where priests are not only forbidden to absolve, but to preach or baptize, &c., in the presence of the bishop, without his special command. *Sed neque coram episcopo licet presbyteris in baptisterium introire, nec præsentem antistitem infantem tingere aut signare, nec pœnitentem sine præceptione episcopi sui reconciliare, nec eo præsentem, nisi illo jubente, sacramentum Corporis et Sanguinis Christi conficere, nec eo coram posito populum docere, vel benedicere, aut salutare.* Leo, ep. 88^s.

Stand up.] ·? W ·? “*Ἀπολύτικον, in quo absolvit stans.*”

SURSUM CORDA.

Lift up your hearts.] S. Cyprian. de Orat. Dom.^t “When we are at prayers we ought to attend, and give ourselves

^o [S. August. Serm. 351. de div. (ol. Hom. 50. inter Hom. quinq.) c. 4. § 9. Op. tom. v. col. 1359, B, C. cited above, p. 99, note c.]

^p [See above, p. 99, note z; p. 101, note l. The whole of the latter part of the Homily is against abstaining from communicating, and on the duty of preparing oneself.]

^q [p. 65. objecting to a layman praying in presence of a minister. This was altered at the last Review.]

^r [Conc. Hispalense II. (circ. A. D. 619.)

can. 7. Concilia, tom. vi. col. 1406, B.]

^s [S. Leonis Op. p. 463, D. ed. Paris. 1618. The epistle is, however, spurious, and for the most part made up out of this canon of the council of Seville, with which, in the passage cited, it agrees verbatim. See S. Leonis Op. tom. ii. p. 1270. ed. Venet. 1753.]

^t [Quando autem stamus ad orationem, fratres dilectissimi, vigilare et incumbere ad preces toto corde debemus. Cogitatio omnis carnalis et secularis abscedat, nec quidquam tunc

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wholly to it with all our heart. Let all carnal and worldly cogitation depart. Let not the mind then think upon anything, but that alone which it prayeth. Therefore the priest before prayer prepareth the minds of the brethren, saying, *Sursum corda*, that when the people answer, *Habemus ad Dominum*, they may be admonished to think of nothing but God."

S. Chrys., lib. iii. de Sacerd.^u "When thou beholdest our Lord sacrificed, the priest occupied in the sacrifice, and pouring forth prayers, dost thou think thou dost converse with mortal men, and to be on earth? Art thou not rather forthwith transported into heaven," &c.?

Sursum cor, qui habes sursum caput. Jam. i. 16. *Omne datum optimum de sursum est.*

·?· W ·?· Ἀνὰ σχῶμεν τὰς καρδίας. *Sursum corda*, Aug. *de ver. Relig.* cap. 3^x.

·?· W ·?· *Sequentia jubilans.*

OF THE PROPER PREFACES.

[*Upon Christmas-day and seven days after.*] A plain proof that our Church intends to have the Communion celebrated every day^y.

Then shall the priest kneeling down (before the prayer, "We do not presume," &c.) ·?· W ·?· *Descendit, repetit solus.*

So to eat the Flesh of, &c. and to drink His Blood.] By this it may be known what our Church believeth and teacheth of the presence of Christ's Body and Blood in the Sacrament. And though our new masters would make the world believe she had another mind, yet we are not to follow

animus, quam id solum cogitet quod precatur. Ideo et sacerdos ante orationem præfatione præmissa, parat fratrum mentes dicendo: *Sursum corda*; ut dum respondet plebs: *Habemus ad Dominum*, admoneatur nihil aliud se quam *Dominum cogitare debere.*—*S. Cypr. de Orat. Dominica, Op. Tract. p. 152.*]

^u [Ἰταν γὰρ ἴδῃς τὸν κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφειστώτα τῷ θύματι καὶ ἐπενχόμενον . . .

ἄρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις, καὶ ἐπὶ τῆς γῆς ἐστάναι; ἀλλ' οὐκ εὐθέως ἐπὶ τοῦ οὐρανοῦς μεταπίστασαι.—*S. Chrysost. de Sacerdot., § 4. Op. tom. i. p. 382, D.*]

^x [. . . ut quotidie per universum orbem humanum genus una pene voce respondeat, *sursum corda* se habere ad *Dominum.*—*S. Aug. de Vera Religione, c. 3. § 5. Op. tom. i. col. 750, C.*]

^y [The note mark is inserted at each mention of the "seven days after."]

their private fancies, when we have so plain and so public a doctrine as this. Such as are profane may deride it, and move what harsh and unsavoury questions they list about the eating of Christ's Body, as Berengarius and his followers did; but we are of St. Cyprian's spirit^z, *Quam præclarus est calix iste, quam religiosa hujus potus ebrietas? Sanguinem sugimus, intra ipsa Redemptoris nostri vulnera figimus linguam, quo interius exteriusque rubricati a sapientibus hujus seculi judicamur amentes.* S. Cypr. *de Cæna Dom. Lege Mald. de Euch.* p. 243, &c.^a *item Testimonia Patrum*, pp. 249, 250^b.

Then the priest standing up, shall say the Prayer of Consecration.] The transposing of this after that which goes before, otherwise than it was in King Edward's Book^c, hath left the priest to receive the Sacrament standing, there being no rubric or appointment to alter his gesture after this; and upon this have the puritans taken occasion to plead, and say that they may as well be left to their liberty and stand as the minister, when they receive^d. But see the answer infra.

[?· W ?·] "Here the priest having made adoration, poureth water on the napkin ready for that purpose, and cleanseth his hands: *mystice respiciens illud Psalmi, Lavabo in innocentia manus meas, et sic introibo ad Altare Dei, ut sic annunciem vocem εὐχαριστίας*, Ps. xxvi. 6. *Moraliter et decore, uti cum magnatibus accubituri.*

"*Postea panes e canistro in patinam ponit. Dein vinum e dolio, adinstar sanguinis dirumpens in calicem, haurit. Tum aquam e tricanali^e scypho immiscet. Postremo omnibus rite,*

^z [Arnold. Abb. De Cæna Domini; in Tract. de Cardin. Operibus Christi; inter Op. S. Cypr., pp. 41, 42.]

^a [Maldonatus Disputatio de Sacramentis, de Eucharistia. The place referred to is headed, *Secundum genus argumentorum, ex quibus cognoscimus, Dei voluntatem fuisse non tantum figuram, sed verum corpus suum nobis relinquere in Eucharistia; continet rationes et conjecturas.* Opusc., p. 161, &c., in which the opinions of Berengarius and others are combated.—Bp. Cosin's reference is to the edition Lugd. 1614.]

^b [Id. *ibid.* Tertium genus, &c. continet testimonia scriptorum ecclesiasti-

corum, p. 169, &c.]

^c [In the first book of Edw. VI. the Sursum Corda &c. preceded, and the prayer of consecration immediately followed, the prayer for the whole state of Christ's Church; after that came the exhortation, &c. and so the prayer "We do not presume" immediately preceded the priest's communicating.]

^d [This is a point raised in the Survey. See below, p. 112, note g.]

^e [For *tricanali* Bp. Cosin had *trichlinari*. It has been corrected from the other copies of these notes. See the description of Bp. Andrewes' Chapel, in the Appendix to his Life prefixed to his Minor English Works.]

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et quam fieri potest decentidime compositis, stans pergīt et peragīt.

“*In rariore solennitate hic pergīt episcopus et consecrat.*”

De Consecratione Elementorum.

That there is to be a certain form of words wherewith the Sacrament is to be made and consecrated, we make no doubt; and therefore it is but a calumny of theirs that say we do nothing else but *recitare historiam*, tell the story of Christ's Institution, and so go to it. For we have first the recitation of Christ's command to have His Death and Passion remembered; and then we have prayer to perform it as we ought to do. After that we have the words of consecration, as fully and amply as any priest whatsoever can or may use them. The Mass-book hath no more than we have here; so that to make a controversy here betwixt us, where none is, sounds more of the evil spirit—the desire of contradiction, than of the good Spirit—the desire of peace and unity.

Sufficient sacrifice . . . of that His precious Blood.] This word [“that”] refers to the sacrifice mentioned before, for we still continue and commemorate that sacrifice which Christ once made upon the cross: “And this sacrifice which the Church makes^f, as a sacrifice is taken *pro mactatione et*

^f [The rest of this note is derived from Maldonatus; his words are: Nos igitur cum comparamus Eucharistiam cum sacrificio corporis Christi, quod in cruce oblatum est, non negamus degenerare aliquo modo ab illo. verissimo sacrificio, si spectentur omnia, quæ in sacrificio esse solent.

Primum enim in sacrificio solebat esse mactatio et occisio victimæ, quæ in cruce reipsa facta est: in Eucharistia non fit, nisi commemoratione et sacramento.

Secundo, in cruce corpus Christi forma visibili oblatum est, in Eucharistia, invisibili.

Tertio, in cruce corpus Christi oblatum est ad sufficientiam, ut dicunt Theologi, id est, tanquam sacrificium habens in se ipso vim abolendi peccata omnium hominum, quamvis non continua abolerentur, nisi sacrificium illud singulis hominibus applicaretur. Quod

variis fit modis: per fidem, per charitatem, per bona opera, et per oblationem incruentam ejusdem corporis, item per sumptionem illius. Quapropter cum comparamus Eucharistiam cum sacrificio facti in cruce, habita ratione mactationis et visibilis formæ, vocamus illam sacrificium commemorativum. Et quia fuerunt nonnulli authores, qui existimarunt, verbum sacrificandi concludere in se occisionem (ut revera accidit Græcis, apud quos *θύειν* utrumque significat, et sacrificare et occidere) dixerunt Eucharistiam tantum esse sacrificium commemorativum. Ut D. Chrysost. in Homil. contra Judæos parte 2. [*συγκρινομένη πρὸς ἐκεῖνην αὐτὴ ἡ θυσία, κυρίως ἂν λεχθεῖν μόνη καθαρὰ: οὐ γὰρ διὰ καπνοῦ καὶ κνίσσης, οὐδὲ δι' αἱμάτων καὶ λύτρων, ἀλλὰ διὰ τῆς τοῦ πνεύματος προσάγεται χάριτος.*—Adversus Judæos, Orat. v. (ii. ed. Lat. 1546.) tom. i. p. 648, C. ed. Ben.]

occisione victimæ, is only commemorative and sacramental; for in that sense Christ only offered it really upon the cross by His own death; and so likewise, as it is taken for a visible sacrifice, Christ only offered it; for here it is invisible: but as it is taken for a sufficient sacrifice to take away the sins of the world, so indeed it was offered upon the cross, as having power in itself to abolish all sin whatsoever; but doth not abolish any man's sins for all that, unless it be applied. And the ways to apply it are divers. By faith, by good works, by the unbloody offering up of the same sacrifice, by the receiving of His most precious Body and Blood. So if we compare the Eucharist with the sacrifice once made upon the cross, with reference to the killing or destroying of the sacrifice, or with reference to the visibility of it, in that sense, we call it only a commemorative sacrifice, as the fathers do. Chrys. *Hom. contr. Jud.* part. 2. Sentent. lib. iv. dis. 12. But if we compare the Eucharist with Christ's sacrifice made once upon the cross, as concerning the effect of it, we say that that was a sufficient sacrifice; but withal that this is a true, real, and efficient sacrifice, and both of them propitiatory for the sins of the whole world." And therefore in the oblation following we pray that it may prevail so with God, as that we and all the whole Church of Christ (which consists of more than those that are upon the earth) may receive the benefit of it. "Neither do we call[§] this sacrifice of the Eucharist an efficient sacrifice, as if that upon the cross wanted efficacy; but because the force and virtue of that sacrifice could not be profitable unto us, unless it were ap-

Et Magister Sentent., l. 4. dist. 12. [*'Ad hoc breviter dici potest, illud quod offertur et consecratur a sacerdote vocari sacrificium et oblationem; quia memoria est et repræsentatio veri sacrificii, et sanctæ immolationis factæ in ara crucis.'*] Sed cum hoc dicunt, non negant esse verum sacrificium, sed tantum esse commemorativum, si spectes vim verbi quatenus significat occidere et mactare. Cum autem conferimus Eucharistiam cum illo sacrificio corporis Christi, quod in cruce peractum est, quantum ad effectum, dicimus illud fuisse sacrificium sufficiens, hoc efficiens et applicatorium, utrumque tamen propitiatorium.—Maldonati Disp.

circa vii. Sacramenta, tom. i. pp. 322, 323. Lugduni. 1614. (Opusc. p. 218. Paris. 1677.)

§ [Et non vocamus Eucharistiam sacrificium quantum ad efficientiam, propterea quod sacrificium crucis non fuerit etiam efficax; sed quia vis illius sacrificii non poterat prodesse, et ad efficientiam effectumque redigi, nisi tum per hoc sacrificium, tum per alia sacramenta, tum aliis modis.]

Propitiatorium autem ideo dicimus esse utrumque, quia propitiatorium sacrificium esse non est aliud, quam habere vim placandi Deum.—Maldonatus, *ibid.*, p. 323.]

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plied and brought into effect by this eucharistical sacrifice, and other the holy Sacraments, and means appointed by God for that end. But we call it propitiatory, both this and that, because they have both force and virtue in them, to appease God's wrath against this sinful world." Read Mald. *de Sac.*, p. 323. "Therefore this is no new sacrifice^h, but the same which was once offered, and which is every day offered to God by Christ in heaven, and continueth here still on earth by a mystical representation of it in the Eucharist. And the Church intends not to have any new propitiation, or new remission of sins obtained, but to make that effectual, and in act applied unto us, which was once obtained by the sacrifice of Christ upon the cross. Neither is the sacrifice of the cross, as it was once offered up there *modo cruento*, so much remembered in the Eucharist, though it be commemorated, as regard is had to the perpetual and daily offering of it by Christ now in heaven in His everlasting priesthood, and thereupon was and should be still the *Juge sacrificium* observed here on earth, as it is in heaven." The reason which the ancient fathers had for their daily sacrifice. S. Chrysost. *in 10 ad Hebr.*¹ *In Christo semel oblata est hostia, ad salutem potens. Quid ergo nos? Nonne per singulos dies offerimus? Et si quotidie offerimus, ad recordationem ejus oblationis fit.* S. Aug. *de Civ. Dei*, lib. x. cap. 20^k. *Ipse sacerdos, et ipse oblatio, cujus rei sacramentum quotidianum esse voluit Ecclesia sacrificium.*

Creatures of bread and wine.] These words, as I once conferred with a papist, were mightily excepted against, because forsooth they must acknowledge no bread and wine,

^h [This passage is derived from the Consultatio of Cassander: Non igitur hic novum est sacrificium, nam et eadem hic est hostia, quæ in cruce oblata fuit, et sacrificii illius in cruce peracti in mysterio commemoratio, et continuati in cælis sacerdotii, et sacrificii Christi in imaginem representatio, quo non efficitur nova propitiatio et remissio peccatorum, sed ea quæ semel sufficienter in cruce facta est, nobis quoque efficax esse postulatur. Itaque veteres in hoc mystico sacrificio non tam peractæ semel in cruce oblationis, cujus hic memoria celebratur, quam perpetui sacerdotii et jugis sacrificii,

quod quotidie in cælis sempiternus sacerdos offert, rationem habuerunt, cujus hic imago per solennes ministrorum preces exprimitur. . . . After intervals of a few lines, the citations from S. Chrysostom and S. Augustine occur.—Georgii Cassandri Opera, p. 999. Paris. 1616.]

¹ [Ἐπὶ δὲ τοῦ Χριστοῦ, τοῦναντίον ἅπαξ προσηνήθη, καὶ εἰς τὸ αἰὲν ἤρκεσε, . . . τί οὖν ἡμεῖς; καθ' ἐκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ.—S. Chrysost. in Heb., cap. 10. Hom. 17. § 3. Op. tom. xii. p. 168, A et D.]

^k [S. Aug. de Civitate Dei, lib. x. cap. 20. Op. tom. vii. col. 256, B.]

but a desition of the nature and being of them both. My answer was, That here we term them so before consecration: after that we call them so no more, but abstain from that name, because our thoughts might be wholly taken up with the spiritual food of Christ's Body and Blood. So in the thanksgiving following we say, "that hast vouchsafed to feed us with these holy mysteries," and "the spiritual food of the Body and Blood of Thy Son," &c. In the mean while we deny not the bread and wine to remain there still, as God's creatures. And I wonder the papists should so contend for this same *desitio panis et vini*, whenas in their own service or mass, they abstain not from these words, "Thy creatures," after consecration, as we do. See the book¹; *Per quem hæc omnia, Domine bone, creas*. A certain argument that the Church of Rome never meant to teach that doctrine, which private men, the late doctors and schoolmen, have brought up and propagated.

Creatures of bread and wine.] See what is noted in the Catechism.

Partakers of His most blessed Body and Blood.] S. Ambr. lib. iv. *de Sacr.* c. 5^m, hath the same words, from whence the antiquity of using this form in the consecration of the Sacrament is manifest.

He brake it.] ·?· W ·?· *Sic nos Ejus ductu et exemplo qui hic præsidet.*

This is My Body which is given for you, do this in remembrance of Me.] The words of Consecration. *Liturg. Jacob.*ⁿ, *Bas.*^o, *Chrys.*^p, *Clem.*^q, lib. viii. Const. cap. 13, *his verbis utuntur*. Justin. in 2 Apol. saith^r, that by the Word of God the Sacra-

¹ [The words of the canon referring to the elements after consecration, are, per Christum Dominum nostrum, per quem hæc omnia, Domine, semper bona creas.—Missale Romanum.]

^m [The words of S. Ambrose are, Antequam consecratur panis est; ubi autem verba Christi accesserint, corpus est Christi. . . Ipse dominus Jesus testificatur nobis quod corpus secum accipiamus et sanguinem.—S. Ambros. de Sacramentis, lib. iv. c. 5. § 23. Op. tom. ii. col. 371, E.]

ⁿ [The words of consecration are found in the Liturgy of St. James; see Asseman, Codex Lit., lib. iv. pars 2.

pp. 36, 37.]

^o [In the Liturgy of S. Basil; see Goar's Euchologium, p. 168.]

^p [In the Liturgy of S. Chrysostom, *ibid*, p. 76.]

^q [In the Pseudo-Clementine Liturgy in the Apostolical Constitutions, lib. viii. c. 12. Concilia, tom. i. col. 480, E.]

^r [. . . Οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν. ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.—S. Just. Mart., Apol. i. (al. Apol. 2.) c. 66. Op. p. 83, B.]

ment is made. So Iren. lib. iv. cap. 34^s, and lib. 5, *initio*^t, *Panis cum percipit verbum Dei fit Corpus Christi*. S. Aug. lib. xx. *contr. Faust. Man.* cap. 13^u. *Panis noster et calix certa consecratione mysticus fit nobis, non nascitur. Quapropter quod ita non fit, licet calix et panis fit, alimentum est refectionis, non Sacramentum religionis*. And I doubt whether the puritans' Sacrament at Geneva and elsewhere be not such an one or no, for they do boldly deny any words of mystical consecration at all.

Many disputes there are by them made that have leisure, with what words this consecration is perfected; whether with the prayers before or the prayers following. But we rest in that of S. Cyp. *de Cæn. Dom.*^x *Ex quo dictum est, hæc est Caro Mea, et hic est [Sanguis] Meus. Quotiescunque his verbis, et hac fide actum est, panis iste [super] substantialis, solemnibus benedictione sacratus, ad salutem hominis proficit*. And so S. Amb. lib. iv. *de Sacram.* cap. 4^v. *Reliquis omnibus quæ dicuntur, laus Deo defertur, petitur pro populo, &c. cum autem venit ut conficiatur venerabile Sacramentum, jam non suis sermonibus utitur, sed sermonibus Christi*. And these are the only words we have of Christ's. And S. Chrys.^z yet more plainly, in *Hom. de Juda Proditore; Hoc est Corpus Meum; his, inquit, verbis proposita consecrantur*. And when the Latins say that the Sacrament was consecrated by prayer, they mean not by every prayer; but either mean the whole action, or whole service of the Church; or else they mean this form of consecration, which was always recited in the form of a prayer, as now it is. Mald. 133^a.

^a [Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβάνομενος τὴν ἐκκλησίαν (1. ἐπίκλησιν) τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανοῦ. κ. τ. λ.—S. Iren. *cont. Hær.* lib. iv. cap. 18. (*alit.* cap. 34.) § 5. p. 251, 2.]

^t [Ὅποτε οὖν καὶ τὸ κεκραμένον ποτήριον καὶ ὁ γεγωνὸς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ, καὶ γίνεταί ἡ εὐχαριστία σῶμα Χριστοῦ.—*Id.* *ibid.*, lib. v. cap. 2. § 2. p. 294.]

^u [S. Aug. *contr. Faustum*, lib. xx. cap. 13. *Op. tom.* viii. col. 342. B.]

^v [Arnold. *Abb. de Cæna Domini*, in *Tract. de Cardin. oper. Christi*, (S. Cypriano falso tribut.) ad calc. *Op.*

S. Cyp., *Op.* p. 39. The last words run thus, *Ad totius hominis vitam salutemque proficit.*]

^v [S. Ambros. *de Sacram.*, lib. iv. cap. 4. § 14. *Op. tom.* ii. col. 368, D. The first words run thus, *Reliqua omnia quæ dicuntur in superioribus a sacerdote dicuntur, &c.*]

^z [Ἔσθηκεν δ' ἱερεὺς, τὰ ῥήματα φεγγόμενος ἐκεῖνα· ἡ δὲ δυνάμις, καὶ ἡ χάρις τοῦ Θεοῦ ἐστίν. τοῦτό μου ἐστὶ τὸ σῶμα φησὶ. τοῦτο τὸ ῥήμα μεταρῥυθμίζει τὰ προκείμενα.—S. Chrysost. *de Prodit. Judæ*, *Hom. i.* § 6. *Op. tom.* ii. p. 384, B.]

^a [Quomodo autem Latini prece mystica fieri dixerint consecrationem,

Shed for you and for many.] Tantundem valet 'pro multis' atque 'pro omnibus,' sicut apud S. Paul. ad Rom. v., Cum per unum hominem multi dicuntur esse constituti peccatores, 'multi' accipiuntur 'pro omnibus.' Mald. de Sacr. p. 136^b.

Then shall the minister first receive, &c.] Conc. Tolet. iv. Can. 17^c. Tunc [demum] Corporis et Sanguinis Domini Sacramentum sumatur, eo [videlicet] ordine, ut sacerdotes et Levitæ ante altare communicent, in choro clericus, extra chorum populus.

In their hands.] The Church of Rome use to give it the people into their mouths, which is not so ancient. It was the ancient custom, that the people took it from the priest in their hands, as may be gathered out of Tertullian, *Lib. de Spectac. cap. de Munere*^d; *Eas manus quas ad Dominum extuleris, &c.* and out of S. Greg. Naz. *Orat. in Sor.*^e *Procidit ante altare, ibique venerata est, deinde manibus etiam sumpsit Eucharistiam, et ad oculos cæterosque sensus admovit.* From whence we have another custom of the Christians, now also used among many, that they touched their eyes, their nose, their temples and forehead, with the Sacrament before they did eat it, as being confident that there was such virtue and force in it, that it would make all their senses the more happy by it, and less subject to evil desires. And these things men did and do naturally, more than out of any injunction; therefore Maldonat confesses^f, that in divers

The people to receive the Sacrament into their hands. ↓

tres causas fuisse arbitror. Unam, quod precem mysticam vocaverint totam actionem, cum qua hæc verba conjuncta sunt. . . Secundam, quod sacerdos hæc verba non pronuntiat in sua persona, sed Christi: ipse autem, quantum in se est, oret. Itaque quamvis forma verborum non sit precatória; tamen a sacerdote tanquam preces dicuntur. . . Tertiam, quod hæc verba sint quasi coronis quædam præcedentium orationum, quibus finitis fiat corpus Christi. Propterea dixerunt, oratione fieri Corpus Christi.—Maldonatus de Sacramentis, de Eucharistia, part. i. quæstio vii. col. 91. See the whole passage.]

^b [Ibid. cols. 92, E, 93, A.]

^c [Concil. Tolet. IV. (A. D. 633.) can. 18. Concilia, tom. vi. col. 1457, B.]

^d [Illas manus quas ad Deum extuleris, postmodum laudando histriorem fatigare.—Tertullian, de Specta-

culis, cap. 25. Op. p. 85, C. This may refer only to the lifting up the hands in prayer.]

^e [Τῷ θυσιαστηρίῳ προσπίπτει μετὰ πίστεως . . . καὶ τί ποιεῖ; τῷ θυσιαστηρίῳ τὴν κεφαλὴν ἐαυτῆς προσθεῖσα . . . εἶτα τῷ παρ' ἐαυτῆς φαρμάκῳ τούτῳ τὸ σῶμα πᾶν ἐπαλείφουσα καὶ εἰ πού τι τῶν ἀντιτύπων τοῦ τιμίου πάματος ἢ τοῦ αἵματος ἢ χεὶρ ἐθησαύρισεν τοῦτο καταμιγνύσα τοῖς δάκρυσιν ᾧ τοῦ θαύματος ἠπλήθην ἐδόξαι αἰσθημένη τῆς σωτηρίας.—S. Gregor. Nazian. Orat. viii. in laudem Sororis Gorgoniæ, cap. 18. Op. tom. i. p. 229, C.]

^f [Unde relictam esse credo consuetudinem in multis locis, ut laici quando non communicant, dum Eucharistia ostenditur, manus tendant quasi gestientes manibus sumere, deinde ad os et oculos admoveant.—Maldonatus de Eucharistia, part. ii. arg. iii. conj. 9. col. 194, E.]

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places among the very papists, where they have not the Sacrament delivered them, but are there present only to see the priests take it, the people use to lift up their hands (when the Sacrament is lift up by the priest) as earnestly desiring to have it given into their hands, and then they put their hands to their mouth and to their eyes, as applying the virtue of it unto them; which very one thing might admonish the priests and governors of that Church, what an injury they do to the people in keeping that blessed food from them, for which their very bowels do so yearn with devotion.

Kneeling.] Kneeling here, for all the puritans' objection^g, hath reference as well to the minister himself, as to the people and other ministers.

And when he delivereth the bread he shall say, The Body of our Lord Jesus Christ which was given for thee, &c.] "After the sacrifice is ended, let all in order receive our Lord's Body, with shamefacedness and fear, as coming to the body of the king. Let the women also, with their heads veiled, come in order. Let the bishop give the oblation, saying, The Body of Christ. And let him that receiveth say, *Amen*. When the rest receive, let the 33rd Psalm be said." This was the old order, as appeareth by Clem. Const. l. ii. c. 61, and l. viii. c. 20.

The Body of our Lord, &c. . . unto everlasting life.] Here are the people to answer *Amen*, according to all ancient and modern liturgies. From whence we gather, that the priest did not deliver the Sacrament to any, or say, "Take and eat," before the communicants had professed their faith of Christ's Body to be exhibited unto them. *Dicit tibi sacerdos, Corpus Christi, et tu dicis Amen, hoc est, Verum; non otiose dicis Amen, sed jam confitens, quod accipias Corpus Christi.* Ambr. de Sacr. lib. iv. cap. 5ⁱ. *Ex ore quo Amen in sanctum pro-*

^g ["The priest is expressly directed in the next rubric before, to stand, and not directly to kneel now."—Survey, ex. 22. quære 57. p. 70.]

^h [καὶ ὅταν ἀνενεχθῆ, μεταλαμβάνετω ἑκάστη τάξι καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος ἐν τάξει μετὰ αἰδοῦς καὶ εὐλαβείας ὡς βασιλεὺς προσερχόμενοι σώματι. καὶ αἱ γυναῖκες κατακεκαλυμμέναι τὴν κεφαλὴν, ὡς ἀρμόζει γυναικῶν τάξει προσερχεσθωσαν.—

Apost. Const., lib. ii. c. 57. Conc. tom. i. col. 297, D, E. Καὶ ὁ μὲν ἐπίσκοπος δίδωτω τὴν προσφορὰν λέγων· σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῇ μεταλαμβάνεσθαι πάντας τοὺς λοιποῦς.—Ibid., lib. viii. c. 13. col. 484, E.]

ⁱ [S. Ambros. de Sacr., lib. iv. cap. 5. § 25. Op. tom. ii. col. 372, D.]

tuleris. Tertull. *de Spect.* cap. 26^j: *Qua conscientia ad Eucharistiam Christi accedam, et respondebo Amen, cum de charitate dubitem porrigentis*^k? Out of which words it is plain, that when the priest reached it the people answered, Amen, or, So it is. To which also divers divines apply that of St. Paul, 1 *ad Cor.* cap. 14: *Quomodo respondebit Amen super tuam Eucharistiam?* And Eusebius^l, lib. 7, cap. 8, *Eccl. Hist.*, tells the story, how Dionysius, the bishop of Alexandria, refused to baptize a certain Christian, of whom there was some doubt whether he had been rightly baptized or no; because, says he, it is enough that he hath so often received the holy Sacrament with true Christians, and with all the rest answered Amen to the words of the priest. So Leo, *Serm.* 6, *de jejuniis Sept. Mens.*^m *Hoc ore sumitur quod fide creditur, et frustra ab illis Amen respondetur, a quibus contra id quod sumitur disputatur.*

Body, &c. . . . Blood of our Lord, &c. . . . unto everlasting life.] ·?· W ·?· “To this prayer of the priest every communicant should say *Amen*; and then, and not before, take the Sacrament of him. *Universam Ecclesiam, accepto Christi sanguine, dicere [Amen] asserit Aug. ad Orosium, quæst.* 49ⁿ. *Quare duo hic egregia habemus. 1. Universam Ecclesiam participem esse calicis; et 2. Cum accipiant et dicere, Amen.*

“*Et quanquam schismatici cavillantur debitum genuflexionis ritum; orantibus, quis alius gestus usurpandus nisi supplicatorius?*”

[*Post-Communion.*]

The Lord's Prayer.] That the Lord's Prayer was said at

^j [Tertullian. *de Spectaculis*, cap. 25. Op. p. 85, C.]

^k [S. Hieron. *Epist.* 82. *ad Theophilum*, § 2. Op. tom. i. col. 510, A.]

^l [Ὁπερ ἐγὼ μὲν οὐκ ἐτόλμησα ποιῆσαι, φήσας ἀτάρακῃ τὴν ἀποδοχὴν τοῦ αὐτῷ κοινωνίαν εἰς τοῦτο γεγονέναι. Εὐχαριστίας γὰρ ἐπακούσαντα καὶ συνεπιφθεγξάμενον τὸ ἄμην καὶ τραπέξῃ παραστάντα καὶ χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείναντα, καὶ ταύτην καταδεξάμενον καὶ τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου μετασχόντα ἰκάνῃ χρόνῳ, οὐκ ἂν ἐξ ὑπαρχῆς ἀνασκενάζειν ἔτι τολμήσαιμι.—Dionys. ap. Euseb. *Hist. Eccl.*, lib. vii. cap. 9. p. 330.]

^m [S. Leo, *Serm.* xci. cap. 3. Op. tom. i. col. 357.]

ⁿ [Sanguis Abel significat sanguinem Christi quo universa Ecclesia accepto dicit, Amen. Nam quam clamorem faciat universa Ecclesia dum potatur sanguine Christi, et dicit Amen, tu ipse si potes considera.—*Dialogus* 65 *Quæstion.* Aug. et Orosii. *Quæst.* 49. Opus spurium seu consarcinatum; inter Op. S. Aug. tom. vi. in *Append.* col. 16, D. But see cont. *Faust. Man.*, lib. xii. cap. 10. tom. viii. col. 382, B. Habet enim magnam vocem Christi sanguis in terra, cum eo accepto ab omnibus gentibus respondetur, Amen.]

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the celebration of the Sacrament, it was the institution of Christ and His apostles, S. Hier. lib. iii. *contr. Pelag.*^o And by the Church it seems ever to have been used in this place. S. Ambr. l. v. *de Sacr.* l. iv.^p: *Ante verba Christi panis appellatur; ubi Christi verba deprompta sunt, jam non panis sed Christus dicitur. Quare ergo in oratione Dominica, quæ postea sequitur, ait Panem nostrum, &c.* So St. Aug. *Serm.* 28. *de verbis Domini*^q, et *Ser. in vigil. Pasch.*^r: *Ecce ubi peracta est sacrificatio, dicimus orationem Dominicam.* Which growing afterwards by negligence and course of time to be displaced, St. Gregory set right again, lib. 7. ep. 61^s, and was not the first author of it, as some suppose.

[*O Lord and heavenly Father.*] In King Edward's first Service-book, this prayer was set before the delivery of the Sacrament to the people, and followed immediately after the consecration; and certainly it was the better and the more natural order of the two; neither do I know whether it were the printer's negligence, or no, thus to displace it. For the consecration of the Sacrament being ever the first, it was always the use in all liturgies to have the oblation follow (which is this), and then the participation, which goes before, and after all, the thanksgiving, which is here set next before the *Gloria in Excelsis*; in regard whereof, I have always observed my lord and master^t Dr. Overall to use this oblation in its right place, when he had consecrated the Sacrament to make an offering of it (as being the true public sacrifice of the Church) unto God, that by the merits of Christ's death,

^o [Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster, &c. . . . De baptismatis fonte surgentes et regenerati statim in prima communione corporis Christi dicunt et Dimitte nobis debita nostra.—S. Hieron. Dial. cont. Pelag., lib. iii. § 15. Op. tom. ii. col. 786, A.]

^p [S. Ambros. de Sacr., lib. v. cap. 4. § 24. Op. tom. ii. col. 378, B. The words are, Jam non panis dicitur, sed corpus appellatur.]

^q [This sermon is taken from S. Ambros. de Sacr., lib. v. cap. 4. See the spurious sermons in S. Aug. Op. tom. v. in Append. Serm. 84. col. 152.]

^r [S. Aug. Serm. 227, de Temp. Op. tom. v. col. 974, C.]

^s [There was a complaint that St. Gregory ordered the Lord's Prayer to be said immediately after the Canon. He replies, Orationem vero Dominicam idcirco mox post precem dicimus: quia mos apostolorum fuit ut ad ipsam solummodo orationem oblationis hostiam consecrarent, &c. He seems to have only settled the place in which it was to be used, and the manner of saying it.—S. Gregor. Epist., lib. ix. Ep. 12. (al. 64.) Op. tom. i. col. 940, D.]

^t [The words "my lord and master" are added by interlining. Cosin was Bp. Overall's chaplain.]

which was now commemorated, all the Church of God might receive mercy, &c. as in this prayer; and when that was done he did communicate the people, and so end with the thanksgiving following hereafter. If men would consider the nature of this Sacrament, how it is the Christian's sacrifice also, they could not choose but use it so too; for as it stands here it is out of his place. We ought first to send up Christ unto God, and then He will send Him down unto us.

OF THE SACRIFICE OF THE EUCHARIST.

This our sacrifice of praise, &c.] So the ancient fathers were wont to call this sacrifice, *Sacrificium laudis et gratiarum actionis*; not exclusively, as if it were no other sacrifice but that; for they called it also, *Sacrificium commemorationis*, and *Sacrificium Spiritus*, and *Sacrificium obsequii*, &c., and which is more, *Sacrificium verum et propitiatorium*. All other ways but this the Eucharist, or any other sacrifice we make, are improperly, *et secundum quandam similitudinem*, called sacrifices. The true and proper nature of a sacrifice is^a, "To be an^a oblation of some real and^b sensible thing, made only to God^c, for the acknowledging of man's^d subjection to God, and of God's supreme dominion over man, made by a^e lawful minister, and performed by certain^f mysterious rites and ceremonies, which Christ and His Church have ordained. *a.* When we say it is an oblation, we say two things. 1. That the true nature and essence of a sacrifice consists only, *tanquam in genere*, in the offering of it; and therefore we do not say that the killing of the thing to be sacrificed, or any other ceremony to be used about it, is a sacrifice; for that is, and ever was called the sacrifice, which belonged to the priest's office alone; now the Levites might kill the sacrifice, but none could offer it except the priest. *Oblatio ergo est*

^a [The passage which follows in the text is from Maldonatus on the Eucharist; his words are: *Sacrificium est oblatio sensibilis rei sensibilis, facta soli Deo, ad agnitionem humane infirmitatis et naturæ, et ad professionem divinæ majestatis, a legitimo ministro, ritu aliquo mystico. Cum oblationem vocamus, duo significare volumus. Primum, non in alia re naturam et essentiam sacri-*

ficii consistere, tanquam in genere, nisi in oblatione. Quare nec mactationem victimæ, neque ullam aliam ceremoniam, sacrificium vocamus: quia Scriptura oblationem appellat sacrificium, non mactationem. Nam id nominat sacrificium, quod solus faciebat sacerdos; solus sacerdos offerebat victimam, ministri mactabant. Sola ergo oblatio in Scripturis significatur esse proprium

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genus sacrificii. 2. That every offering is not called a sacrifice, but every sacrifice is an offering; for there were many things that private men came to offer, as first-fruits, &c. which were not called sacrifices. *b.* When we say, it is a sensible thing, it is to shew that every act of our religion, whereby we profess our subjection unto God, is not properly called a sacrifice in Scripture; for we profess that by confessing of our sins, by prayer, by praise, &c., which are no proper sacrifices. *c.* *As a part of that worship which is due only to God.* And therefore, Exod. xxii., there is a command, that no sacrifice be made but only to God alone; and it is so His due, that without it we hardly acknowledge Him to be our God," [and for that reason we profess it here in this offertory, that it is our bounden duty and service so to do^x.] "Therefore, as there never was, nor could be, any religion without a God, so there never was, nor can be, without sacrifice, being one of the chiefest acts whereby we profess our religion to Him that we serve. *d.* *The end of all sacrifices.* For though every sacrifice had some special end whereunto it was made, yet there was none of them all that had not this for their general aim and scope. *e.* To exclude many private offerings, which in Scripture are called sacrifices, but not properly. *f.* The general form of a sacrifice, which consisted always in some ceremonious offering of it, the better to express the mystery contained in it; and therefore tenths and

genus sacrificii. Alterum est, non omnem oblationem sacrificium vocari; tamen omne sacrificium dici oblationem in Scriptura. Offerebant enim multa etiam homines privati, ut elemosynas, primitias; sed non vocabantur sacrificia.

.... Cum dicimus, esse *rei sensibilis*, volumus indicare non omnem actum religionis, quo profitemur nostram subjectionem, et agnoscimus Numen, vocari *sacrificium* proprie in Scriptura. Nam id facimus etiam per confessionem, per Psalmidiam, per orationem, sed hæc in Scriptura non dicuntur proprie sacrificia. Cum addimus, *facta soli Deo*, volumus docere sacrificium esse unum actum externum ex illis, quos habet illa species religionis, quæ debetur soli Deo, quæque proprio nomine vocatur *Latria* fuit prohibitum Exod. xxii. ne quis sacrificaret

alii, quam soli Domino. Quamobrem sicut religio nulla fuit unquam, neque esse potuit sine Deo: ita esse non potuit sine sacrificio: quia unus actus est, quo maxime religionem profitemur. Cum dicimus fieri *in agnitionem humanæ subjectionis, et professionem divinæ majestatis*, declaramus finem omnium sacrificiorum. Nam etsi erant alii fines speciales singulorum sacrificiorum; tamen sacrificium nullum erat, quod non hoc generaliter spectaret. Cum dicimus, esse *oblationem factam a legitimo ministro*, excludimus multas oblationes privatas, quæ vocantur in Scriptura sacrificia, ut elemosynæ et primitiæ. Cum dicimus fieri debere *ritu mystico*, declaramus generalem formam sacrificii, quæ semper consistit in aliqua ceremonia habente aliquid mysterii, sicut erat illa in sacrificio pro peccato, ut sacerdos imponeret

^x [These words are added in the margin.]

first-fruits, though they were offered unto God, yet because they were not offered up *ritu mystico*, they were no proper sacrifices.

“But those which were properly called sacrifices were three ways distinguished; *in matter, in form, in the end*. In *matter*, either when the thing to be offered was alive, and it was called *victima*; or *res solida*, but not *viva*, and it was called *immolatio* (as the heathens were wont to call their sacrifices *immolationes a mola*, or *a molendo*); or *res liquida*, and it was called *libamentum*. And besides these, we find in Scripture seven appellations of a sacrifice, by way of analogy only, but not truly and properly. In *form*, either when all the sacrifice was consumed by fire, and it was called *holocaustum*; or part of it by fire, and part of it by the priest, and it was called *hostia pacifica*. In the *end*, either when it was offered for the profession of God’s supreme dominion, and it was called *holocaustum*, which was all burnt, to signify that it was all and wholly from God, whatsoever man enjoyed; or for the obtaining of remission of sins, and it was called the sin-offering; or for thanksgiving after victory, &c. and it was called *hostia pacifica*.

“Therefore, because the chief and general end of every sacrifice was to acknowledge God’s majesty and dominion over

manus super caput victimæ. . . . Quapropter hæc etiam de causa decimæ et primitiæ, etiamsi Deo offerebantur, quia tamen non offerebantur Deo operatione mystica, non erant proprie sacrificia.

Ea autem quæ proprie dicebantur sacrificia, tribus modis distinguebantur, materia, forma, et fine. *Materia*, aut quia id quod conferebatur, erat res viva, et vocabatur *victima*; aut res solida, sed non viva, ut cum offerebatur simila, sal, et alia hujusmodi, quæ proprie dicebantur *immolationes*: sicuti etiam apud prophanos auctores hujusmodi sacrificia a *mola* vel a *molendo* *immolationes* appellabantur. Aut quod offerebatur, erat res liquida, ut vinum, et cætera, et hæc proprie dicebantur *libamenta*. Præter hæc reperimus in sacris literis, septem modis dici *sacrificium* improprie, et per analogiam proprii ac veri sacrificii. *Forma* autem distinguebantur sacrificia: quia aliquando tota res, quæ offerebatur, consumebatur igni, et vo-

cabatur *holocaustum*; aliquando pars una igne absumebatur, pars altera edebatur a sacerdotibus, quod fiebat in sacrificio pro peccato; aliquando una pars incendebatur, altera edebatur a sacerdotibus, tertia ab iis, qui hostiam obtulerant, ut in sacrificio quod vocabatur *hostia pacifica*. *Fine* autem distinguebant sacrificia etiam tribus modis: quia aliquando non in aliam finem offerebantur, quam in agnitionem divinæ majestatis, ut *Holocaustum*, quod propterea totum comburebatur, ut significaretur, totum esse Dei quicquid boni habent homines: aliquando ad obtinendam remissionem peccatorum, quod aliquando vocabatur *Peccatum*, absolute, aliquando *sacrificium pro peccato*: aliquando etiam offerebatur sacrificium in gratiarum actionem, propter adeptam victoriam, vel aliam rem prospere gestam, atque hæc vocabatur, *hostia pacifica*. . . .

Ergo, quia quod præcipue efficebatur in omni proprio sacrificio, id erat, ut homines agnoscerent suam infirmi-

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the world, hence it is, that every act almost which did but shew that, was called in Scripture a sacrifice, in analogy to the other. As, 1. when men submit themselves to God in their souls; so Psalm li., "A broken spirit is a sacrifice to God." 2. When men offered up their "bodies as lively sacrifices," Rom. xii., by keeping them pure and clean from sin. 3. By taming and afflicting the body, Heb. xi.¹, *Tanquam holocausti hostiam accepit eos.* 4. By words, *Immola Deo sacrificium laudis vitulos labiorum.* 5. By works of mercy, Heb. xiii., "for with those sacrifices God is well pleased." 6. The whole giving up of a man's self to God, Rom. xv.; Philip. ii. 7. The profession of all ministerial functions in divine things, because by that service men profess themselves to be subject and servants unto God, Rom. xv., *Obsequii mei oblationem.*" Now the Eucharist, though by way of analogy it may be called a sacrifice many of these ways, yet the true and real nature of it, in the offertory, is to acknowledge God's majesty and our misery, and to appease His wrath towards us, to get blessings from Him, to make Christ's bloody sacrifice effectual unto us. See the notes upon this word, in the words of the consecration, *fol. præced.*^v

And so, though it may analogically be called a sacrifice most of the seven ways, yet formally and truly it may be called a sacrifice also, in the very natural signification of a sacrifice, for aught I know any harm should come on't. [Not

tatem et divinam potentiam; factum est, ut id omne, quo illud idem quoquo modo efficiebatur, sacrificium vocaretur in Scriptura. Fit autem hoc primum, cum animo homines sese submitunt Deo, ideo *spiritus contribulatus* vocatur sacrificium. Secundo fit corpore, quando continetur ne labatur in ea vitia, ad quæ quis proclivis est. Quapropter aliquando sacrificium vocatur *continentia corporis*, ut ad Roman. xii. Obsecro vos, ut exhibeatis corpora vestra hostiam viventem. Tertio fit corpore domando et affligendo, propterea *omne martyrium et omnis corporis castigatio* dicitur sacrificium ad Hebr. xi. [Sap. iii. 6.] 'Tanquam holocausti hostiam accepit eos.' Quarto, id ipsum fit verbis, sicuti cum profitemur Deum esse omnium rerum bonarum largitorem. Quare *oratio vocalis, hymni, et laudes* vocantur sacrificium, juxta illud: 'Immola Deo sacrificium laudis.'

Et: 'hostiam vociferationis reddam tibi.' Et: 'reddemus vitulos labiorum nostrorum,' inquit Oseas. Quinto, hoc profitemur operibus pertinentibus ad corpus, sicuti eleemosynis, ideo *eleemosynas* vocat hostias D. Paulus ad Hebr. xiii. 'His enim hostiis promeretur Deus.' Sexto, integra *declaratio hominis Deo facta et corpore et animo* dicitur sacrificium, sicut *conversio gentium* apud D. Paulum ad Roman. xv. et ad Philippens. ii. Septimo, *omnis professio et functio divini muneris* ita appellatur: quia ea etiam ratione homines profitentur, se esse ministros et servos Dei. Quocirca Paulus ad Rom. xv. vocavit '*obsequii sui oblationem.*'—Maldonatus, *ibid.*, cols. 217—219.]

^v [This alludes to the note on the word "that His precious death" in the prayer of consecration, beginning, "This word refers." See above, pp. 106, sqq.]

¹ [Wisd. iii. 6; a mistake copied from Maldonatus.]

in strictness and rigour of speech; for so was there never sacrifice, nor never shall be any, but Christ's alone^x.]

See the exposition of the place in *Malach. apud Maldon. de Euch.*, p. 326^y, and of Psalm cx. *Tu es sacerdos, &c.*^z, both which the ancient fathers with one consent understand of the sacrifice of the Eucharist, and the priests of the gospel.

That by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church^a, &c.] This is a plain oblation of Christ's death once offered, and a representative sacrifice of it, for the sins, and for the benefit, of the whole world, of the whole Church; that both those which are here on earth, and those that rest in the sleep of peace, being departed in the faith of Christ, may find the effect and virtue of it. And if the authority of the ancient Church may prevail with us, as it ought to do, there is nothing more manifest than that it always taught as much. And it is no absurdity to say^b, here is an oblation made for all, when it is not only commemorated to have been once offered, but solemn prayers are here also added, and request made, that it may be effectual to all. S. Chrys. in 8 *Matth.*:

^x [These words in brackets are added in the margin, as a note to the word "formally."]

^y [The exposition of Malachi i. is in the same part of Maldonatus, col. 220 and 221.]

^z [Ibid. col. 173.]

^a [On these words Bp. Cosin added, vid. pag. præced., that is, the passage "which consists of more than those that are upon the earth," in the note on the prayer of Consecration, p. 107.]

^b [This is in substance taken from Cassander's Consultatio, except the words in brackets, which are written at the side of the note, in the same hand, and apparently at the same time. The words of Cassander are: Cum igitur hæc victima semel oblata sit pro communi totius orbis salute, tam vivorum quam mortuorum, et ad eam salutem quotidie efficiendam perpetuam virtutem obtineat, nihil est absurdum, si in sacra hac actione pro vivis et mortuis, et communi omnium salute offerri dicatur, quando non solum pro iis oblata commemoratur; verum etiam solenni prece, pro iis omnibus efficax et salutaris esse postulatur, unde Chrysostomus in viii. cap. *Matth.* "Ideo, &c.,"

[διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων τῶν ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐσομένων εἰς ἡμᾶς, εὐχαριστέην κελεύει, τῆς θυσίας προκειμένης ἐκείνης.—In *Matt. Hom.* xxv. al. xxvi. Op. tom. vii. p. 311, A, B.] Idem alibi, *Hom.* 77. in *Johan.* "Ideo, &c." [διὰ τοῦτο καὶ ἐν τοῖς μυστηρίοις ἀσπάζομεθα ἀλλήλους, ἵνα οἱ πολλοὶ γενώμεθα ἐν καὶ ἐπὶ τῶν ἀμνητῶν κοίνας ποιούμεθα τὰς εὐχὰς, λιτανεύοντες ὑπὲρ νοσούντων, καὶ τῶν κάρπων τῆς οἰκουμένης καὶ γῆς καὶ θαλάττης. In *Joan. Hom.* lxxviii. al. lxxvii. Op. tom. viii. p. 464, D.]... Atque hæc ratione hoc sacrificium, quatenus sacerdotis pia supplicatione peragitur, non modo eucharisticum, sed etiam propitiatorium dici possit, non quidem ut efficiens propitiationem, quod sacrificio crucis proprium est, sed ut eam jam factam impetrans, quomodo oratio, cujus hoc sacrificium species est, propitiatoria dici potest.—*Georgii Cassandri de Artic. Relig. inter Catholicos et Protestantibus controversis Consultatio. Art.* xxiv. cap. De iteratione. *Cassandri Op.* p. 1000.]

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Idcirco altari assistens sacerdos, pro universo orbe terrarum, pro absentibus atque presentibus, pro his qui ante nos fuerunt, pro his qui postea futuri sunt, sacrificio illo proposito Deo nos gratias jubet offerre. Hom. 72. in Johan.: Ideo in mysteriis invicem salutamus ut multi unum efficiamur, et communes pro cæteris preces effundimus, et pro infirmis, et terræ, maris, et universi orbis finibus, sacrificamus.

And in this sense it is not only an eucharistical, but a propitiatory, sacrifice. [And to prove it a sacrifice propitiatory^b, always so acknowledged by the ancient Church, there can be no better argument than that it was offered up, not only for the living but for the dead, and for those that were absent, for them that travelled, for Jews, for heretics, &c., who could have no other benefit of it, but as it was a propitiatory sacrifice: and that thus they did offer it, read a whole army of fathers, *apud Mald. de Sacr.*, p. 342, &c. *Nos autem ita comparati sumus, ut cum tam multis et magnis authoribus errare malimus, quam cum Puritanis verum dicere.*] “not that it makes any propitiation, as that of the cross did, but that it obtains and brings into act, that propitiation which was once made by Christ; and so we may speak of prayer, for that is propitiatory too.” Why should we then make any controversy about this? They love not the truth of Christ, nor the peace of the Church, that make these disputes between the Church of Rome and us, when we agree, as Christian Churches should, in our Liturgies: what private men’s conceits are, what is that to the public approved religion of either Church, which is to be seen in their Liturgies best of all? For let the schools have what opinions and doctrines they will, and let our new masters frame themselves what divinity they list, as long as neither the one nor the other can get their fancies brought into the service of the Church, honest men may serve God with one heart and one soul, and never trouble themselves with the opinions of them both.

And here we offer and present unto Thee, O Lord, ourselves⁶, our souls¹, and bodies², to be a reasonable, holy, and lively sacrifice³ c.] Cujus (oblationis a Christo semel factæ) sacramentum quotidianum voluit esse Ecclesiæ sacrificium. Quæ

^b [The words in brackets are added in the margin.

^c [Over the words ourselves⁶, souls¹,

bodies², sacrifice³, Bp. Cosin had written these numbers, referring to those of Maldonatus. See above, p. 115.]

cum ipsius capitis corpus sit, seipsam per ipsum discit offerre.
S. Aug. de Civis Dei, lib. x. cap. 20.

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We most heartily thank Thee.] ·?· W ·?· “When the Psalm is ended, let the deacon say, ‘Let us give thanks to Him who has made us worthy to receive His holy mysteries,’ &c. *Clem. Const. Ap., lib. viii. cap. 20^d.*”

Those holy mysteries, with the spiritual food of the most precious Body and Blood, &c.] Before consecration, we called them God’s creatures of bread and wine, now we do so no more after consecration; wherein we have the advantage against the Church of Rome, who call them still creatures in their very mass after consecration; and yet they will be upbraiding us for denying the real presence, when-as we believe better than they: for after consecration we think no more of bread and wine, but have our thoughts taken wholly up with the Body of Christ; and therefore we keep ourselves to these words only, abstaining from the other, (though the bread remain there still to the eye,) which they do not. And herein we follow the fathers, who after consecration would not suffer it to be called bread and wine any longer, but the Body and Blood of Christ. Iren., lib. iv. cap. 34^e; Justin. in Apol. 2^f; Ambr. *de his qui initiantur*, cap. ix. g; Aug., lib. Sent. Prosp.^h; vide Cassandr. Cons., Art. 10ⁱ.

^d [καὶ ὁ διάκονος λεγέτω, παυσάμενον τοῦ ψάλλοντος. μεταλαβόντες τοῦ τιμίον σώματος καὶ τοῦ τιμίον αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμῶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων, κ.τ.λ.—Const. Apost., lib. viii. cap. 13, 14. Concilia, tom. i. col. 485, A.]

^e [Quomodo autem constabit iis eum panem in quo gratiæ actæ sint, corpus esse Domini sui, et calicem sanguinis ejus, si non ipsum fabricatoris mundi Filium dicant.—S. Irenæus cont. Hæres., lib. iv. cap. 38. (al. cap. 34.) § 4. p. 251, 1. See also § 5. p. 251, 2. quoted above, p. 110, note s.]

^f [S. Justin. Mart. Apol. 1. (al. Apol. 2.) § 66. Op. p. 83, B. See the words quoted above, p. 109, note r.]

^g [Ante benedictionem verborum celestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem suum. Ante consecrationem aliud dicitur, post consecra-

tionem sanguis nuncupatur.—S. Ambros. De Myster. (aliter de iis qui myster. initiantur,) cap. 9. § 54. Op. tom. ii. col. 339, E. 340, A.]

^h [Nec similiter comprehendimus has duas species, quemadmodum ante consecrationem comprehendebamus, cum fideliter fateamur, ante consecrationem panem esse, et vinum quod natura formavit: post consecrationem vero carnem Christi, et sanguinem quod benedictio consecravit.—In the Decretum, par. iii. de Consecr. dist. ii. c. 41, these words are cited as from Augustinus, in libro sententiarum Prosperi. They are not in that book. See Corp. Jur. Can., tom. i. Cosin followed Cassander, who cites them thus.]

ⁱ [De Cœna Domini. . . . Cum Ecclesia non præsens modo, verum etiam antiqua et catholica semper senserit, et docuerit, hoc sacramentum non in sola actione et usu consistere: sed post

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Very members incorporate.] Sic Cyrillus in Catech. Mystag.^k Sumpto corpore et sanguine Christi ait nos fieri συσσωμους, i. e. ejusdem corporis cum Christo, et inter nos, συναίμους, i. e. ejusdem sanguinis.

And be also heirs through hope.] So the ancient fathers were wont to prove the article of our resurrection by the nature of this very Sacrament. Synod. Ephes. Alexandr.^l, Cyrill. in Joh., lib. xii. cap. 58^m, and Iren., lib. iv. cap. 34ⁿ, and Tertull., *de Resur. Car.*^o, and Ignat. *sub finem Ep. ad Ephes.*^p, use this reason to exhort the people unto the frequent receiving of the Holy Communion; because (they say) it is *pharmacum ἀθανασίας, medicamentum immortalitatis, et antidotum τοῦ μὴ θανεῖν*; which if the men of this age would but set their hearts on, as they did, we should not have them set so slightly by the blessed Sacrament, as they do.

In ordinario Sarum iste hymnus dicitur ad initium missæ.

ipsam consecrationem . . . de panis et vini substantiis fieri corpus, et sanguinem Domini, neque benedictionis virtutem amitti: etiamsi ad usum præsertim infirmorum servetur, &c. The authorities given in this note are from this passage of Cassander, who gives also the testimonies of Lutheran divines on the subject, ubi supra. Op. p. 938.]

^k [Ἐν τύπῳ γὰρ ἄρτου, δέδοται σοι τὸ σῶμα· καὶ ἐν τύπῳ οἴνου δέδοται σοι τὸ αἷμα· ἵνα γένη, μεταλαβὼν σώματος καὶ αἵματος Χριστοῦ, σύσσωμος καὶ σύναιμος αὐτοῦ. Οὕτω γὰρ Χριστοφόροι γενόμεθα τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὰ ἡμέτερα διδόμενα μέλη. —S. Cyrill. Hierosol. Catech. 22. Mystag. 4. cap. 3. p. 320, C.]

^l [καταγγέλλοντες γὰρ τὸν κατὰ σάρκα θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ, τὴν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐράνους ἀνάληψιν ὁμολογοῦντες τὴν ἀναίμακτον, ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν. οὐχ ὡς σάρκα κοινὴν δεχόμενοι· μὴ γένοιτο· . . . ἀλλ' ὡς ζωοποιὸν ἀληθῶς; καὶ ἴδιον αὐτοῦ τοῦ Λόγου. ζῶη γὰρ ὢν κατὰ φύσιν ὡς Θεοῦ, ἐπειδὴ γέγονεν ἐν πρὸς τὴν ἑαυτοῦ σάρκα, ζωοποιὸν ἀπέφηεν αὐτήν, κ.τ.λ.—Synodi Alexandrini Nestorii, ap. Act. Conc. Ephesini (A. D. 431.) pars i. c. 26. Concilia, tom. vi. col. 951, C, D, E.]

^m [πρόσιμεν γὰρ κατὰ χάριν Θεοῦ τῇ

μεθέξει τῆς μυστικῆς εὐλογίας, εἰς χεῖρας δεχόμενοι τὸν Χριστὸν, ἵνα καὶ ἡμεῖς ἀραρότως πιστεύσωμεν, ὅτι τὸν ἴδιον ἀληθῶς ἤγειρε ναὸν. ὅτι γὰρ ἡ κοινωνία τῆς μυστικῆς εὐλογίας ὁμολογία τίς ἐστι τῆς ἀναστάσεως τοῦ Χριστοῦ σαφὲς ἂν γένοιτο, κ.τ.λ.—S. Cyrill. Alex. Comm. in Joan. Evang., lib. xii. (§ 58.) in c. xxi. 16. Op. tom. vi. p. 1104, E. 1105, A, B.]

ⁿ [πῶς . . . τὴν σάρκα λέγουσιν εἰς φθορὰν χωρεῖν καὶ μὴ μετέχειν τῆς ζωῆς τὴν ἀπὸ τοῦ σώματος τοῦ κυρίου καὶ τοῦ αἵματος αὐτοῦ τρεφομένην; . . . Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβάνομενος τὴν ἐκκλησίαν τοῦ Θεοῦ οὐκέτι κοινὸς ἄρτος ἐστὶν ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγίγειν τε καὶ οὐραλίον· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας μηκέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τὴν εἰς αἰῶνα ἀναστάσεως ἔχοντα.—S. Irenæus cont. Hæres., lib. iv. cap. 18. (al. cap. 34.) § 5. p. 251.]

^o [Igitur ut retexam, quam Deus manibus suis ad imaginem Dei struxit . . . quam sacramentis suis disciplinis . . . quam sacramentis suis disciplinis . . . hæcne (caro) non resurget?—Tertullian. de Resurrectione Carnis, cap. 9. Op. p. 530, D.]

^p [Ἐνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—S. Ignat. Ep. ad Ephesios, cap. 20. p. 17.]

[GLORIA IN EXCELSIS.]

Glory be to God on high.] ·?· W ·?· “Socrat. vi. 8^a. *Hymnus Angelicus*. Ἀντιφώνᾳ post communionem, D. Hilarii Pictav.^r, S. Chrysost. ad Antioch. 57^a.” An hymn appointed by Clement, *Const.*, lib. vii. cap. 47^t.

Hymnus angelicus ita dictus est, quia illum cecinere angeli in nativitate Domini usque ad—“hominibus bona voluntas”—cui addidere reliqua usque ad finem varii doctores. Concil. Tolentan. iv. can. 12^u. *Quomodo conciliari possunt qui eum tribuunt Apostolis, ut Clemens in margine opposito citatus^x; et qui Telesphoro, ut Innocent III. lib. ii. cap. 20^y; et qui Symmacho ut Berno, cap. xxv. de Off. Miss.^z; et qui Sancto Hilario Pictaviensi, ut Alcuinus, cap. de celebr. Missæ^a, qui verius in Latinum transtulit, ait Bovius ad Clementis locum citatum^b. Ut autem dicatur in Missa, constituit Telesphorus ex Innocentio*

^a [Ἰγνάτιος Ἀντιοχείας τῆς Συρίας, τρίτος ἀπὸ τοῦ ἀποστόλου Πέτρου ἐπίσκοπος, ὃς καὶ τοῖς ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὅπτασίαν εἶδεν ἀγγέλων, διὰ τῶν ἀντιφώνων ἕμνων τὴν ἁγίαν Τριάδα ὑμνούστων, κ.τ.λ.—Socrat. H. E., lib. vi. cap. 8. p. 322.]

^r [Audiatur orantis populi consistens quis extra ecclesiam vocem, spectet celebres hymnorum sonitus, et inter divinorum quoque sacramentorum officia responsionem devotæ confessionis accipiat.—S. Hil. in Ps. lxxv. § 3. Op. tom. i. col. 196, C.]

^s [Ad Pop. Antioch. Hom. lvii. S. Chrys. Op. Latine, tom. v. fol. 193. Paris, 1546. These homilies are made up out of portions of S. Chrysostom. The passage referred to is from the homilies on S. Matthew, c. lv. (lvi.) § 5, 6. tom. vii. p. 561, sqq. on the hymn of thanksgiving after meals used by the monks, portions of which are the same as the Gloria in Excelsis.]

^t [These words are added to Bp. Andrewes' note by Bp. Cosin. The reference is to the Apostolical Constitutions, lib. vii. c. 48. (Concilia, tom. i. col. 452, D.) where a form of the *Gloria in Excelsis* is given, with the title, *προσευχὴ ἑωθινή*, but no rule for its use.]

^u [Reliqua quæ ibi sequuntur ecclesiastici doctores composuerunt.—Conc. Tolet. IV. A. D. 633. can. 13. Concilia,

tom. vi. col. 1454, A.]

^x [That is in the preceding note of Bp. Andrewes.]

^y [Innocent. III. de sacro altaris mysterio, lib. ii. c. 20. fol. 79. Antw. 1550. Here follows the statement of Berno.]

^z [Berno mentions both Telesphorus and Symmachus; his words are, Denique Telesphorus Papa a beato Petro octavus, constituit, ut ante sacrificium hymnus diceretur Angelicus, hoc est, Gloria in excelsis . . . De Symmacho quoque Papa ita legitur: Hic constituit, ut omni die Dominica vel natalitiis martyrum, Gloria in excelsis hymnus diceretur.—Berno de Off. Missæ, c. 2. ap. Hittorp. p. 358. i. C, D.]

^a [. . . Hymnum in nativitate Salvatoris ab angelis decantatum: sed a B. Hilario Pictavensi postea ductum et consummatum.—Alcuin. de divinis Officiis, c. de celebratione Missæ, ibid. p. 68. i. D. But in the previous chapter he has almost the same words as Berno, attributing the appointment of its use to Telesphorus and Symmachus.—p. 66. ii. D.]

^b [De Constitutionibus Apostolicis, B. Clemente Romano auctore, lib. viii. Jo. Carolo Bovio interprete; scholia, p. 466. Lugd. 1565.]

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loco citato. Atque idem asserunt Damasus^c, Rabanus^d, et alii complures apud Durandum^e, lib. ii. cap. 14.

We end with this hymn, in imitation of our Saviour, Matt. xxvi. 30. *Et decantato hymno exierunt.*

·? W ·? Here the congregation ariseth, and having made their adoration, they go towards their seats to a little private devotion. In their way, at the foot of the choir, stands the *cippus pauperum*, into which every man puts a small piece of silver; while the priest, standing still at the altar, readeth the exhortatory sentences for alms, *ut supra*.

When all are composed in their seats, he proceeds to the blessing.

Then the priest, or bishop, if he be present, shall let them depart with this blessing.] For by the canons it is not lawful for a priest to do it in the presence of the bishop, nor that, nor many other things; not to baptize, not to absolve, not [to] consecrate the sacrament, not to preach, &c., without the bishop's special command. *Concil. Hispal. ii. can. 7^f.*

[ON THE RUBRICS AT THE END OF THE COMMUNION SERVICE.]

By all that follows it appears, that the mind of the Church of England ever was and is to have a Communion and commemorative sacrifice of Christ's death every day, that the people will but come to it, and make up a sufficient number.

^c [This reference has not been found.]

^d [Rabanus Maurus de Institutione Clericorum et ceremoniis Ecclesiæ, lib. i. c. 32. Op. tom. vi. p. 13, C, D. et apud Hittorp. p. 278, B, C. His statement is the same as that of Berno and the others cited.]

^e [No authorities are given by Durandus; he says, (lib. iv. cap. 13, n. 3, 4.) quæ verba (Laudamus te) et sequentia a beato Hilario dicuntur apposita fuisse, et præcedentia solum antiquitus dicebantur in Missa. Innocentius tamen III. dixit illa a Telesphoro Papa addita fuisse: alii vero a Symmacho Papa. Symmachus Papa constituit tam in Dominica die quam

in Natalitiis Martyrum 'Gloria in excelsis ad Missam cantari,' &c. . . Dicitur quoque Telesphorus Papa præcepit illum cantari ad Missam nocturnam natalis Domini quam et ipse instituit.]

^f [Neque coram episcopo licere presbyteris in baptisterium introire nec præsentem antistitem infantem tingere aut signare, nec pœnitentes sine præcepto episcopi sui reconciliare, nec eo præsentem sacramentum et corporis et sanguinis Christi conficere, nec eo coram posito populum docere, vel benedicere, aut salutare, nec plebem utique exhortari.—Conc. Hispalense, II. (c. A.D. 619.) can. 7. Conc., tom. vi. col. 1406, B.]

Upon the holydays, if there be no Communion, shall be said all that is appointed at the Communion, until, &c.] Under which Sundays are comprehended, for certainly Sundays are holydays too; and therefore it is but a peevish cavil of the puritans, to ask by what warrant men may read the second service upon Sundays^g.

If there be no Communion.] Not that there should be no Communion when they be read, (as we use now-a-days,) but that though there be no Communion for want of devout company, yet they should be read: so that by the authority of our Church, I cannot see how it will be avoided, but that every Church is bound daily to propound the Sacrament to the people, that such as be disposed might receive, and the fault not be laid upon the Church, or the priest that serves. And therefore upon these holydays in King Edward's time, if the people were negligent to come to the Communion, the curate was to read the exhortation to them which begins, "Dearly beloved, forasmuch," &c. And in cathedral churches, and other places like them, it was then appointed, that there should be daily Communion, and so there were^h. See the Rubric before the Exhortation there in King Edward's first Service-bookⁱ.

Shall be said all, &c.] When the people first, and afterwards the priests and clergy in some places, gave over their

^g [The rubric was altered to "Sundays and holydays" in 1662.]

^h [The first rubrics at the end of the Communion Service in the first book of Edward VI. were as follows:—Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's injunctions; or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the priest, yet these days (after the Litany ended) the priest shall put upon him a plain albe, or surplice, with a cope, and say all things at the altar, (appointed to be said at the celebration of the Lord's Supper,) until after the offertory: and then shall add one or two of the collects aforewritten, as occasion shall serve, by his discretion. And then, turning him to the people, shall let them depart with the accustomed blessing.

And the same order shall be used all other days, whensoever the people be at church, and none disposed to communicate with the priest.

Likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the priest.]

ⁱ [These rubrics are:—

In cathedral churches, or other places where there is daily Communion, it shall be sufficient to read this exhortation above written once in a month. And in parish churches, upon the week days, it may be left unsaid.

And if upon the Sunday or holyday the people be negligent to come to the Communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them.]

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devotion, and neglected the old use of communicating every day; yet the prayers, and lessons, and other the appendants to that holy office they omitted not, specially such as were in orders. Socrates tells us in his History, lib. v. cap. 21^k, that it was the custom of the Church of Alexandria so to do, yet upon every Wednesday and Friday alone. Durandus calls this "the dry mass," lib. iv. *Div. Off.* c. 1^l. And the *Ordo Romanus*^m styleth it *Missa nautica*, as allowable to men at sea, where storms and tempests would not suffer them well to perfect the celebration. It is mentioned also by Thomas of Walden, lib. vi. tit. iv. cap. 35ⁿ. So that this order and ordination of our Church is not altogether either without cause, or without example.

Survey,
Exc. 24.
pp. 76, sqq.

And if there be not above twenty persons, &c.] ·?· W ·?·
Communione tempore dum populus conveniat. Gelas.

And there shall be no celebration, &c. except there be a great number.] This was made against the *Solitariae Missæ* that the papists are now-a-days content withal. It was an abuse springing up about Charlemagne's time (it seems) to have the priest communicate and say mass, though there were none to celebrate with him. Therefore the council of Mentz then made a canon against it^o. *Nullus presbyter solus missam cantare valet recte, ut nobis videtur. Quomodo enim dicet, Dominus vobiscum, &c.* They say yet, *ut nobis videtur*; fain would they have had the abuse amended, and yet the Communion

^k [Ἀδὸς δὲ ἐν Ἀλεξανδρείᾳ τῇ Τετράδι καὶ τῇ λεγομένῃ Παρασκευῇ γραφαὶ τε ἀναγινώσκονται καὶ οἱ διδασκαλοὶ ταύτας ἐρμηνεύουσι, πάντα τε τὰ συνάξεως γίνεται δίχα τῆς τῶν μυστηρίων τελετῆς.—Socrates Hist. Eccl., lib. v. cap. 22. p. 295.]

^l [Durandus had said, n. 22, that no one could (regularly) celebrate twice in one day; he here adds, that one who could not celebrate might say a part of the service: Potest quoque sacerdos unam missam cum sacrificio, et aliam siccam conficere. Missa sicca dicitur, quoniam si sacerdos non potest conficere, quia forte jam celebravit, vel ob aliam causam, potest accepta stola, epistolam et evangelium legere; et dicere orationem dominicam, et dare benedictionem, &c.—Durandus, Rat. Div. Off., lib. iv. c. 1. n. 23.]

^m [This authority, and the others

cited by Cosin, are found in Cassander, Liturgica, c. xxxiv. p. 84. He adds the words, In Libello ordinis missæ secundum usum Romanæ ecclesiæ. The editor has not found the statements referred to.]

ⁿ [Cæterum totum lectionem et canticorum variorum officium antimissale est, quod item dicitur missa catechumenorum; quod item sine canone, commemoratio missæ, vel memoria nominatur, et in ipsis domibus aut agris, vel super mare dicere fas est.—Thomas Waldensis, Doctrinalis (lib. vi.) de Sacramentalibus, tit. iv. c. 35. ad fin. tom. iii. fol. 72. b. Venet. 1571.]

^o [Conc. Moguntiacum, A.D. 813, can. 43. Concilia, tom. ix. col. 338. The words 'ut nobis videtur' ought to come next after presbyter. In Nicholls, the council of Nice was substituted for Mentz.]

not neglected for all that. They knew not well whether they should forbid it absolutely and simply if there were no company; as indeed, better were it to endure the absence of the people, than for the minister to neglect the usual and daily sacrifice of the Church, by which all people, whether they be there or no, reap so much benefit. And this was the opinion of my lord and master Dr. Overall. In the primitive Church it is most plain, both by the canons of the old councils (*Can. Apost.* 10^a) and by the writings of the ancient fathers, that some part of the people at least never failed to communicate with the priest. And when the multitude began to grow so negligent that, as they say, *vel duo vel nemo*, either few or none would come to assist the ministers, and to participate with them of the blessed Sacrament; how ill it was taken at their hands, and how hardly censured, we may know from that sharp increpation which St. Chrysostom used towards them in cap. i. *ad Eph. Homil.* 3^r. *Εἰκῆ θυσία καθημερινῆ, &c.* Yet when this lewd custom had so far prevailed, that the indevout people put the priest to do his office alone, there wanted not them, among the learned and religious men, that condemned as well the one as the other, the people's reckless indevotion, not to communicate with the priest, and the priest's presumption, to communicate alone, terming such a Communion to be no Communion at all, at least an unlawful and imperfect Communion. Walafridus, *de rebus Eccl.*^s, cap. 22, (*circa finem*,) *Quamvis cum soli sacerdotes missas celebrant, [intelligi possit] illos ejusdem actionis esse co-operatores, pro quibus tunc celebrant[ur officia et quorum personam in quibusdam responsionibus sacerdos exequitur;] tamen fatendum est, illam esse legitimam missam, cui intersunt sacerdos, respondens, offerens atque communicans, sicut ipsa compositio precum evidenti ratione demonstrat.*

And in the cathedral or collegiate churches where be many ministers and deacons, they shall all receive the communion with the minister every Sunday at the least, except they have

^a [πάντας τοὺς εἰσόντας πιστοὺς, καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ, καὶ τῇ ἀγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρή.—*Can. Apostol.*, cau. 9. (alit. 10.) *Concilia*, tom. i.

col. 27. A.]

^r [εἰκῆ θυσία καθημερινῆ, εἰκῆ παρεστήκαμεν τῷ θυσιαστηρίῳ οὐδεὶς δ' μετέχων.—S. Chrysost. in *Ephes.*, cap. Hom. 3. § 4. *Op.* tom. ii. p. 23. A.]

^s [Apud Hittorp., p. 349. B.]

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a reasonable cause to the contrary.] *Quod de clericis solis possit concedi, quorum vita debet esse religiosior quam laicorum.* Dist. 4. *Denique*^t. *Nam quoad laicos illi non arctantur ad communicandum, nisi ter in anno, ut in rubr. seq.*

A rule (if it were observed) tending to the great advancement of piety, and somewhat answerable to the practice of the primitive Church. S. Basil. *ad Cæsar. Patric. Epist.* 289^u: *Singulis certe diebus communicare bonum et fructuosum est.* Walafrid. *de reb. Eccl.*, cap. 20^x: *Cum Christianis et maxime clericis, omnes dies in ferias deputantur, videtur ratione plenissimum, ut per singulos dies sacris occupemur officiis, et quando mentis vel corporis graviores maculæ non obsistunt, Panem et Sanguinem Dominicum, quibus sine vivere non possumus, jugiter ambiamus, . . . imitantes Ecclesiæ primitivæ studium salutare, de quo in Act. Apost. legitur; "Erant autem . . . quotidie perseverantes in templo, et fractione panis, cum exultatione et simplicitate cordis laudantes Deum."* Item S. Cypr., ep. 56^y. *ad Thiberit.* ita scribit: *Idcirco quotidie calicem Sanguinis Christi bibunt, ut possint et ipsi propter Christum Sanguinem fundere.* So it held in many places, and for many years together. But in after-ages, the number of Christian people waxing more, and their piety less, they gave their priests leave to communicate every day by themselves, serving their own turn with once or twice a week, and well if that; as upon the Saturday and Sunday, (whereof St. Austin tells us, ep. 118. *ad Jan.*^z;) nay, in process of time, the very priests themselves, in some churches, followed this indevotion of the people,

^t [Decret. pars i. dist. iv. c. 6. ap. Corp. Jur. Can., tom. i. The words are not a quotation of the Decretum; it is cited for the principle that the clergy are bound to stricter observance than the laity; the words speaking of the clergy's fasting are, "eorum qui laicali ordine consistunt, observantiam, sicut loco, ita religione præcellant."]

^u [καὶ τὸ κοινωνεῖν δὲ καθ' ἑκάστην ἡμέραν, καὶ μεταλαμβάνειν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ, καλὸν καὶ ἐπωφελεῖς. But he goes on to say that, however, they communicated four days in the week, on Sunday, Wednesday, Friday, and Saturday, and on saints' days. ἡμεῖς μέντοιγε τετάρτον καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, ἐν τῇ κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ

παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις, ἐὰν ᾗ μνήμη ἁγίου τινός. —S. Basil. Epist. xciii. ad Cæsariam Patriciam de Communione, Op. tom. iii. p. 186. D.]

^x [Apud Hittorp., p. 344. C, D, where Cosin has "fractione panis." Walafrid's words are, "frangentes circa domos panem sumebant cibos."]

^y [S. Cypr. Ep. 58. ad Thybaritanos (ed. Pam. 56.) Epist. p. 120.]

^z [Alii quotidie communicant Corpori et Sanguini Domini, alii certis diebus accipiunt; alibi nullus dies prætermittitur, quo non offeratur, alibi sabbato tantum et dominico, alibi tantum dominico.—S. Aug. Epist. liv. ad Januarium, § 2. Op. tom. ii. col. 124. C.]

against whom was the ninth canon made in the fourth council of Toledo^a, *Nonnullus sacerdotum in Hispania reperimus, qui Dominicam orationem non quotidie, sed tantum die Dominica dicunt*. It was then accounted a fault, which would now be held a good Christian virtue, if priests might be so often seen to communicate. But whatever they did then in Spain, and we would be glad now to have done in England, it is well known that the general practice of the Church ever was to have the priests and clerks devoutly at their office every day, and to communicate of Christ's Sacrament as often. Microl., cap. 46^b: *Ad quotidianæ missarum solennia, non generaliter ab omnibus, sed a religiosis convenitur, qui plus spiritualibus negotiis, quam secularibus invigilant*.

Scrip. vetustus de Divin. Off. apud Cassand. Liturg., c. 33^c: In Dominicis tantum et festis diebus fideles, qui secularibus solent occupari negotiis, conveniebant, ad audienda solennia: . . . in diebus vero profestis ministri et votis adstricti intererant missæ. Regino, lib. i. de Eccl. Discip.^d: Ut presbyter vel diaconus, vel quilibet Ecclesiæ deputatus clericus, si intra civitatem fuerit, vel in loco, in quo Ecclesia est, aut vici, aut villæ, ad Ecclesiam ad sacrificium quotidianum non venerit, clericus non habeatur, si castigatus non emendaverit. Which holy order was here (no doubt) regarded by our Church, when she enjoined her priests and deacons to communicate every Sunday at least, supposing it ought and should be done by them oftener. And from hence was it, that the Collects, Epistles, and Gospels were appointed upon the Sundays and holydays; and a rubric made at the beginning of this Service-book^e, for the Collects, Epistles, and Gospels to serve all the week long, that were used on the Sunday, that is, at any time when there is a communion on the week-day. And certainly, though it

^a [Conc. Tolet. IV. A.D. 633. can. x. Concilia, tom. vi. col. 1454. B.]

^b [Micrologus de ecclesiasticis observationibus, c. 46. apud Hittorp., p. 400. B.]

^c [Ex libro vetusto de Divinis Officiis, cited by Cassander, Liturgica, cap. 33. De variis generibus missarum, publicis, quotidianis, peculiaribus seu privatis, et solitariis. Op., p. 82. Most of the authorities cited here are in Cassander.]

^d [Reginonis abbatis Prumiensis de

ecclesiasticis Disciplinis libri duo. lib. i. c. 181. (ex Concil. Toletano I. c. 5. Concil. tom. ii. col. 1471, E.) p. 94. ed. Viennæ. 1765.]

^e [Before 1662 this rubric was at the beginning of the Prayer-book, under the heading, "The order how the rest of Holy Scripture is to be read;" and in these words, "Ye must note also that the collect, epistle, and gospel appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper."]

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be no fault to read the Collect, Epistles, and Gospels, either upon Sundays or week-days; yet to read them, and not to go on with the Communion, is contrary to the intent of our Church, that, if there were any company, intended a communion every day, for the continuing the daily sacrifice in the Church, ever used till Calvinism sprung up, and leaped over into England.

Odo Camerac., in *Canonem: Cum primitus missæ sine collecta* (i. e. *collectione populi*) *non fierent, postea mos inolevit Ecclesiæ solitarias, et maxime in cœnobiis, fieri missas*^f. *Solitariae autem dicebantur, quæ solis clericis præsentibus fiebant.*

And, to take away superstition, it shall suffice that the bread be as usual.] Survey, Exc. 26, p. 79.

And if any of the bread and wine remain, &c.] Which is not to be understood of the bread and wine already consecrated, but of that which remains without consecration; for else it were but a profanation of the holy Sacrament to let the curate have it home to his own use. *Quam indigne faciunt, qui hac rubrica ad tantum facinus excusandum abutuntur, ipsi viderint.* It was Nestorianism once to think, that the consecrated bread, if it were kept *in crastinum*, became common bread again, if St. Thom., p. 3. q. 72. a. 11. ad 2^g, quoteth St. Cyril of Alexandria right, *Ep. ad Calen.* Vide Maldon., *de Sacram.*, p. 120^h.

^f [Odonis Cameracensis Episcopi Sacri Canonis Expositio; dist. ii. ap. Bibl. Patrum Max., tom. xxi. p. 222. Lugd. 1677. The words "solitariae," &c. are not in Odo.]

^g [This reference is incorrect. The passage intended is in S. Thom. Aquinas, Summa Totius Theologiæ, pars iii. quæst. 76. art. 6. ad secundum, where he speaks of quidam ponentes quod Corpus Christi non remaneat sub hoc sacramento, si in crastinum reservetur. Contra quos Cyrillus dicit, &c. The same passage of S. Cyril is cited by him in the Aurea Catena on S. Luc. c. xxii. with the reference Ep. ad Calosyr. "Insaniunt quidam dicentes mysticam benedictionem cessare a sanctificatione, si quæ ejus reliquiæ remanserint in diem subsequentem: non enim mutatur sacratum corpus Christi, sed virtus benedictionis et vivificativa gratia jugis in eo est."

The Greek was found by Cardinal Mai in the Vatican MS., which contains S. Cyril's commentary on S. Luke, and it is printed by him in the *Classici Auctores*, tom. x. p. 375, note. *Κυρίλλου πρὸς καλοσίριον. Μαίονται γε μὴν οἱ λέγοντες ἀπρακτεῖν εἰς ἀγιασμὸν τὴν μυστικὴν εὐλογίαν, εἰ ἀπομείνοι λείψανον αὐτῆς εἰς ἑτέραν ἡμέραν οὐ γὰρ ἀλλοιοῦται ὁ Χριστὸς, οὐδὲ τὸ ἅγιον αὐτοῦ σῶμα μεταβληθήσεται· ἀλλ' ἡ τῆς εὐλογίας δύναμις καὶ ἡ ζωοποιὸς χάρις, διηκεκῆς ἐστὶν ἐν αὐτῇ.]*

^h [Maldonatus cites (p. 185) the words out of S. Cyril on S. Luke, which in the Aurea Catena immediately precede those quoted in the last note, as Cassander does, (see below, note l,) as if they were those of the Epist. ad Calor. prefacing the words, "Divus Cyrillus in ea epistol. quæ ab omnibus citari solet ad Colloridium."]

There was order taken for it of old in the Church, which were well to be observed still, that No more should be brought, at least consecrated upon the altar, than would suffice to communicate the people, and if any remained, that the priests should reverently receive it. *Tanta in altari holocausta offerantur, quanta populo sufficere debeant. Quod remanserit (nimirum ex holocaustis et elementis consecratis) non servetur in crastinum, sed cum timore et tremore clericorum diligentia consumetur.* Clem. PP. Ep. 2. *de Consecrat. distinct. 2. c. tribus gradibus*¹.

Bread and wine, &c.] It is confessed by all divines, that upon the words of consecration the Body and Blood of Christ is really and substantially present, and so exhibited and given to all that receive it; and all this not after a physical and sensual, but after a heavenly and invisible, and incomprehensible manner: but yet there remains this controversy among some of them, whether the Body of Christ be present only in the use of the Sacrament, and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans, *in Conf. Sax.*^k, and all Calvinists do, seem to me to depart from all antiquity, which place the presence of Christ in the virtue of the words of consecration and benediction used by the priest and not in the use of eating of the Sacrament, for they tell us that the virtue of that consecration is not lost, though the Sacrament be reserved either for sick persons or other. Whereupon Cassander¹, *Consul. Ar. 10*, saith, They are mad, *qui dicunt mysticam benedictionem Sacramenti cessare, aut virtutem suam amittere, siquæ reliquæ remanserint in dies futuros: non enim mutabitur SS. Corpus Christi, sed virtus benedictionis, et vivificativa gratia jugis in*

¹ [Ap. Decretum, pars iii. de consecratione, dist. ii. c. 23, apud Corp. Jur. Canon., tom. i. The passage is taken out of a spurious epistle of S. Clement, Epist. ii. ad Jacobum fratrem Domini de sacratis vestibus et vasis, printed in the Concilia, tom. i. p. 99. A, B.]

² [Docentur etiam homines, sacramenta esse actiones divinitus institutas, et extra usum institutum res ipsas non habere rationem sacramenti, sed in usu instituto in hac communione vere et substantialiter adesse Christum et vere exhiberi summentibus corpus et sanguinem Christi.—Confessio doctrinæ

Saxonicarum Ecclesiarum synodo Tridentinæ oblata, A.D. 1551. cap. 15. (p. 282. ap. Syllogen Confessionum, Oxon. 1827.)]

¹ [See above, note g. Cassander, Consultatio, art. x. p. 938, says, Cyrilus ad Colossyrium: nec dubites in hoc verum sit eo manifeste dicente: Hoc est Corpus Meum: Insaniunt ergo dicentes, &c. He seems to have cited from the Aurea Catena, in which these words are found, with the marginal reference to the Epist. ad Colossyrium, but the first clause is out of S. Cyril, on S. Luke.]

ipso est. And this did most of the protestants grant and profess at first, though now the Calvinists make popish magic of it in their licentious blasphemy^m.

To his own use.] We read in Clemensⁿ, that after the Communion was done, the deacons took up that which was left, and carried it in *Pastophorium*, the room where the priests were lodged. In Origen^o, that it was not kept till the next day. In St. Jerome^p, that after the Communion, they that had eaten it in the church spent all that remained of the oblations. In Hesychius^q, that after the example of the old law, all that was left was cast into the fire. In Evagrius^r, that it was an ancient custom at Constantinople, that if any of the Sacrament remained, young children were called from the school to eat it up; which was retained in France^s, as in *Concil. Matiscon. et Turon.*, held under Charlemagne^t.

Of the frequent receiving of the Holy Communion^u.

In the primitive Church, while Christians continued in their strength of faith and devotion, they did every day communicate, as we read in the Acts of the Apostles, and in *Epis-*

^m A line is worn out here, on the edge at the bottom of the page.

ⁿ [καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰσφέρέτωσαν εἰς τὰ παστοφόρια.—Const. Apost., lib. viii. c. 13. Concilia, tom. i. col. 485. A.]

^o [Nam et Dominus panem, quem discipulis dabat, et dicebat eis; Accipite et manducate, non distulit, nec servari jussit in crastinum.—Origen. in Levit. (cap. v. 7. 15.) Hom. v. § 8. Op. tom. ii. col. 211. B.]

^p [In ecclesia convenientes oblationes suas separatim offerebant, et post communionem quæcunque eis de sacrificiis super fuissent, illic in ecclesia communem cœnam comedentes pariter consumebant.—Pseudo-Hieron. in 1 Cor. xi. 20. S. Hieron. Op. tom. xi. col. 931. D, E.]

^q [Quod reliquum est de carnibus et panibus, in igne incendi præcepit. Quod nunc videmus etiam sensibilibiter in ecclesia fieri, ignique tradi quæcunque remanere contigerit inconsumpta.—Hesychius in Levit., lib. ii. (in c. viii. 32.) ap. Bibl. Patr. Max., tom. xii. p. 86. C. Lugd. 1677.]

^r [ἔθος παλαιὸν βούλεται ἀνὰ τὴν βασιλεύουσαν, ὅτ' ἂν πολὺ τι χρῆμά τῶν ἁγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ Θεοῦ ἡμῶν ἐναπομείνοι, παιδας ἀφθόρου μεταπέμπτους γίνεσθαι παρὰ τῶν εἰς χαμαὶ διδασκάλου φοιτώντων, καὶ ταῦτα κατεσθίειν.—Evagrius, Hist. Eccl., lib. iv. c. 36. p. 416.]

^s [Quæcunque reliquiæ sacrificiorum post peractam missam in sacrario supersederint, quarta vel sexta feria innocentes ab illo cujus interest, ad ecclesiam adducantur, et indicto eis jejunio, easdem reliquias conspersas vino percipiant.—Conc. Matisconense II. A.D. 585. can. 5. Concilia, tom. vi. col. 675. C, D.]

^t [Presbyteri omnino admonendi sunt, ut cum sacra missarum solennia peregerint, atque communicaverint, pueris aut aliis quibuslibet personis adstantibus Corpus Domini indiscrete non tribuant.—Conc. Turonense III. sub Carolo Magno. A.D. 813. can. 19. ibid. tom. ix. col. 351. D.]

^u [This note is on the rubric,—“And note, that every parishioner shall communicate at the least three times in the year, whereof Easter to be one.”]

tola Decretali Anastasii Papæ, tom. i. Conc.^x This custom continued in Africa unto St. Cyprian's¹, and after him unto St. Austin's² time; in Milan, Rome, and Spain, unto St. Ambrose³ and St. Jerome's⁴ time; insomuch⁷, that those words in the *Pater Noster*, "Give us this day our daily bread," they interpreted of the Eucharist, as being daily to be celebrated.

But afterwards, when charity grew cold and devotion waxed faint, this custom grew faint withal, and within a small time began to be left off by little and little; and some for carelessness, and other for a pretence of reverence, would communicate but once every week; the first not believing that Christ's Body was in the Sacrament, and therefore making no great account of it⁵. And the second not accounting themselves worthy of so often receiving it, and therefore abstaining, they said for reverence of the Sacra-

^x [This name was omitted by Nicholls. Anacletus seems to be meant. In the forged Decretal Epistle bearing his name, c. 4, are the words, "Peracta autem consecratione omnes communicent, qui noluerint ecclesiasticis carere liminibus. Sic enim apostoli statuerunt et sancta Romana tenet ecclesia."—Anacleti Pa. Epist. i. c. 2. Concilia, tom. i. col. 517, E. These are cited in the Decretum, pars iii. de consecratione, dist. ii. c. 10.]

^y [Hunc autem panem dari nobis quotidie postulamus, ne qui in Christo sumus, et eucharistiam quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstinenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separeremur.—S. Cypr. de Orat. Dominic. Op. Tract. p. 147.]

^z [Nonne semel immolatus est Christus in seipso, et tamen in sacramento non solum per omnes Paschæ solemnitates, sed omni die populis immolatur.—S. Aug. Ep. 98. ad Bonifacium (aliter Ep. 23.) § 9. Op. tom. ii. col. 267, E.]

^a [Alii quotidie communicant Corpori et Sanguini Domini, alii certis diebus accipiunt? alibi nullus dies prætermittitur quo non offeratur.—S. Aug. Ep. 54. ad Januarium, ed. Ben. (aliter Ep. 118) cap. ii. § 2. Op. tom. ii. col. 124, C.]

^b [Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in oriente facere consuerunt? Accipe quotidie quod quotidie tibi pro-

sit. . . Sic vive ut quotidie merearis accipere. Qui non meretur quotidie accipere non meretur post annum accipere.—S. Ambros. de Sacr., lib. v. cap. 4. § 25. Op. tom. ii. col. 378, D.]

^c [De Eucharistia, an accipienda quotidie, quod Romana Ecclesia et Hispaniæ observare perhibentur, scripsit quidem et Hippolytus.—S. Hieron. Ep. 71. ad Lucidium (ed. vet. 28.) § 6. Op. tom. i. col. 432, D.]

^d [Illius bibimus sanguinem, et sine ipso potare non possumus, et quotidie in sacrificiis ejus de genimine vitis veræ, et vineæ Sorec, quæ interpretatur electa, rubentia musta calcamus, et novum ex his vinum bibimus de regno patris.—S. Hieron. Ep. 120. ad Hedibiam (ed. vet. 150.) quæst. 2. Op. tom. i. col. 818, C.]

^e [Scio Romæ hanc esse consuetudinem, ut fideles semper Corpus Christi accipiant, quod nec reprehendo nec probo.—S. Hieron. Ep. 48. ad Pammachium, ed. Vall. (aliter Apol. pro lib. cont. Jovianum) § 15. Op. tom. i. col. 225, C.]

^f [εὐχαριστίας καὶ προσφοράς οὐκ ἀποδέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.—Theodreti Eranistes, Dial. iii. Impatibilis. Op. tom. iv. p. 154, D. This is a citation from S. Ignatius, (except that our text of Ignatius has *προσευχῆς ἀπέχονται*,) who was speaking of heretics that denied that our Lord had really suffered.—Epist. ad Smyrn. c. 7. p. 36.]

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¹ S. Cypr. de Orat. Dom.^y

² S. Aug. Ep. 23. ad Bonif.^z et 118. ad Januar.^a

³ S. Ambr. de Sacr. lib. v. cap. 4.^b

⁴ S. Hier. ad Lucin. Ep. 28.^c ad Hedib. Ep. 150.^d

In Apol. ad Pammach. pro lib. contr. Jov., cap. 6.^e

⁵ Theodoretus, Dial. tert.^f

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ment, because they would not make it too common; others said, which was the most likely, for love of themselves, because they might have a little more liberty of life, than the often receiving of Christ's Body would suffer them to have.

In the Eastern Churches they grew to a worse neglect betimes; which in after-ages began to come into the Latin Church too. They fell there from every day to Sundays and holydays only. And from thence, *semel in anno*, once a year, and no oftener, like the high-priest into the *sanctum sanctorum*. The fashion that men have gotten now-a-days. S. Ambros.: *Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in Oriente facere consueverunt?*

Athanas., tom. i. Apol. 2.^g S. Ambr. de Sacr., lib. iv. cap. 4.^h

Conc. Lateran., cap. 21ⁱ; Turon. iii. cap. 50^k; Agathen., cap. 63^l; Corpus Can. Distinct. ii. cap. 16. Ep. Fabian., Papæ^m; Ivo., part. ii. ^a; Cap. Car. Mag., lib. ii. cap.

In which regard, the bishops of Rome, and the councils which were afterwards assembled, were fain to take order for this general neglect of the holy Sacrament, and make canons, that If men would be got to receive it no oftener, yet at least they should be forced to receive it thrice in the year, that is to say, at Christmas, Easter, and Pentecost; but howsoever at Easter, or in *Cæna Domini*, unless while they lived they would be thrust from the communion of the Church, and when they were dead, be kept from Christian burial.

45^o; Burchardus, lib. iv. cap. 18^r; Sententiarum, lib. iv. Dist. 12^q; Concil. Eliberitan., cap. 3^r; Synod. Sext. Trull., et Antioch. ut Author est Zon. ad Can. 9. Apost.^s

^ε [καὶ γὰρ ὁ τόπος ἐκεῖνος ἐν ᾧ κεκλᾶσθαι τὸ ποτήριον φησιν οὐκ ἦν ἐκκλησία, πρεσβύτερος οὐκ ἦν ὁ τὸν τόπον παροικῶν, ἡμέρα καθ' ἣν Μακάριον τοῦτο πεποιηκέναι φασὶν οὐκ ἦν κυριακὴ μήτε τοῖνον ἐκκλησίας οὐσης ἐκεῖ, μήτε τοῦ ἱεροουργούντος, μήτε τῆς ἡμέρας ἀπαιτούσης, ποῖον ἢ πότε ἢ ποῦ τὸ ποτήριον κέκλασται μυστικόν.—S. Athanas. Apol. Cont. Arianos (al. Apol. 2.) Op. tom. i. p. 133, E.]

^h [See above, note b.]

ⁱ [Omnis utriusque sexus fidelis . . . suscipiens reverenter ad manus in Pascha Eucharistiæ Sacramentum.—Conc. Lateran. IV. A.D. 1215, cap. 21. Concilia, tom. xiii. col. 953, A.]

^k [Ut si non frequentius, vel ter laici homines in anno communicent; nisi forte quis majoribus quibuslibet criminibus impediatur.—Conc. Turon. III. A.D. 813, c. 50; *ibid.*, tom. ix. col. 357, A.]

^l [Ut cives, qui superiorum solen-

nitatum, id est paschæ, ac natalis Domini, vel Pentecostes festivitibus cum episcopis interesse neglexerint . . . triennio a communione priventur ecclesiæ.—Conc. Agathense, A.D. 506; c. 63. *ibid.*, tom. v. col. 531, E.]

^m [Item Fabianus papa ait; etsi non frequentius, saltem in anno ter laici homines communicent, (nisi forte quis majoribus quibuslibet criminibus impediatur) in Pascha videlicet et Pentecoste et Natali Domini.—Decret., pars iii. De Consecratione dist. ii. c. 16. ap. Corp. Jur. Can., tom. i. See Concilia, tom. i. col. 668, B. The passage does not occur in any of the so-called decretal epistles of Fabian.]

ⁿ [Ivo. Decret. pars ii. cap. 27. Op. par. i. pag. 57. Ed. Par. 1647. The same as in Gratian.]

^o [Capitularium Karoli Magni et Ludovici Pii. libb. vii. Collecti ab Angeseo Abbate, &c. lib. ii. c. 45, (tom. i. col. 750. ap. Capitularia Regum

THE ADMINISTRATION OF BAPTISM TO BE USED IN THE CHURCH.

It appeareth by ancient writers that the Sacrament of baptism in the old time was not commonly ministered, but at two times in the year.] *Tempus baptismi congruum est Sabbatum Sanctum Paschæ, et vigilia Pentecostes. De Cons., Dist. 4. c. duo tempora, c. proprie, c. si quis, c. de catechumenis, c. si qui, et c. venerabilis^t. Sed hoc in pueris propter periculum non servatur, secundum gloss. in d. c. venerabilis. Servari tamen debet in adultis, ut in eadem glossa; sed intellige, ubi mortis periculum non immineat, ut in cap. si qui, eadem distinct. Sacerd. Rom., cap. 7^a.*

The font.] “The rites of baptism in the primitive times were performed in rivers and fountains, where the persons to be baptized stood up and received the sacrament; [. . .] which manner of baptizing the ancient Church received from the example of our Saviour, who was so baptized by John in Jordan. And surely this was convenient for that time, when their converts were many, and men of years. A reason also may well be, for that those ages were otherwise unprovided of fonts and such conveniences which are now in use. Which was the cause why this manner of baptizing was used also in after times, in such places where no fonts were. So Bede tells us, That some here in England were baptized in the river Swale in Yorkshire; and he gives the same reason, *Nondum enim oratoria seu baptisteria, in*

Francorum Ed. Baluz. Paris. 1677,) respecting the words of the Council of Tours.]

^p [D. Burchardi Episc. Wormatiensis, Decretorum, lib. y. c. 17. The same as in Gratian.]

^q [P. Lombardi Sententiarum, libb. iv. Lib. iv. dist. xii. § 8, the same words as in the Decretum, referring to Fabian.]

^r [Nec inter catholicos numerabitur qui in istis videlicet temporibus Pascha, Pentecoste, et Natali Domini non communicaverit.—Concil. Eliberitan. A.D. 305. Fragment. ex Can. 3. ab Ivone citat. Concilia, tom. i. col. 1002, A.]

^s [κανὼν γὰρ ἔστι τῆς ἐν Σαρδικῇ συνόδου, καὶ τῆς ἐν Τρούλλῳ ἕτερος, καὶ ἄλλος τῆς ἐν Ἀντιοχείᾳ, ὡς εἴ τις ἐπὶ τρεῖς κυριακὰς παρὼν μὴ μεταλάβοι, ἀφορίζεσθαι.—Zonaras in Can. Apost., can. 9. This is, that if one be present

without communicating for three Sundays successively, he should be excommunicated.]

^t [Decretum, pars iii. De consecr. dist. iv. cap. 12—17, apud Corp. Jur. Can., tom. i. The gloss on chap. 17 (venerabilis) says: Cum præter baptismum salus nulla infantibus, ut in eadem dist. c. nulla (i. e. cap. 42) non videtur circa eos observandum quod in istis capp. . . . continetur . . . ne præveniente morte &c. . . . secus in adultis, in quibus simile periculum non timetur, quia in eis conversio mentis ad Deum baptismi vicem supplere non dubitatur.]

^u [The first words are: Congruitas temporum; scil. Sabbatum, &c. Sacerdotale ad consuetudinem S. Romanæ Ecclesiæ, &c.—De Sacramento Baptismi, c. 7. Ritus Sacramenti Baptismi, fol. 12, b. Venet. 1576.]

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ipso exordio nascentis ibi Ecclesie, poterant edificari. Eccl. Hist., lib. ii. cap. 14^x.

“The days we now live in have no other remainder of this manner of baptizing, than the very name; for hence it is that we call our vessels, which contain water for baptism, fonts or fountains.

“But this ancient custom (the Church growing to some settled estate) was soon given over, and fonts were erected in private houses; yet because the violent persecutions in those older times barred the Christians from that convenience, their next recourse was to woods and devious places, and there they fitted themselves with such baptisterials as they could best provide. In more peaceable times they drew nearer, and made bold to build their fonts a little distance from the church: afterwards they obtained that they might be set in the church-porch, and at last got them into the church. But yet they were not placed in every church. At the first in the city churches only, where the bishop resided, (we now call them cathedrals,) unless in case of necessity; and it was therefore called the mother church; because that as people in their mother’s womb were born men, so in the font of baptism, as in the Church’s womb, they were born Christians. In after ages, when it was found that the mother church was too far distant from some villages, consideration was had of this inconvenience, and from thence the bishop took occasion to transfer the right of baptism and burials to other rural churches, and this together with the right of tithes, made it a parochial church, such as now we have.” See Linwood, *Provinc. Baptisterium, in verb. Baptismalis Ecclesia*^y. See Notes on Ridley’s View^z.

* [Bede, speaking of Paulinus, says: Hic quidem in provincia Berniciorum, sed et in provincia Deirorum, ubi sæpius manere cum rege solebat, baptizabat in fluvio Sulva, qui vicum juxta Cataractam præterfluit. Nondum, &c.—Hist. Eccl., lib. ii. c. 14. p. 95. Ed. Smith.]

^y [*Ecclesia Baptismalis*: sive cathedrali sive parochiali, tali viz. quæ habet populum; nam in ecclesia collegiata vel conventuali quæ non habet populum, non debet esse Baptisterium. 18. q. 2. præcipimus.

Dicitur etiam ecclesia Baptismalis

respectu capellarum subjectarum, quarum plebis infantes in ea baptizantur, et non in ipsis capellis, imo ad ipsas ecclesias Baptismales, tanquam matrices, pro baptismo recurritur.—Lyndwood, Provinciale, lib. iii. tit. 24. De Baptismo et ejus effectu, c. 1. Gloss. m, in verb. Baptisterium habeatur in qualibet ecclesia Baptismali lapideum.]

^z [The whole of this passage is extracted from the notes to Ridley’s View, somewhat abridged. See A View of the Civil and Ecclesiastical Law, and wherein the practice of them is streitned,

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In baptism the true and natural element of water is required, such as John the Baptist used, when our Saviour came unto him, Matt. iii.; such as Christ spake of, John iii. 23^a; such as the apostles used, Acts viii. 28, "They went both into the water;" and Acts x. 47, "Can any man forbid water," &c.; whereupon St. Paul, Eph. v. 26, calleth it *lavacrum aquæ*. With those heretics then, who refused to baptize with water we have nothing to do. St. Aug., *Hær.* 59, tells us of them, *Seleuciani et Hermiani baptismum in aqua non accipiunt*^b. The cause of their refusal St. Austin tells not; and Danæus^c in his notes there must needs be guessing at it: he says it was the commonness and the baseness of that element, which they thought was not answerable to the dignity of so high a sacrament. He should have said, it was because they pretended, that John the Baptist, comparing Christ's baptism and his own together, puts a difference between the *materia* of them both; "I baptize you with water, but He with fire." For so said Philastrius concerning those heretics, one that was a little better acquainted with ecclesiastical antiquities than Danæus was: *Seleucus et Hermias* (says he) *hæretici animas hominum de igne et spiritu esse existimantes, nostro baptismo non utuntur, propter verbum hoc, quod dixit Johannes Baptista, Ipse vos baptizabit in spiritu et igne*^d. *Iisdem Baptistæ verbis in errorem abrepti sunt Jacobitæ, qui non baptizabant aqua, sed ignis adustione; nempe crucis figuram candente ferro fronti imprimentes*, as Bernardus Lunenburgensis tells the story^e; as if St. John the Baptist had

Water essential to Baptism.

Heretics that baptized not with water.

Hermians, Seleucians.

Jacobites, who baptized with fire, and burnt a cross in the forehead with a hot iron.

and may be relieved within this land, written by Sir Thomas Ridley, Knight, and Doctor of the Civil Law; the second edition, by J. G., Mr. of Arts. ("John Gregory, who was author of the learned notes to this discourse." Note in the copy in the Bodleian Library.) Oxford, 1634, pp. 176, 177.]

^a [So in Cosin's MS., see John iii. 5.]

^b [Seleuciani vel Hermiani, &c. . . . Aquam, &c.—S. Aug. lib. de Hæres., cap. 59. Op. tom. viii. col. 20, D. In Cosin's MS. 69 is put instead of 59.]

^c [Baptismum in aqua fieri non probant propter elementi vilitatem, quod est tamen signum a Christo institutum.

—S. Aurel. Augustini, lib. De Hæres. Lamberti Danæi opera emendatus, et commentariis illustratus, c. 59. p. 989. col. i. C. Danæi Opuscula, Genev. 1583.]

^d [Philastrii Ep. Brixienensis, lib. de Hæresibus, iii. 6. Seleuci et Herminæ hæresis; ap. Bibl. Patr. Max., tom. iv. p. 707, G. Lugd. 1677, for 'nostro' read 'illo.' The quotation ends at 'in Spiritu Sancto et igne.']

^e [The words of Bernardus Lutzenburgus, speaking of the Jacobitæ, are; Parvulos suos circumcidunt; per adustionem in fonte vel in genis putant expiari a peccato originali, occasione

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meant the elementary, and not the heavenly and spiritual fire rather. Besides these, water hath been refused in baptism by the Pauliciani, men that would admit no material thing in the administration of sacraments, but perfected all with pronouncing the words only, and not the words of the Church neither, but *Ego sum aqua viva*, and there an end. Euthym. Panopl., par. ii. tit. 22, Voss.^f

Why the
Sacrament
of Baptism
was insti-
tuted in
water.

For the analogy betwixt water purging our bodies, and the Blood or Spirit of Christ purging our souls, was this Sacrament instituted in that element. S. Ambr., lib. i. et ii. *de Sacr.*^g S. Hieron., *Ep. ad Oceanum*^h. *Nec temere est, quod sapientissimus Deus hunc potissimum liquorem elegit, quando ut nihil eo est utilius ad vitam (ἄριστον μὲν ὕδωρ, saith Pindarus) ita nec communius aut vulgatius est quicquam.* He therefore that should luxuriously use wine, to christen withal instead of water, would sin no less, than he that should, under pretext of abstinence, (as St. Aug. saith the Aquarii did, *Hæc.* 64¹;) use water instead of wine for the administration of the Eucharist. There is a frivolous question made, whether it were not lawful to baptize a man ready to die in some other liquor, if water be not so readily at hand; as if water were not as readily to be had as any other liquor whatsoever. Howsoever, if this case should chance at any time to happen, it is the opinion of most divines that the Sacrament were better to be omitted, God accepting the will for the deed where it cannot possibly be done. Only Theod. Beza thinks otherwise, and is so bold as to write and make bold with Christ's own institution in both Sacraments. *Ep.* ii. *ad Th. filium*^k. *Non errat, qui pro pane et vino substituat*

Beza's
novelty.

illius Johannis quod de Christo dicebat: Ipse vos baptizabit in Spiritu Sancto et igne; exponentes hoc solum ad literam.—Bernardus Lutzenburgus, Catalogus Hæreticorum, lib. ii. ed. Colon., 1529.]

^f [The words of Euthymius are; Quinetiam cum baptismum aspernentur, illud tamen se fingunt suscipere, nam evangelii verba baptismum existimant, quoniam Dominus, Ego sum, inquit, aqua viva.—Euthymii Zigabeni Orthodoxæ Fidei Dogmatica Panoplia, pars ii. tit. 21. (tit. 22 is against the Massalians) fol. 47.]

^g [S. Ambros. Op. t. ii. col. 349 sqq.]

^h [S. Hieron. Epist. lxxix. ad Oceanum,

§ 6. Op. tom. i. col. 416 sqq. This passage and that of S. Ambrose are referred to generally. The Latin which follows is not an extract from either of them.]

¹ [Aquarii ex hoc appellati sunt quod aquam offerunt in poculo Sacramenti, non illud quod omnis Ecclesia.—S. Aug. Lib. de Hæres. cap. 64. Op. tom. viii. col. 21, A.]

^k [Epistolarum Theologicarum Theodori Bezae Vezelii, Epist. 2. ad Theodorum filium, p. 27. Ed. 2. ab ipso auctore recognita, Geneva, 1575. The first words are; Itaque a Christi sententia nihil aberrat qui nullo prorsus novandi studio pro pane et vino sub-

ea quæ etsi non panem, similem tamen alimonie analogiam habeant. Desit etiam aqua, ego certe quovis alio liquore non minus rite quam aqua baptizarim, cum baptismus alicujus differri amplius cum ædificatione non possit, nec debeat. And he says there are some superstitious schoolmen of his mind, fare them well together: let the person be baptized in water, as our book says, or not at all.

THE COLLECT.

Red Sea, figuring thereby, &c.] De quo Apostolus, 1 Cor. x. 2. Omnes baptizati sunt nube et mari. Ac mare quidem per quod Israelitæ transierunt aquæ baptismatis; columna nubis quæ noctu perlucebat, Spiritus Sancti fuit antitypon. S. Cyprianus, lib. iv. *Ep. 6. ad Magnum*¹. S. Ambr., *de iis qui initiantur mysteriis*, cap. 3^m, S. Chrys. *in illud, 1 Cor. x. Nolo vos, &c.*ⁿ, S. Aug. *Tract. 11. in Joh.*^o

O merciful God, grant that the old Adam.] Instead of exorcism anciently in use, are these prayers placed: Yet if we had retained the old custom of exorcism itself, we had done no more, than the Churches of Lunenburg, Brunswick, Saxony, and the best doctors among them, Justus Jonas, Georgius Spalatinus, Casper Cruciger, Fred. Miconius, Justus Menias, and others have approved, who teach most plainly, that infants, &c. are to be exorcised. *Agend. Saxon. edit.*

Of exorcism in the administration of Baptism.

stituatur quæ, &c.; and the last, Desit enim aqua, et tamen baptismus alicujus . . . debeat, ego certe . . . baptizarim.]

¹ [Quod exemplum cernimus in rege Pharaone, qui diu reluctatus, et in sua perfidia demoratus, tandem resistere potuit et prævalere, donec ad aquam veniret: quo cum venisset, et victus est, et extinctus. Mare autem illud sacramentum baptismi fuisse declarat beatus Apostolus Paulus dicens: Nolo vos ignorare fratres, &c.—S. Cypr. *Ep. 69. ad Magnum.* (ed. Erasm. lib. iv. *Ep. 7.*) p. 187.]

^m [Τὸς τοῦ βαπτίσματος καὶ τοὺς τῶν μυστηρίων παράγει τύπος, κ. τ. λ.—S. Chysost. in 1 Cor. Hom. xxiii. § 3. *Op. tom. x. p. 203, A.*]

ⁿ [Advertis quod in illo Hebræorum transitu jam tunc sacri baptismatis

figura præcesserit, in quo Ægyptinæ interiit, et Hebræus evasit, &c.—S. Ambros. *de Mysteriis* (de iis qui Mysteriis initiantur, ed. Erasm.) c. 3. § 12. *Op. tom. ii. col. 328, B, C.*]

^o [Significabat mare illud rubrum baptismum Christi. Unde rubet baptismus Christi nisi Christi sanguine consecratus? Quo ergo perducit credentes et baptizatos? ad manna. Ecce dico manna: notum est quid acceperint Judæi, populus iste Israel, notum est quod illis pluisset Deus de cælo: et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo quia nesciunt; transeant per mare rubrum, manducant manna: ut quomodo crediderunt in nomine Jesu, sic de ipsis credat Jesus.—S. Aug. in *Johan. cap. 3. Tract. 11. § 4.* *Op. tom. iii. par. 2. col. 377, B, C.*]

FIRST
SERIES.

Anno 1536, et renovat. Lips. 1564. Adjuro te, immunde Spiritus, in nomine ✠ Patris, et ✠ Filii, et ✠ Spiritus Sancti. Eisdem verbis, sed omissis S. crucis signaculis, utitur Ordinatio Ecclesiæ Lunenburg., Anno 1564. Wittenb. impress. Folio N. 11. Sic et Agenda Ducis Julii, Anno 1569, emissa^p.

The minister shall command that the children be brought to the bishop to be confirmed by him.]

S. Hieronymus, contra Luciferianos^q. An nescis (inquit) etiam Ecclesiarum hunc esse morem, ut baptizatis postea manus imponantur, et ita invocetur Spiritus Sanctus?

The dependence that Confirmation has upon Baptism.

Extat illustre apud S. Cyprianum hac de doctrina Africanæ Ecclesiæ testimonium, ubi Cyprianus una cum Episcoporum synodo suam fidem luculenter exponunt. ‘Eos qui foris extra Ecclesiam tincti sunt’ . . . (inquiunt Epist. 1. lib. ii.^r) . . . ‘baptizari oportere, eo quod parum sit eis manum imponere ad accipiendum Sp. Sanctum nisi et Ecclesiæ accipiant Baptismum, tunc enim demum plane sanctificari, et esse filii Dei possunt, si Sacramento utroque nascantur.’ Item, lib. i. Ep. 12.^s ‘Ungi quoque necesse est eum qui baptizatus est.’

Whereby we perceive, that in his time Confirmation was to follow Baptism. *Eandem fuisse illa ætate et Rom. Ecclesiæ fidem, B. Cornelius Martyr Epist. ad Fabium Antiochenum docet, quæ apud Eusebium extat, lib. vi. cap. 43^t, ostendens Novatum Hæresiarcham non fuisse Spir. Sanctum consecutum, quod juxta Ecclesiæ Canonem reliqua post baptismum non fuisset consecutus, quæ debuisset, i.e. consignationem ab Episcopo factam.* The Novatians were the old puritans of the primitive Church, and made no more account of Confirmation than our new ones do. *Qui plura testimonia desiderat, consulat*

^p [The editor has not seen the rituals here referred to.]

^q [S. Hieron. Dial. adv. Luciferianos, cap. 8. Op. tom. ii. col. 180, D.]

^r [S. Cypr., Epist. 72, ad Stephanum, (lib. ii. Ep. 1. ed. Erasm.) p. 196.]

^s [Id., Epist. 70, ad Episcopos Numidas, (lib. i. Ep. 12. ed. Erasm.) *ibid.*,

p. 190.]

^t [οὐ μὴν οὐδὲ τῶν λοιπῶν ἔτυχε, διαφυγῶν τὴν νόσον, ὧν χρῆ μεταλαμβάνειν κατὰ τὸν τῆς ἐκκλησίας κανόνα, τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. Τοῦτου δὲ μὴ τυχεῖν, πᾶς ἂν τοῦ Ἁγίου Πνεύματος ἔτυχε.—Epist. Cornelii, ap. Euseb. Hist. Eccl., lib. vi. cap. 43. p. 313.]

Panopliam Lindani^u, ubi ex Tertulliano, Augustino, aliisque huic sacre Consignationi suus Sacramenti locus vindicatur.

[OFFICE OF PRIVATE BAPTISM.]

By the minister of the parish, or any other lawful minister.]
Minister hujus Sacramenti est solus sacerdos 23 dist. cap. Ecclesiastica^x. In necessitate autem quilibet potest baptizare, dummodo intendat facere, quod intendit Ecclesia, dist. 32. c. præter. § verum^y 24. q. 1. cap. Subdiaconus^z. Nec debet reiterari, dummodo baptizans servat formam supradictam. Extra casum vero necessitatis nulli licet baptizare, nisi sacerdoti parochiano, alias efficientur irregulares. De Cle. non Ord. Mi. cap. i.^a Imo sacerdos non debet aliquem baptizare, si non sit ejus parochianus, 16. q. 1. cap. Interdicimus^b. S. Thom. 3. par. q. 67. a. 4. ad 2m.^c Diaconus tum potest solenniter baptizare in extrema necessitate, in absentia presbyteri, vel si a presbytero ei jussum fuerit propter multitudinem baptizandorum, c. 5.

And say the Lord's Prayer, if time will suffer.]

Si infans graviter infirmatur, ita quod de ejus morte dubitetur, non fiat totus ordo prædictus, sed [. . .] solum a sacerdote dicatur forma baptismi, viz. Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti. Amen; faciendo signum

^u [W. Lindanus, Dordrachenus, Panoplia Evangelica, lib. iv. cap. 26. pp. 218, sqq. col. Agrip. 1575.]

^x [There is nothing on the subject in the canon here referred to.]

^y [. . . affirmantes baptismum, sive ab hæretico, sive schismatico, ecclesiastico more celebratum ratum esse, et merito: quia alia in baptismo, et alia in reliquis sacramentis consideratio est, quippe cum et ordine prior, et necessarius sit, &c.—Decret. pars i. Dist. xxxii. c. 6. § verum. apud Corp. Jur. Can., tom. i.]

^z [Baptisma, sive ab hæretico, sive a laico ministratum fuerit, dummodo in unitate catholicæ fidei accipiatur non carebit effectu.—Decret. pars ii. caus. 24. quæst. 2. c. 39. addit. ap. Corp. Jur. Can., tom. i. et gloss. in casu necessitatis nec a laico nec ab hæretico ministratus est refutandus.]

^a [Si quis baptizaverit, aut aliquod divinum officium exercuerit, non ordinatus, propter temeritatem abjiciatur

de ecclesia, et nunquam ordinetur.—Decretal., lib. v. tit. xxviii. de clerico non ordinato ministrante, cap. 1. ap. Corp. Jur. Can., tom. ii.]

^b Interdicimus etiam abbatibus, et monachis publicas pœnitentias dare, infirmos visitare, et unctiones facere, missas publicas cantare. Chrisma et oleum (gloss. infirmorum vel catechumenorum), &c. ab episcopis accipiant in quorum parochiis manent.—Decret. pars ii. caus. 16. quæst. 1. c. 10. ap. Corp. Jur. Can., tom. i.]

^c [Quando baptismus solenniter et ordinate celebratur, debet aliquis sacramentum baptismi suscipere a presbytero curam animarum habente, vel ab aliquo vice ejus. Hoc tamen non requiritur in articulo necessitatis, in quo potest mulier baptizare.—S. Thom. Aquin. Summa Theol. pars iii. quæst. lxxviii. de ministris baptismi, art. 4. ad secundum.]

crucis et effundendo aquam super caput ejus. Sacerd. Rom. de Baptis., c. ult.^d

But yet nevertheless, if the child, which is after this sort baptized, do afterward live, &c.]

Si autem infans convaluerit; debent omnia suppleri, quæ ommissa fuerant, scilicet, omnia quæ baptismum præcedunt, vel sequuntur, et dicta non fuerint. Sacerd. Rom. ibidem.^e

1. *With what matter was the child baptized?*

2. *With what words was the child baptized?*

3. *Whether think you the child was lawfully and perfectly baptized?^f*

1, 2, 3. As the two first questions refer to the substance of baptism, so the third and the last refer to the due circumstances and ceremonies that are to be used therein, and to be supplied in the church, if through haste they were omitted at home.

OF CONFIRMATION, OR LAYING ON OF HANDS.

The divers
denomina-
tions.

The nature of this holy Sacrament (for so we need not fear to call it in a right sense) will be the more easily understood by the several names it had of old, whereof two are here, Confirmation, or Laying on of Hands. *Impositio manuum*^g

^d [Sacerdotale ad consuetudinem Romanæ Ecclesiæ de Sacramento Baptismi, c. 12. Forma baptizandi puerum vel puellam, de cujus morte dubitatur ad succurrendum, fol. 25, a. After the word 'sed' comes a service to be performed of some length, and afterwards the following note: Si vero adeo propinquus morti fuerit, quod credatur ipsum immediate obituum solum dicat formam baptismi, &c. . . . et dicendo verba prædicta, effundat, &c., fol. 26, b. After this he performs other rites.]

^e [This rubric immediately precedes that cited in the last note, Si vero; the words 'vel sequuntur' are not in the Sacerdotale, fol. 26, b.]

^f [These questions were altered at the last Review.]

^g [This passage is taken from Maldonatus; his words are: Impositio manuum apud Latinos fuit semper commune vocabulum, non item inter Græcos. A Græcis autem vocata est τελείωσις, id est, perfectio, ut ab Areopag. in cap. de Baptismo, (see note h), et a Latinis perfectio, ut ab Ambrosio 2^{do}

de Sacramentis, cap. 2. (see note i). Vocarunt etiam Græci σφραγίδα, id est, obsignationem, et Latini signaculum, ut est sæpe apud Cyprianum, (see note k), aliquando apud Augustinum, (see note l.)

Præterea chrisma, aut Sacramentum chrismatis, ut apud eundem Augustin. lib. ii. contra Petilianum cap. 10. (see note m). Denique ab Ambrosio, quod sciam, primum vocata est confirmatio, lib. de iis, qui mysteriis initiantur, cap. 8. (see note n). Quod postea apud Leonem, et Gregor. cœpit esse frequent. (see notes o, p). Calvinus cum non posset negare semper fuisse confirmationem in Ecclesia, ejus usum falso declaravit, dicens nihil aliud fuisse, quam professionem quandam publicam fidei, quæ fiebat coram Episcopo. Nam qui baptizati, inquit, fuerant infantes, quia non potuerant proprio ore fidem profiteri in baptismo, cum adolevisent, adducebantur ad Episcopum, ut coram illo fidem profiterentur. At ne viderentur frigide discedere, cœperunt, inquit, Episcopi illis manus imponere et dare

was the common denomination of it among the Latins. The Greeks were wont to call it *τελείωσις*, i. e. *perfectio*, as Di. Areop., cap. *de Baptismo*^h; and so the Latins sometimes called it, S. Ambr. 2 *de Sacram.*, c. 2ⁱ. The Greeks were wont also to call it *σφραγίδα*, i. e. *obsignationem*^k; and the Latins *signaculum*, as often St. Cyprian doth, and St. Austin^l. Besides these names, it was called *chrisma*, Aug. 2. *contr. Petil.*, cap. 104^m. And last of all by St. Ambrose, *Lib. de iis qui mysteriis inicianur*, cap. 8, it was called *confirmatio*ⁿ. He was the first who was observed to give it that name, which afterwards in St. Leo and St. Greg. came to be common^o. So that there is more in it than Calvin would have, who tells us it is nothing else but a certain public confession of faith made before the bishop, which children could not do before in baptism but by sureties^p; and that the imposition of hands was used for nothing else, but *ne viderentur frigide discedere ab episcopo*^q.

benedictionem.—Maldonatus de Sacramentis, De Confirmatione, quæst. i. col. 73, A, B, C.]

^h [Ἡ δὲ τοῦ μύρου τελειωτικὴ χρίσις εὐδὴ ποιεῖ τὸν τετελεσμένον ἢ γὰρ ἱερά τῆς θεογενεσίας τελείωσις ἐνοῖ τὰ τελεσθέντα τῷ θεαρχικῷ Πνεύματι.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 2. § 8. Op. tom. i. p. 173, C.]

ⁱ [Sequitur spiritale signaculum, quod audistis hodie legi, quia post fontem superest ut perfectio fiat; quando ad invocationem sacerdotis Spiritus Sanctus infunditur.—S. Ambros. de Sacr., lib. iii. cap. 2. § 8. Op. tom. ii. col. 363, E.]

^k [Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur, præpositis ecclesiæ offerentur, et per nostram orationem ac manus impositionem Spiritum Sanctum consequuntur et signaculo dominico consumuntur.—S. Cypr. Epist. lxxiii. ad Jubaianum de hæreticis baptizandis, p. 132; and a little before, Non est ei venienti manum imponi ut Spiritum Sanctum consequatur et signetur.]

^l [See the passage in the next note. The word 'signaculum' does not appear to be elsewhere used by S. Augustine of Confirmation. It is very often so used by S. Ambrose.—De Sacr., lib. iii. c. 2. § 8. col. 363, E.; vi. c. 2. § 6. col. 381, C.; § 8. *ibid.* E.; de Sp. S., lib. i. c. 6. § 78, 80. col. 616, E, F.]

^m [Et in hoc unguento Sacramentum

Chriftatis vultis interpretari; quod quidem in genere visibilium signaculorum sacrosanctum est, sicut ipse Baptismus.—S. Aug. cont. literas Petil., lib. ii. cap. 104. § 239. Op. tom. ix. col. 293, B.]

ⁿ [Accepisti signaculum spiritale . . . signavit te Deus Pater, confirmavit te Christus Dominus, et dedit pignus Spiritus in cordibus tuis, sicut apostolica lectione didicisti.—S. Ambros. de Myst. (aliter de iis qui Myster. inicianur) cap. 7. § 42. Op. tom. ii. col. 336, A, B.]

^o [Qui baptismum ab hæreticis acceperunt, cum antea baptizati non fuissent, sola invocatione Spiritus Sancti per impositionem manuum confirmandi sunt.—S. Leo. Epist. clix. ad Nice-tam. Op. tom. i. col. 1334, 1335. But see the note (ed. Ballerini) in which it is argued that Confirmation is not meant here. S. Leo speaks of the rite as, *Chrisma salutis, et signaculum vitæ æternæ*. Serm. xxiv. in Nativ. Domini, iv. *ibid.* col. 81.]

^p [e. g. quoties tam de baptismo aliquorum vel confirmatione . . . dubitatis habetur, et nec scriptis nec testibus ratio certa habetur utrum baptizati vel confirmati . . . ut baptizentur tales ac confirmentur.—S. Greg. M., lib. xiv. Ind. vii. Epist. 17. Op. tom. ii. col. 1279, C, D.]

^q [The words in the text are in Maldonatus, see note g. The editor has

FIRST
SERIES.

The Church hath thought good to order that None hereafter shall be confirmed but such as, &c.^r]

The time
of giving
Confirmation.

They were wont of old time to give Confirmation and the Eucharist presently after Baptism even to children themselves. Since, it has been thought more expedient by the Church, that children should be first able to give an account of their faith, *Atque in ea re laudabilior est consuetudo Ecclesiæ hodiernæ, quam veteris*, saith Maldonat. *de Sacr.* p. 115^a. And therefore it is a fault, both among their bishops and ours, that children are confirmed (all that come) without discretion, before they come to the years of discretion. True it is, that of old Confirmation was administered to children as soon as ever they were baptized; but as the giving of the Eucharist, so likewise the giving of Confirmation unto them is now taken away by the consent of the whole Western Church; and the rather because fathers and god-fathers, and curates, and others that have care of young children, might hereby take occasion to instruct them in that profession of faith and religion, which they had made for them in their baptism.

That by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world, &c.^t]

Maldonatus, *de Sacram.*, p. 107^u, requires no more for the use of this holy ceremony, *Quam ut qui baptizati erant, perficerentur, ut Græci loquuntur, i. e. fierent integri quodammodo Christiani, et ut acciperent robur Sp. S. ad perfungenda*

not found them in Calvin; but the view is expressed in the Institutes, lib. iv. c. 19. § 4, (Op. tom. ix. p. 389,) that those who had been baptized in infancy were brought to the bishop and examined by him, according to a catechism which he imagined existed. He then says; Quo autem hæc actio, quæ alioqui gravis sanctaque merito esse debebat, plus reverentiæ haberet et dignitatis, ceremonia quoque adhibebatur manuum impositionis. Ita puer ille, fide sua approbata, cum solenni benedictione dimittebatur.]

^r [The first words of the preface now read by the bishop was in the old Prayer-books a rubric.]

^a [This is also from Maldonatus: Quando autem confirmari debeant bap-

tizati, ea in re laudabilior consuetudo est Ecclesiæ hodiernæ, quam veteris. Nam in Ecclesia veteri statim post baptismum confirmatio et Eucharistia dabantur etiam infantibus; nunc autem merito expectatur illud tempus, quo tempore possint baptizati confiteri fidem suam.—Maldonatus, ubi supra, quæst. 2. op. var. col. 78, E.]

^t [This was a part of the old rubric, setting forth the design of Confirmation.]

^u [Maldonatus, in opposition to the words of Calvin, as above, says; Hoc ubi Calvinus potuerit legere, non video. Scio autem certo confirmationis usum semper in Ecclesia fuisse, ut qui baptizati erant, &c. as in text, ubi supra, fol. 73, C.]

omnia munera hominis Christiani. This is here said in words as full as his. The controversy then, which the Church of Rome makes, is not to be made with our Church, but with them of the new stamp of Geneva, with whom we have as little to do as with the papists themselves, where either these or those depart from the tenet of antiquity.

Eusebius Emissenus sets forth the virtue of this laying on of hands to the full. *Homil. in Die Pentecostes*^x. *Quod nunc in confirmandis neophytis manus impositio tribuit singulis, hoc tunc Spiritus S. descensio in credentium populo donavit universis.* [. . .] *Spiritus Sanctus in fonte plenitudinem tribuit ad innocentiam, in Confirmatione augmentum præstat ad gratiam, quia in hoc mundo tota ætate victuris inter invisibiles hostes et pericula gradiendum est. In Baptismo regeneramur ad vitam, post Baptismum confirmamur ad pugnam. In Baptismo alimur, post Baptismum roboramur.*

Not that men have no such strength given in Baptism, but that they have more, and a new strength given them in Confirmation; and indeed, the proper effect of Baptism is to make a man a Christian, but the proper effect of Confirmation is to give him the Holy Ghost^y.

From whence the ceremony arose which is now used in the Church of Rome^z, *Ut qui confirmatur cædatur alapa modesta. Cæremonia ista* (saith Maldonate) *non est, ut opinor, antiquissima; sed habet tamen accommodatam significationem. Incipit enim tunc qui confirmatur excipere ictus adversariorum spiritualium. De Sacram., p. 117^a.*

For that it is agreeable with the usage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age^b, &c.]

Not the ancient but later times; for of old they were

^x [The Homily is on the text of Joel. "In those days, saith the Lord, I will pour out My Spirit upon all flesh;" and after these words begins: Advertamus summæ divitias bonitatis; quod nunc, &c., as in the text. Eusebii (Episcopi Gallicani) Hom. in die Pentecostes, ap. Bibl. Patr. Max., tom. vi. p. 649, B, C, D. These Homilies are probably writings of a bishop of Lyons of the

fifth century.]

^y [This is added as a note on the word *roboramur* in the preceding extract.]

^z [This is a note on the word 'assaults' in the prayer.]

^a [Maldonatus, ubi supr. col. 79, D, E, the word *spiritualium* is not in this edition of Maldonatus.]

^b [This was the third portion of the introductory rubric.]

wont to give both Confirmation and the Eucharist unto children newly baptized. We are beholden to the Church of Rome then for this ordinance.

Of the necessity of Confirmation.

And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved^c.]

Howsoever Confirmation hath been always had in high esteem in the Church, and hath many excellent and heavenly effects flowing from it, which might make Christians the more desirous for themselves and their children, to be made partakers of it, and the more fearful lest they wanted somewhat for their salvation, if they had it not; yet the truth is, that the Church of God in all ages never held it so absolutely necessary, as if without it salvation might not be obtained. The papists are accused to hold this opinion, but for my part, I suppose they have some wrong done unto them. That which is alleged out of Gratian, *c. fideles et c. omnibus*^d, is not to be understood of all things necessary to salvation, as if they were not perfect without it; or of the perfection and substance and being of a Christian, as if men were not so to be taken until they were confirmed; but of a man's plenary and full perfection in the graces of the Holy Ghost, which without Confirmation he cannot ordinarily obtain, for his better being, and his more powerful strength to resist the world, the flesh, and the devil. When learned men therefore seem to tell us, and to say, that there is a necessity of Confirmation, it is not simply and absolutely to be taken thus, but *ex hypothesi*, and upon supposition only; if men desire to be more perfect than others are, or to be more strongly armed against their spiritual enemies. So

^c [This was the last rubric at the end of the Confirmation Service before 1662.]

^d Omnes fideles per manus impositionem episcoporum, Spiritum Sanctum post baptismum accipere debent, ut pleni

Christiani inveniantur: quia cum Spiritus Sanctus infunditur, cor fidele ad prudentiam et constantiam dilatatur.—Decret., pars iii. de consecrat. dist. v. c. 1. The reference in the text should be *c. omnes fideles*.]

Euseb. Emiss. *Hom. de Pentecoste*^e. *Ac si continuo transi-
turis sufficiunt regenerationis beneficia; victuris tamen neces-
saria sunt Confirmationis auxilia.* They that die presently
after Baptism have all things needful to salvation; they need
not fear it; but they that are to live and maintain a spiri-
tual combat against sin and Satan, they have need of God's
further graces, which are communicated unto them by im-
position of hands. So Baptism saves a man that lives not
long after, but Confirmation must help them that are to go
on in the hard and strait ways of Christianity, or else he
may hap to perish as he goes. Therefore it is not here said
that men of ripe years, but that children, being baptized, and
so dying while they are children, have all things necessary
to their salvation; for afterwards, there are many things
needful, and among the rest this a chief one, to be con-
firmed, and to receive a more perfect power of the Holy
Ghost for the resisting of the temptations of Satan. So
Euseb., *ubi supra*^f, *Regeneratio per se salvat mox in pace
sæculi recipiendos, Confirmatio armat et instruit ad agones
hujus mundi et prælia reservandos.* When we read in the
Acts of the Apostles, that those Samaritans which Philip
baptized had not yet received the Holy Ghost, it is not
simply to be understood this, as if by Baptism they had re-
ceived no fruits of the Spirit at all; but that they had not
received that fulness and perfection of the Spirit, which is
given by Confirmation. The apostles received the Holy
Ghost both when they were baptized, and when they were
ordained by Christ, yet we read, that after both these, the
Holy Spirit was not yet given, because they were not then
endued with that fulness of ghostly strength, which they had
poured upon them at the feast of Pentecost. Before, they
were all fearful, that they fled and ran away. After, they
were so full of courage, that no death and martyrdom could
amaze them. And this is the fruit of Confirmation. Euseb.,
ubi supra, *In Baptismo per Christum redimimur*^g, *In Confirma-
tione vero per Spiritum Sanctum dono sapientiæ, &c. illumi-
namur, ædificamur, erudimur, instruimur, consummamur.*

^e [This is the continuation of the
passage cited above, *ubi supra*, p. 649,
D.]

^f [Ibid. These are the next words to
those cited last.]

^g [Ibid.]

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Collect. *Daily increase in them Thy manifold gifts of grace.*] 1. The spirit of wisdom. 2. Understanding. 3. The spirit of counsel. 4. Of ghostly strength. 5. The spirit of knowledge. 6. True godliness. 7. Of holy fear.

Septem dona Spiritus Sancti^h. 1. *Sapientia*. 2. *Intellectus*. 3. *Consilium*. 4. *Fortitudo*. 5. *Scientia*. 6. *Pietas*. 7. *Timor Dei*.

Then the bishop shall lay his hand upon every child severally, saying.]

Quatuor causæ sunt necessariae ad integritatem hujus Sacramenti (saith Maldonat.) and here they be all. *Prima est materia, quam inter apostolos non aliam [usitatam] fuisse legimus, quam externam impositionem manuum, quæ ipsa etiam hodie appellanda est, &c.* Maldon., *de Sacram.*, p. 113ⁱ.

Secunda causa est forma verborum^k. *Tertia est minister*^l; which is the bishop only. So Philip baptized, but the apostles confirmed. And the seventh canon of the second Council of Sevil^m prohibited any priest to meddle with it, no less than with ordination, &c.; and S. Greg., lib. iii. ep. 9ⁿ. *Quarta est suscipiens*^o; *baptizati autem omnes sunt capaces Confirmationis*.

There were divers ceremonies^p used in the confirmation of

The ceremonies used in Confirmation.

^a [This is a note on the words in the Collect which are numbered correspondently as here.]

ⁱ [Maldonatus, ubi supra, quæst. ii. cols. 76, E, 77, A.]

^k [Ibid., col. 77, B. The form of words in Maldonatus is, *Consigno te signo crucis, &c.*]

^l [Ibid. Maldonatus gives several opinions and arguments.]

^m [Nam, quamvis cum episcopis plurima illis ministeriorum communis sit dispensatio, quædam novellis et ecclesiasticis regulis sibi prohibita noverint: sicut presbyterorum, et diaconorum, ac virginum consecratio; sicut constitutio Altaris, benedictio, vel unctio: siquidem nec licere eis Ecclesiam vel Altaria consecrare, nec per impositionem manus fidelibus baptizatis, vel controversis ex hæresi, Paracletum Spiritum tradere, &c.—Conc. Hispal. II. can. 7. tom. vi. cols. 1405, 1406.]

ⁿ [In the Epistle referred to, ad Januarium Episc. Caralitanum, S. Gregory said: *Presbyteri baptizandos ungant in pectore, ut Episcopi postmodum*

ungere debeant in fronte.—S. Greg. M., lib. iv. Ind. xii. Epist. 9. Op. tom. ii. col. 689, A. ed. Bened. In another letter written shortly after to the same bishop, he says, referring to this: *Pervenit quoque ad nos quosdam scandalizatos fuisse, quod Presbyteros chrismate tangere eos qui baptizandi sunt prohibuimus. Et nos quidem secundum usum veterem Ecclesiæ nostræ fecimus; sed si omnino hæc de re aliqui contristati sunt, ubi Episcopi desunt, ut Presbyteri etiam in frontibus baptizandos chrismate tangere debeant, concedimus.*—Ibid. Epist. 26. col. 705, A. In the Canon Law the words are *baptizati* and *baptizandos*. See the note in the Benedictine edition, which shews that, according to the true reading, the unction conceded to the Presbyters was part of the anointing before baptism, which if a bishop had been present he would have performed, not the unction of Confirmation.]

^o [Ibid., col. 78, D.]

^p [This is derived from Maldonatus, who says: *Inter cæremonias hujus Sa-*

this Sacrament: two very ancient, chrism, and the cross; the other two more late, gossips, and the blow upon the cheek. Three of these we omit, as not being necessary; yet being so significant, it were better we had them: neither were it any fault, for aught I see, if any man should use them in our Church, more than it is to use the fourth, of having godfathers or godmothers at the time of Confirmation^a; that we allow and approve, why not the rest as well? But for the *susceptores*, it being a custom of old to confirm instantly after Baptism, that so the *susceptores* of one, were the *susceptores* of the other also; therefore the custom still prevails with us, that such as are confirmed should have witnesses and undertakers for them, as well as those which are baptized among us.

[ON THE CATECHISM.]

Who was conceived by the Holy Ghost.] *Vide hæresin Fausti Manichei, qui dementissime affirmavit terram ex viribus Spiritus Sancti concipientem genuisse patibilem Jesum, &c.* S. Aug., *contra Faustum Man.*, lib. xx. cap. 11. in tomo sexto^r; et lib. xxiii. cap. 1—4, &c. *Ibid.*^s

Remember thou keep holy the Sabbath day.] See the Survey of the Puritans, p. 65^t.

Two only, &c.] S. Aug., ep. 118^u. *Tenere te volo, &c.* Of the number of the Sacraments.

cramenti duæ fuerunt semper usitatæ; chrisma, . . . Altera fuit impressio signaculi crucis in frontem. . . Secundo, quia statim confirmatio dabatur post baptismum, illi ipsi qui erant susceptores baptismi erant susceptores confirmationis. Unde mansit consuetudo, ut etiamsi confirmatio statim non daretur; tamen non daretur sine susceptoribus. Illa verò cæremonia, ut cædatur alapa modesta, qui confirmatur, ut opinor, non est antiquissima.—Maldonatus de Sacramentis, De Confirm. quæst. iv. opera varia, col. 79, D, E.]

^a [In the Prayer-book before 1662, it was ordered that the child should "be brought to the bishop by one that shall be his godfather or godmother, that every child may have a witness of his confirmation."]

^r [Quid autem hinc dicam, quod ait

"ex viribus Sancti Spiritus ac spiritali profusione terram quoque concipientem, gignere patibilem Jesum, qui est vita et salus hominum, omni suspensus ex ligno."—S. Aug., cont. Faustum, lib. xx. cap. 11. Op. tom. viii. col. 339, G.]

^s [Id. *ibid.*, col. 423, 424.]

^t ["Sunday, though not the very day which the Jews sanctified for the seventh day, is yet a seventh day, and being the day whereon Christ mightily declared Himself to be the Son of God by His resurrection, is called the Lord's day, because on that day the Father is glorified in the Son."—Survey of the Book of Common Prayer; quære, whether the curate may bid holydays and fasting days without warrant of God's word, p. 65.]

^u [S. Aug., ep. 54, ad Januarium (aliter ep. 118.) cap. 1. § 1. Op. tom. ii.

D[ominum] N[ostrum] J[esum] C[hristum] leni jugo [et sarcina levi] nos subdidisse, unde et Sacramentis numero paucissimis, intellectu augustissimis, significatione præstantissimis, societatem novi populi colligavit, sicut est Baptismus, et communicatio Corporis et Sanguinis Domini, et siquid aliud in Scripturis canonicis commendatur. Where though St. Augustine may seem to allow more Sacraments than two, (as elsewhere he expresseth himself, lib. ii. cap. 104^x, *contr. Lit. Petiliani, Sacramentum chrismatis in genere visibillum, inquit, signaculorum est, sicut et baptismus*), yet in this sense which our Church propounds, “as generally necessary to salvation,” Maldonate himself confesseth that he acknowledgeth no more, *de Sacram.*, p. 111^y: *Divus Augustinus (inquit) non de omnibus Sacramentis novis agit illo loco, sed de illis quæ omnibus hominibus communia esse debent ad salutem. Præterea, quia agebat de sarcina Veteris Testamenti, et jugo Novi, et sarcina vocatur proprie id quod necessario ferre debemus, si volumus esse salvi, numeravit hæc duo Sacramenta. Hæc Maldonatus.* That to me it seems strange there should any controversy be made between our Church and the Church of Rome for the number of the Sacraments, whenas in this sense they acknowledge no more than two, and in a larger sense we acknowledge many more; and more eminently the other five; which though we call not Sacraments ordinarily, and though that general name be gone, yet for the things themselves, their proper names, their true names, those we preserve inviolate. And if Maldonate and others can be so courteous, as when St. Aug[ustine] speaketh of two Sacraments, to interpret him fairly, why may not we expect the same equity from them, seeing we say no more than that father doth?

An outward and visible sign.] This would be a little thought of, whether by a visible sign is meant a thing that may be seen, or not; for so the common divinity runs now-a-days, and grounds itself upon St. Augustine’s known

col. 124, A. For “leni” Bp. Cosin has “levi;” the “et” after “unde” is not in Augustin, and the words, “intellectu augustissimis” ought to be “observatione facillimis.” Cosin follows Maldonatus in these readings.]

^x [Id. cont. Literas Petil., lib. ii. cap. 104. § 239. Op. tom. ix. col. 292, B.]

^y [Maldonatus de Sacramentis, De Confirmatione, quæst. i. arg. Calvini. Quarto. resp. 3. col. 76, A.]

words^z, *Accedit verbum ad elementum, et fit Sacramentum.* And hence they gather that there can be but two Sacraments, because but two of them that are commonly called Sacraments have the outward elements ordained by Christ. All the matter then depending upon St. Austin's words, it would be thought on, whether Maldonate gives not a sufficient interpretation of them or no, *Lib. de pæn.*, p. 23^a, after this manner: *Errat hic Calvinus putans Sacramentum debere esse signum visibile, id est, quod visu percipiatur, quia Aug. ita definit. Item fallitur, dum putat debere esse elementum, quale est aqua. Nam cum Aug. vocat Sacramentum visibile signum, visibile appellat generaliter quod sensibus percipitur. Non enim visus est, qui facit Sacramentum. Et cum dicit accedit verbum ad elementum, &c., primum, non loquitur nisi de baptismo, ubi est elementum aquæ; deinde si loqueretur de omnibus sacramentis, non vocaret tamen elementum, more philosophorum, unum e quatuor, sed quicquid est quasi materia.*

For the continual remembrance of the sacrifice, &c.] Vide S. Aug., tom. vi. *contra Faust. Manich.*, lib. xx. cap. 18^b. *Dicit apostolus, Quæ immolant gentes, dæmoniis immolant, et non Deo; non quod offerebatur culpans, sed quia illis offerebatur. Hebræi autem in victimis pecorum quæ offerebant Deo, multis et variis modis, sicut re tanta dignum erat, prophetiam celebrabant futuræ victimæ, quam Christus obtulit. Unde jam Christiani peracti ejusdem sacrificii memoriam sacrosancta oblatione et participatione Corporis et Sanguinis Christi celebrant.*

Bread and wine which the Lord hath commanded, &c.] (*Lege S. Augustinum*, tom. vi. *contra Faustum Manich.*, lib. xx. cap. 13^c.) This is the material part of the Sacrament^d, not *sanguis humanus*, as Marcus the heretic in Irenæus, lib. i. cap. 9^e, and as the Montanists, Cataphryges, and Pepuzians, in

The materials of the Eucharist, bread and wine.

^z [S. Aug. in Johann., cap. 15. Tract. 80. § 3. Op. tom. iii. p. 2. col. 703, C.]

^a [Maldonatus de Sacramentis, de Pœnitentia, pars 3^{ia}, quæst. 3. Thesis septima, fol. 259, E.]

^b [S. Aug., cont. Faustum, lib. xx. cap. 18. Op. tom. viii. col. 345, E, F.]

^c [Noster panis et calix, non quilibet . . . sed certa consecratione mysticus fit nobis, non nascitur. Proinde quod non ita fit, quamvis sit panis et

calix, alimentum est refectionis, non sacramentum religionis, &c.—Id. *ibid.*, col. 342, B.]

^d [The substance of this note is derived from Maldonatus, De Sacramentis, de Eucharistia, quæst. sexta, de Materia, col. 86, A, sqq.]

^e [Ποτήρια οἴνω κεκραμένα προσποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλέον ἐκτείνων τὸν λόγον τῆς ἐπικλήσεως πορφύρεα καὶ ἐρυθρὰ ἀναφαίνεσθαι ποιεῖ ὡς δοκεῖν

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S. Aug., *de Hæres.*, cap. 27 et 28^f, et in *Epiph. Hæres.* 49^g, nor beans and cheese as some of old^h, either for poverty or curiosity, were wont to bring unto the priest to be consecrated. Therefore in the third canon of the apostles, thus it was ordained; *Ne quis præter panem et vinum quicquam offerret*ⁱ: and so *Conc. Afric.*, cap. 4^j; *Bracarens.* III. cap. 1^k; *Sexta Synod. generali*, cap. 28^l, it was decreed, that if any other thing but bread and wine were brought for offerings by the people, it should not be consecrated for the Sacrament, but blessed only and given to the people to carry away. That for bread, which is one part of the matter of this Sacrament.

Now for wine, which is the other part, the matter is somewhat more difficult. For cheapness, of old some would have

τὴν ἀπὸ τῶν ὑπὲρ τὰ ὅλα χάριν τὸ αἷμα τὸ ἐαυτῆς σταῆζειν ἐν τῷ ἐκείνῳ ποτηρίῳ διὰ τῆς ἐπικλήσεως αὐτοῦ.—S. Irenæus cont. *Hæres.*, lib. i. cap. 13. (al. cap. 9.) Op. p. 60.]

^f [Sacramenta perhibentur (Catharyges vel Montanistæ) habere funesta, nam de infantis anniculi sanguine, quem de toto ejus corpore minutis punctationum vulneribus extorquent, quasi eucharistiam suam conficere perhibentur, miscentes eum farinae, panemque inde facientes.—S. Aug. Liber de *Hæres.*, cap. 26. Op. tom. viii. col. 10, B.

Faciunt et ipsi (Pepuziani) de sanguine infantis quod Catharyges facere supra diximus: nam et ab iis perhibentur exorti.—Id. *ibid.*, cap. 27.]

^g [αὐτὴ γὰρ καὶ ἡ τῶν Κυϊντιλλιανῶν αἵρεσις τοῦτο ἐπιτελεῖ. ἀφόρου γὰρ παιδὸς κατακεντῆ τὸ σῶμα, καὶ τὸ αἷμα δῆθεν εἰς μετάληψιν ἀποφέρεται εἰς μυσταγωγίαν ὀνόματος Χριστοῦ, τοὺς ἠπατημένους πλανῶσα.—S. Epiph. adv. *Hæres.*, lib. ii. tom. i. *Hæres.* xlviii. cap. ult. p. 417. Cosin follows Maldonatus in putting *Hæres.* xlix.]

^h [Artotyritæ sunt quibus oblatio eorum hoc nomen dedit; offerunt enim et panem et caseum, dicentes a primis hominibus oblationes de fructibus terræ et ovium fuisse celebratas.—S. Aug. ubi supra, cap. 28.

ⁱ Ἀρτοτυρίτας δὲ αὐτοῦς (Πεπουζιανούς) καλοῦσιν, ἀπὸ τοῦ ἐν τοῖς αὐτῶν μυστηρίοις ἐπιτιθέντας ἕρπον καὶ τυρὸν, καὶ οὕτως ποιεῖν τὰ αὐτῶν μυστήρια.—S. Epiph. ubi supra, *Hæres.* xlix. cap. 2. p. 418, D.]

^j [εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος

παρὰ τὴν τοῦ κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ, προσενέγκῃ ἕτερά τινα ἐπὶ τὸ θυσιαστήριον, ἢ μέλι, ἢ γάλα, ἢ ἀντὶ οἴνου σίκερα, ἢ ἐπιτηδεύτᾳ, ἢ ὕρνει, ἢ ζῶά τινα, ἢ ὕσπρια, ὡς παρὰ τὴν διάταξιν κυρίου ποίῶν, καθαιρέσθω, κ. τ. λ.—Canon. Apost. iii. Concilia, tom. i. col. 25, B.]

^k [Ut in sacramentis Corporis et Sanguinis Domini nihil amplius offeratur, quam quod ipse Dominus tradidit, hoc est, panis et vinum aqua mixtum. Primitiæ vero, ceu mel et lac, quod uno die solemnissimo in infantium mysterio selet offerri, quamvis in altari offerantur, suam tamen habeant propriam benedictionem, ut a sacramento Domini Corporis et Sanguinis distinguantur.—Concil. vulg. dict. Africanum, (seu Collectio variorum Canonum, sæc. 4. ineunt.) cap. 4. Concilia, tom. iii. col. 503, E. 504, A.]

^l [Quidam in sacrificiis Domini relati sunt lac pro vino, pro vino botrum offerre: eucharistiam quoque vino madidam pro complemento communionis credunt populis porrigendam, &c.—Conc. Bracarac. iv. (cited as the 3rd in the Decret. pars iii. de Conser. dist. 11. c. 7.) A.D. 675. c. 1. Concilia, tom. vii. col. 579, A, B.]

^m [ἐπειδὴ ἐν διαφόροις ἐκκλησίαις μετεθήκαμεν σταφυλῆς ἐν τῷ θυσιαστηρίῳ προσφερομένης κατὰ τι κρατήσαν ἔθος, τοὺς λειτουργοὺς ταύτην τῇ ἀναμάκτω τῆς προσφορᾶς θυσίᾳ συνάπτοντας, οὕτως ἅμα τῷ λαῷ διανεμείναι ἀμφοτέρα συνείδομεν, ὡς μηκέτι τοῦτο τινα τῶν ἱερωμένων ποιεῖν, κ.τ.λ.—Conc. Quini-sexti, (sive Trullani,) A.D. 692, can. 28. Concilia, tom. vii. col. 1360, C, D.]

milk, &c., which was condemned by ancient councils, and some only water, which Epiphanius saith was the heresy of the Ebionites, that began in Africa about St. Cyprian's time; Ep. iii. lib. ii.ⁿ is written wholly against them; and St. Chrys., *Hom. liii. in S. Matth.*^o, refels the heresy from Christ's own institution, *Christus non bibebat aquam, sed vinum.* This were enough to free our Church from any heinous offence, though it uses not commonly to mix water with wine, as the Church of Rome doth. And yet, we must confess the custom is very ancient, consonant to the figures of the Old Testament, which St. Cyprian, Ep. iii. lib. ii., reckons up, and of the New, where water and blood issued out of Christ's side; and agreeable (as there is great probability) to Christ's own practice, when He did first institute this holy Sacrament; for it is not so likely, that He used wine alone in His sacred supper, both because it was the custom of the Jews, *diluere vinum*, as Prov. ix., *Bibite vinum quod miscui vobis*, and because all the evangelists use the name of *calix, quod nomen* (saith Maldonate^p) *significat vinum conjunctum cum aqua, juxta ritum.* The ancient liturgies are all for *vinum cum aqua mixtum.* So Justin Martyr, *Apol. 2^q*; Iren., lib. iv. cap. 57^r; and lib. v. *initio*^s; Cypr., *Ep. iii. lib. ii. t*; Ambr., lib. v. *de Sacram.*, cap. 1^u; Gennad., *de*

Hæres.
xlii.^mWine mix-
ed with
water.

^m [μυστήρια δὲ δῆθεν τελοῦσι κατὰ μίμησιν τῶν ἁγίων ἐν τῇ ἐκκλησίᾳ ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν διὰ ἄζυμων καὶ τὸ ἄλλο μέρος τοῦ μυστηρίου δι' ὕδατος μόνου.—S. Epiphanius, adv. Hæres., lib. i. tom. ii. Hæres. 30. cap. 16. p. 140, A.]

ⁿ [S. Cypr., Ep. 63. ad Cæcilium, (ed. Erasmi., lib. ii. Ep. 3.) Op. pp. 148—157.]

^o [καὶ τίνας ἔρεκεν οὐχ ὕδωρ ἐπιεν ἀναστάς, ἀλλ' οἶνον; ἄλλην αἴρεσιν ποτηρὰν πρόβριζον ἀνασπῶν, ἐπειδὴ γὰρ τινες εἰσιν ἐν τοῖς μυστηρίοις ὕδατι κεχρημένοι, δεικνὺς ὅτι ἡνίκα τὰ μυστήρια παρέδωκεν οἶνον παρέδωκε. καὶ ἡνίκα ἀναστὰς χωρὶς μυστηρίου ψιλλὴν τάρτεζαν παρετίθετο οἶνον ἐκέχρητο.—S. Chrysost., Hom. in Matt. 26. Hom. 82, (al. 83.) Op. tom. vii. p. 784, B.]

^p [See Maldonatus, as above.]

^q [ἔπειτα προσφέρεται τῷ προσεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος.—S. Justin, Mart., Apol. 1. (al. Apol. 2.) § 65. Op. p. 82, D.]

^r [Quomodo autem juste Dominus, si alterius patris existit, hujus condi-

tionis quæ est secundum nos accipiens panem, suum corpus esse confitebatur, et temperamentum calicis suum sanguinem confirmavit.—S. Irenæus, cont. Hæres., lib. iv. cap. 33. (al. cap. 57.) Op. p. 170-2.]

^s [ὅποτε οὖν καὶ τὸ κεκραμένον ποτήριον, καὶ ὁ γεγωνὸς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ, καὶ γίγνεται ἡ εὐχαριστία σώμα Χριστοῦ.—Id. ibid., lib. v. cap. 2. Op. p. 294.]

^t [Vinum mixtum declarat, id est calicem Domini aqua et vino mixtum prophetica voce prænunciat.—S. Cypr., Ep. 63. ad Cæcilium, (alit. lib. ii. Ep. 3.) Op. p. 150.]

Sic autem in sanctificando calice Domini, offerri aqua sola non potest, quomodo nec vinum solum potest; nam si vinum tantum quis offerat Sanguis Christi incipit esse sine nobis: si vero aqua sit sola, plebs incipit esse sine Christo: quando autem utrumque miscetur, et adunatione confusa sibi invicem copulatur, tunc sacramentum spiritale et cœleste perficitur.

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Eccl. dogm., cap. 75^x; *Patres Concil. Trullani*^y, and many others. *Vide notas in Gennadium*^z. Our Church forbids it not, for aught I know, and they that think fit may use it, as some most eminent among us do at this day^a; yet for the approbation of our most common practice, which is to consecrate wine alone without water, we have all this on our side; the Greeks did it, Niceph. Callist., lib. xviii. cap. 53^b; Innocent III., *de myst. Miss.*, lib. iv. cap. 32^c; Durand., lib. iv. d. 12. q. 5^d; Lomb., lib. iv. d. 11^e; Bonav., *ibid.*^f; *neque est de necessitate Sacramenti*, saith Aquinas, p. 3. q. 74, ar. 7^g;

Sic vero calix Domini non est aqua sola, aut vinum solum, nisi utrumque sibi misceatur.—*Ibid.*, p. 154.]

^x [Diximus ergo quod in altari constituatur calix et panis. In calicem quid mittitur? Vinum. Et quid aliud? Aqua.—S. Ambros. de Sacr., lib. v. cap. 1. § 2. Op. tom. ii. col. 373, C.]

^y [In eucharistia non debet pura aqua offerri, ut quidam sobrietatis falluntur imagine, sed vinum cum aqua mixtum; quia et vinum fuit in redemptionis nostræ mysterio, cum dixit: non bibam amodo de hoc genimine vitis: et aqua mixtum, non quod post cœnam dabatur, sed quod de latere ejus lancea perfosso aqua cum sanguine egressa, vinum de vera ejus carnis vite cum aqua expressum ostenditur.—*Gennadij Massiliensis de Eccles. Dogmatibus*, c. 75: ed. G. Elmenhorstius. Hamburg, 1614. Maldonatus cites this as Augustine's, to whom this tract was (wrongly) attributed. See S. Aug. Op. tom. viii. Append. col. 75, sqq.]

^z [ἐπειδὴ εἰς γινῶσιν ἡμετέραν ἦλθεν, ὡς ἐν τῇ Ἀρμενίων χώρα οἶνον μόνον ἐν τῇ ἱερᾷ τραπέζῃ προσάγουσιν, ὕδωρ αὐτῷ μὴ μιγνύντες . . . εἴ τις οὖν ἐπίσκοπος ἢ πρεσβύτερος μὴ κατὰ τὴν παραδοθεῖσαν ὑπὸ τῶν ἀποστόλων τάξιν ποιῇ, καὶ ὕδωρ οἶνω μιγνύς, οὕτω τὴν ἄχραντον προσάγει θυσίαν, καθαιρείσθω.—*Conc. Quinisext. [seu Trullani, cap. xxxii. Concilia, tom. vii. col. 1361, B, 1363, A.]*

^a [The notes referred to are those of Elmenhorstius, Hamburg, 1614, p. 174, where many passages illustrating this point are brought together.]

^b [See the note of Bp. Andrewes above, p. 105; and the account of the furniture of his chapel, *Minor English Works*, Angl. Cath. ed.]

^c [οἱ δὲ αὐτοὶ καὶ ἄζυμον οὐκ ἄρτον ἐν ταῖς ἱεραῖς ἀγιστεῖαις προσφέρουσι, καὶ οἶνον ἀκέραστον ὕδατι, μίαν διὰ τοῦτο

φύσιν ἐν τῷ Χριστῷ καταγγέλλοντες, καὶ οὐχ ὡς ἡμεῖς κινῶσι τὴν ἐνώσειν δύο φυσέων.—*Nicephor. Callist., Hist. Eccles.*, lib. xviii. cap. 53. Op. tom. ii. p. 883, C.]

^c [Quæritur an irritum sit quod geritur si forte prætermittitur aqua. Alii concedunt, quod si quisquam non intendens hæresim introducere, oblivione vel ignorantia prætermiserit aquam, ille quidem vehementer est corripendus et graviter, non tamen sit irritum sacramentum. Quod ergo prædictum est, hoc est, verum vinum solum offerri non posse, determinari debet; quia recipit exceptionem, hoc modo, non potest nisi fiat simpliciter vel ignoranter; vel non potest, id est, non debet.—*Innoc. III. de sacro altaris Mysterio*, lib. iv. c. 32. fol. 197.]

^d [Appositio vini non est de necessitate sacramenti, unde de vino sine aqua potest confici, peccaret tamen qui scienter non apponeret aquam. Dicitur etiam quod Græci aquam non apponunt, et tamen vere conficiunt.—*Durandi de S. Portiano sup. Sententias*, lib. iv. dist. 11. Quæst. 5. § 7. The statement about the Greeks is not true. The Nestorians only omitted the water.]

^e [Si quis tamen, &c., (as in Innocent, who cites Lombard's words).—*P. Lombard., Sentent.*, lib. iv. dist. xii. § 8.]

^f [Aqua non est de integritate Sacramenti Eucharistiæ, sed est quid annexum materiæ, et de congruitate.—*S. Bonaventuræ Expos. in Sentent.*, lib. iv. dist. xi. pars ii. art. 1. quæsti 3. conclusio, p. 347. Op. tom. v. Romæ, 1596.]

^g [Utrum permixtio aquæ sit de necessitate hujus sacramenti; which is decided in the negative.—*S. Thom. Aquin., Summa Theol.*, part iii. quæst. 74. art. 7.]

Paschasius *de Sacram. Euch.*, cap. 11^h; Bernard., Ep. 69ⁱ; Rab. Maurus, *de Euch.*, cap. 11^k, *et alii*.

What is the inward part or thing signified?

The Body and Blood of Christ which are verily and indeed taken, &c.] Neither need there any fault be found with our Church for thus distinguishing the outward sign from the thing signified, the bread from the Body of Christ; for Maldonate affirms that the Church of Rome never said otherwise, *de Sacram.*, p. 125^l: *Respondendum est, nos nunquam dicere, idem esse Sacramentum et rem significatam; nam Sacramentum vocamus signum quod videtur, rem significatam, Corpus Christi quod non videtur;* which approves of our doctrine, and condemns that gross conceit of the ignorant papists, that think they see, and taste, and chew the very Body of Christ, corporally, which every man abhors to conceive, even the best learned among the papists as well as we. I cannot see where any real difference is betwixt us about this real presence, if we would give over the study of contradiction, and understand one another aright. Maldonate, *de Sacr.*, p. 143^m, after a long examination of the matter, concludes thus at last with us all, so the words be not taken *exclusivè*, as the puritans will take them, *Corpus Christi sumitur a nobis sacramentaliter, spiritualiter, et realiter, sed non corporaliter;* and so have I heard my Lord Overall preach it an hundred times.

^h [Ut quid aqua cum vino miscetur dum in cœna Domini factum non legitur, is the title of the chapter referred to, and expresses its substance. Paschasius does not go into the question of the validity of consecrating wine only; but says, Plane aqua in Sanguine quare misceatur, dum in natali calicis factum fuisse a Christo non legitur.—Paschasius Radbertus de Corpore et Sanguine Domini, c. xi. Bibl. Patr. Max., tom. xiv. col. 740, A.]

^l [The title of the Epistle is, Ad Guidonem, qui incuria ministrantium in consecratione calicis erraverat ob defectum vini. Guido had said the words of consecration without the wine being in the chalice. S. Bernard incidentally speaks of the water to be mixed with the wine, but does not discuss this particular question. Epist. lxxix. Op. tom. i. pp. 70, 71.]

^k [See Rabanus Maurus de Institutione Clericorum, lib. i. c. 31; de Eucharistia, Op. tom. vi. p. 12, E. He also gives the reasons for mixing water with the wine, but does not treat the question of the validity of consecration with it.]

^l [Maldonatus, de Eucharistia, quarta quæstio, col. 85, c.]

^m [Maldonatus, de Eucharistia, pars secunda, col. 97, E. says: Hæ omnes propositiones secundum nos sunt falsæ; Christus est corporaliter in hoc sacramento. And again, col. 98, A., Sequitur hæ tres propositiones simul esse veras: Corpus Christi sumitur a nobis sacramentaliter: Corpus Christi sumitur a nobis spiritualiter: Corpus Christi sumitur a nobis realiter. Non enim sunt contrariæ, si non accipiantur exclusive illa adverbialia.]

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As our bodies are by the bread and wine.] So Maldonate *de Sacram.*, p. 126ⁿ: *Analogia autem est, quod sicut panis est præcipuum nutrimentum corporum, ita caro Christi est præcipuus cibus animæ.*

And there shall be none admitted to the holy Communion till such time as he can say the catechism and be confirmed.]

So Dionys. Areop.^o: *Pontifex perficit eum chrismate qui baptizatus est, et reddit eum participem et capacem Eucharistiæ.*

In Const. Johannis Pecham, Archiepiscopi Cant., cap. de Sac. Confirm.^p, sic legitur, Statuimus, ut nullus ad sacramentum Corp. et Sang. Dominici admittatur extra mortis articulum, nisi fuerit confirmatus, vel nisi a receptione confirmationis fuerit rationabiliter impeditus. quod m. 6.

THE SOLEMNIZING OF HOLY MATRIMONY.

That which St. Paul saith, 1 Cor. vii., *cui vult nubat, tantum in Domino*, the same is here constituted and appointed by the Church for married persons to perform. *In Domino enim nubere*, is to marry, not as brute beasts go together, or as heathen and natural men make marriages, but to marry according to the laws and ceremonies appointed us by Christ and His Church. *Ritus autem ab apostolis instituti, ab universa Ecclesia recepti, hi sunt potissimi: primus, ut contrahatur in præsentia sacerdotis. 2. Ut per sacerdotes in Ecclesiis proclametur. 3. Ut in confederatione matrimonii sacrificium missæ (sive Eucharistia) offeratur. 4. Ut a paranympis ad Ecclesiam ducantur. 5. Ut contrahentes matrimonium Eucharistiam percipiant, eorundemque manus interventu osculi et velationis conjungantur, de quibus Evaristus^q in Epistola sua. Caranza in 13 can. 4. Conc. Carthaginensis^r.*

ⁿ [Id. *ibid.*, sexta quæstio, col. 86, A.]

^o [ἐπὶ τὴν ἱεράρχην ἀθῆς ἀπάγουσιν. Ὁ δὲ τῷ θεουργικῷ ἀτῷ μύρω τὴν ἄδρα σφραγισαμένος, μέτοχον ἀποφαίνει λοιπὸν τῆς ἱετρολεσικῶτάτης εὐχαριστίας. —S. Dionys. Areop. de Eccles. Hierarchia, cap. 2. Op. tom. i. p. 169, D.]

^p [Lyndwood, Provinciale, Append., p. 27. See Johnson's Canons, A.D.

1281, c. 4. vol. ii. p. 278. Ang.-Cath. ed.]

^q [Epistola 1. Evaristi papæ (A.D. 110) ad omnes Africae episcopos, Opus Spurious, § 2. Concilia, tom. i. col. 536, B. The words are cited in the next note but one.]

^r [The canon is: Sponsus et sponsa cum benedicendi sunt a sacerdote, a parentibus suis vel paranympis offe-

Matrimonium aliud est legitimum, quod est, quando publice et solenniter contrahitur in facie ecclesiæ, cum debitis conditionibus requisitis, scilicet cum uxor a parentibus petitur, desponsatur, dotatur, et a sacerdote [l. sacerdotibus] benedicitur. 33. q. 5. c. aliter^s. Aliud est clandestinum, quod fit sine prædictis solennitatibus, 30. q. 5^t, per totum. Cui clandestino matrimonio sacerdos consentiens est suspendendus, de clandest. despons. ca. cum inhibitio^v, quia ex eo sequuntur frequentius multa mala, et scandala quamplurima oriuntur, ideo ab Ecclesia est inhibitum: et maxime Conc. Trid., cap. 1. sess. 34, de Reform. Matrimonii. Quod quidem clandestinum matrimonium publice erat ratificandum, de clandest. desp. 2, quod nobis^v. Unde secundum generalis concilii constitutionem, de clandest. desp., cap. cum inhibitio^x, facienda sunt banna in Ecclesiis per parochum sacerdotem antequam matrimonium contrahatur; et indicendum est per tres dies festivos continuos in missarum solenniis, ut si quis sciat inter tales personas, quæ inter se contrahere debent, esse aliquod impedimentum, infra competentem terminum assignandum debeat ipsum producere et manifestare; in hæc vel similia verba, viz. "Hæc duæ personæ N. et N. volunt contrahere matrimonium. Si quis est qui noverit aliquod impedimentum esse inter has personas, quod matrimonium inter eos impediatur, illud denunciatur. Et de hoc admonemus omnes primo, secundo, tertio, et peremptorie infra talem terminum N." Et alicubi qui sine istis bannis contrahunt, sunt excommunicati. Et si apparuerit aliqua

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Matrimonium legitimum.

Clandestinum.

Banna.

Forma denunciandi banna matrimonia^y.

rantur. Qui cum benedictionem acceperint, eadem nocte pro reverentia ipsius benedictionis, in virginitate permanent. — Conc. Carthag. dict. iv. can. 13. Concilia, tom. ii. col. 1438, D. The passage cited is not a note of Caranza, but of de la Bigne, ibid. col. 1447, C; as also Concilia, ed. Binius, tom. i. pp. 555, 556. col. Agr. 1606.]

^s [Aliter legitimum non fit conjugium, nisi ab his qui super ipsam foemina dominationem habere videntur, et a quibus custoditur, uxor petitur, et a parentibus, et propinquieribus sponseatur, et legibus dotetur, et suo tempore sacerdotaliter, ut mos est, cum precibus et oblationibus a sacerdote benedicatur, et a paranympis, ut consuetudo docet, custodita et sociata, a proximis congruo tempore petita legibus detur ac solenniter accipiatur, &c.—Decret. pars ii. causa 30. quæst. 5. can. 1. ap. Corp. Jur. Can., tom. ii., citing the spurious

Epistle of Evaristus already referred to.]

^t [The whole quæstio is on this subject; the last note contains the beginning of the passage.]

^v [Statuimus, ut cum matrimonia fuerint contrahenda, in ecclesiis per presbyteros publice proponantur, competentem termino præfinito, ut infra illum qui voluerit et valuerit, legitimum impedimentum opponat: et ipsi presbyteri nihilominus investigent, utrum aliquod impedimentum obsistat, &c.—Decretalium, lib. iv. tit. iii. de clandestina desponsatione, cap. 3. ap. Corp. Jur. Can., tom. ii.]

^v [Si matrimonia ita occulte contrahuntur, quod exinde legitima probatio non appareat: ii qui ea contrahunt, ab ecclesia non sunt aliquatenus recipiendi.—Ibid., cap. 2.]

^x [See the last note but one.]

^y [Our present form of publishing banns was suggested by Cosin.]

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conjectura impedimenti alicujus, interdicendum est illis ne contrahant, donec veritas declaretur, et oppositum constet. Qui autem contraxerint post prohibitionem sibi factam, et impedimentum extiterit, illegitimos filios procreabunt. Et sacerdos qui tales inhibitiones facere contempserit, vel regularis qui interfuerit, suspendi debent ab officio per tres annos. Et si quis malitiose falsum impedimentum objecerit, canonicam ultionem non evadet, ut patet ubi supra. Sacerd. Rom., cap. 3. de Matrimonio^z.

The causes for which matrimony was ordained.]

Tria autem sunt bona matrimonii, proles, fides, [et] sacramentum.

1. *Proles, ut charitative recipiant filios, et religiose educant.*
2. *Fides, ut cum alia persona non coeant.*
3. *Sacramentum, ut nunquam nisi per mortem separentur.*

Sacerd. Rom. de Matr., c. 2^a. ex Conc. Florent. sub Eugenio papa IV.^b

And also speaking unto the persons that shall be married, he shall say, I require and charge you, &c.] [. . .] Sacerdos [. . .] interroget utrumque in hunc modum; ego ex parte Dei [. . .] mando vobis, quatenus mihi dicatis, si habetis aliquod impedimentum canonicum, quod possit impedire vos ab hoc matrimonio legitime contrahendo; viz. si estis consanguinei, vel affines usque quartum gradum inclusive, et si aliquis vestrum cum aliqua persona contraxerit per verba de præsenti. Si habetis [. . .] alia impedimenta canonica; ut infra (pag. prox.) Sacerd. Rom. de Matr., cap. 4^c.

De impedimentis Matrimonii^d.

If either of you know any impediment.]

Impedimenta matrimonii, quæ matrimonium impediunt contrahendum et dirimunt jam contractum, sunt 12, et in his versibus continentur.

^z [Sacerd. Rom., fol. 27.]

^a [ibid., cap. 1. fol. 27.]

^b [Assignatur autem triplex bonum matrimonii. Primum est proles suscipienda et educanda ad cultum Dei. Secundum est fides, quam unus conjugum alteri servare debet. Tertium indivisibilitas matrimonii, propter hoc quod significet indivisibilem conjunctionem Christi et Ecclesiæ.—Conc. Florent. (A.D. 1438,) Decret. Eugenii papæ IV. § Septimum est sacramen-

tum matrimonii, &c. Concilia, tom. xviii. col. 550, D.]

^c [fol. 30. In this and the next extract Cosin omitted what is not used in our Church.]

^d [What follows is derived from the Sacerdotale, omitting much, and slightly modifying the rest, so as to accommodate it to our use. The words *tenetur* and *non tenetur* are added by Cosin, to indicate what we do and do not retain. See Sacerd. Rom., fol. 28, b. 29, 30, a.]

1. *Error.* 2. *Conditio.* 3. *Votum.* 4. *Cognatio.* 5. *Crimen.*
6. *Cultus disparitas.* 7. *Vis.* 8. *Ordo.* 9. *Ligamen.* 10.

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Honestas.

11. *Si sis affinis.* 12. *Si forte coire nequibis.*

Primum impedimentum est error, . . . ut si credatur contrahi cum Martino, et contrahitur cum Petro. . . . (Tenetur.)

2^m. *Est conditio, ut quando qui liber est contrahit ignoranter cum serva. . . .*

3^m. *Est votum; quod cum simplex est "impedit matrimonium contrahendum sed non dirimit contractum." Cum solenne, impedit etiam et dirimit contractum. Non tenetur.*

4^m. *Non tenetur nisi in cognatione carnali ad quartum gradum.*

5^m. *Est crimen, primo, ut adulterans cum conjugata, et machinans in mortem viri vel e contra in mortem uxoris effectu secuto.*

2^o. *si promittit adulteræ, vivente ejus viro, ducere eam in uxorem.*

3^o. *si vivente legitima uxore scienter adulteram superinducit in conjugium.*

6^m. *Ut fidelis non potest contrahere cum Judæa aut pagana, nisi promittit converti ad fidem.*

7^m. *Excludit consensum, sicut metus mortis, &c.*

8^m. *Non tenetur.*

9^m. *Ut nullus qui legitime nupserit potest vivente prima uxore, aliam ducere; et si inter eas fuerunt sponsalia de futuro non potest cum alia de futuro spons. contrahere, potest autem per verba de presenti.*

10^m. *Non tenetur sicut nec 11^m.*

12. *Est impotentia coeundi.*

Impedimenta vero quæ impediunt matrimonium contrahendum, sed non dirimunt contractum, sunt tempus feriarum ab Adventu ad Epiph. et a feria 4^a Cinerum ad 8^m Paschæ, &c. Nam in aliis temporibus licet matrimonium per verba de presenti contrahi potuerit, non licebat tamen traducere uxorem, vel solemnizare nuptias, vel eam carnaliter cognoscere. Aliud impedimentum est interdictum Ecclesie secundum versus:

Ecclesie vetitum, necnon tempus feriarum,
Impediunt fieri, permittunt facta teneri.

Qui hæc fusius videre et intelligere voluerit, legat Summam

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Angelicam^e, Sylvestrinam^f, aliasque. Sacerd. Rom. de Matrim., c. 3.

Giving of
the woman
to the man.

Who giveth this woman to be married?] *Non fit legitimum conjugium, ut a parentibus accepimus, et a sanctis apostolis, eorumque successoribus traditum invenimus, nisi ab iis qui in ipsam feminam videntur dominationem habere, et a quibus custoditur uxor petatur, &c.* Evarist., ep. 1^g. And therefore was this ceremony of giving the woman to the man used, to shew that she had the consent of her parents or governors to wed herself.

Leaving the ring upon the fourth finger.] Among the old Romans, when they married it was a custom that the man, in token of goodwill, gave a ring unto the woman, which she was to wear upon the finger next to the little finger upon the left hand, because unto that finger alone a certain artery proceedeth from the heart. *Aul. Gel.*^h

And the minister shall add this blessing.]

The priest's
blessing a
ceremony
ever used
in mar-
riage.

Among other ceremonies always used in matrimony, this was one, that the married persons should receive a solemn blessing from the priest. *Mald. de Matr., p. 278ⁱ.* *Aliter non fit legitimum conjugium, ut a S. Apostolis eorumque successoribus traditum invenimus, nisi, &c., et ut mos est a sacerdote benedicatur,* Evarist., Ep. 1^j. And the ceremony is taken from the blessing that God gave Adam and Eve in Paradise. Innocent I., ep. ii. c. 6^k. So the fourth council of Carthage, can. 13^l, *Sponsus et sponsa benedicendi sunt a sacerdote, &c.* And

^e [The work meant is the Summa Angelica de casibus conscientia, so called from its author, Angelus de Clavasio.]

^f [The Summa Sylvestrina, quæ Summa Summarum merito nuncupatur, by Sylvester Mazolinus de Prierio.]

^g [See above, p. 156, note q.]

^h [Veteres Græcos annulum habuisse in digito accepimus sinistrae manus qui minimo est proximus: Romanos quoque homines aiunt sic plerumque annulis usitatos. Causam esse hujus rei Apion in libris Ægyptiacis hanc dicit, quod . . . repertum est nervum quandam tenuissimum ab eo uno digito, de quo diximus, ad cor hominis pergere et pervenire. — Aulus Gellius, Noct.

Attic., lib. x. c. 10. tom. ii. p. 29, 30.]

ⁱ [Respondes, semper fuisse in Ecclesia aliquas sacras ceremonias adhibitas matrimonio. Una erat, ut conjuges benedicerentur a sacerdote . . . Maldonatus de Sacramentis, de Matrimonio, p. 432, E.]

^j [See above, note g.]

^k [. . . cum utique uxor ex legis præcepto ducatur, in tantum ut et in paradiso cum parentes humani generis conjungerentur, ab ipso Domino sint benedicti, et Salomon dicit, A Deo præparabitur viro uxor. Quam formam etiam sacerdotes omnes servare usus ipse demonstrat ecclesiae.—Innocentii Papæ I. Epist. ii. c. 6, (opus spurium.) Concilia, tom. iii. col. 9, C.]

^l [Cited above, p. 156, note r.]

S. Aug., Serm. 243^m, *Benedictionem cum sponsa sua non merebitur accipere qui, &c.*

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Yet it was the custom of the ancient Church never to add this blessing to persons that married the second time, nor was the priest suffered to be present at the marriage feast. *Concil. Neocæsarien.*, can. 7ⁿ; S. Amb., in 1 *Corinth.* vii.^o; et in 2 *Tim.* ii.^p: *Concil. Lateran. Tit. de Nupt.*^q Whether it were to deter men from second marriages, (as being too incontinent, as whosoever did marry the second time was of old enjoined a short penance for it. *Conc. Neocæsar.*, can. 3^r; *Laodic.*, can. 1^r;) or because they could not iterate the benediction.

Yet not in second marriages.

[Mald. de Matr., p. 291^t.]

The minister or clerks going to the Lord's table.]

Unde sufficiam ad enarrandam felicitatem ejus matrimonii, scilicet, Christiani, quod Ecclesia conciliat, et confirmat oblatio, et obsignatum angeli renuntiant, Pater ratum habet? Tertull. ad Uxorem, lib. ii.^u

The man and the woman kneeling afore the Lord's table, &c.]

If the priest be to stand at the table, and to turn his face

^m [Serm. 289. de Div. § 5, opus spurium inter Op. S. Aug., tom. v. in append. col. 482, F. (aliter Serm. 243. de Temp.)]

ⁿ [πρεσβύτερον εἰς γάμους διαγαμούντων μὴ ἐστιᾶσθαι.—*Concil. Neocæsar.* (A.D. circ. 314.) can. 7. *Concilia*, tom. i. col. 1512, C.]

^o [Denique primæ nuptiæ sub benedictione Dei celebrantur sublimer: secundæ autem etiam in præsentī carent gloria.—*Comment.* in 1 *Cor.* cap. vii. ver. 39, opus spurium inter Op. S. Ambros., tom. ii. in append. col. 138, D.]

^p [Homini enim unam uxorem decrevit Deus cum qua benedicatur; nemo enim cum secunda benedicitur.—*Comment.* in 1 *Tim.* cap. iii. ver. 12, opus spurium inter Op. S. Ambros., tom. ii. in append. col. 295, D.]

^q [Vir autem vel mulier ad bigamiam transiens, non debet a presbytero benedici: quia, cum alia vice benedicti sint, earum benedictio non debet iterari.—*Conc. Lateran.* III. (A.D. 1179.) *Tit. de Nuptiis secundis*, cap. 1. *Concilia*, tom. xiii. col. 505, C.]

^r [περὶ τῶν πλείστοις γάμοις περιπιπτόντων ὁ μὲν χρόνος σαφῆς ὁ ὠρισμένος. ἡ δὲ ἀναστροφή καὶ ἡ πίστις αὐτῶν συντέμνει τὸν χρόνον.—

Concil. Neocæsar., can. iii. ubi supra, A.]

^s [περὶ τοῦ δεῖν κατὰ τὸν ἐκκλησιαστικὸν κανόνα τοῖς ἐλευθέροις καὶ νομίμως συναρθέντας δευτέροις γάμοις, μὴ λαθρογαμίαν ποιήσαντας, ὀλίγου χρόνου παρελθόντος, καὶ σχολασάντων ταῖς προσηχαῖς καὶ νηστεῖαις κατὰ συγγνώμην ἀποδίδοσθαι αὐτοῖς τὴν κοινωνίαν ὠρισμένην.—*Concil. Laodiceen.* (A.D. cir. 364.) can. 1. *Concilia*, tom. i. col. 1532, A.]

^t [Mos fuit semper Ecclesiæ, ut cum primæ nuptiæ benedicerentur, secunda carerent benedictione, ut constat ex concilio Neocæsariensi, cap. 7, &c. . . in secundis nuptiis quamvis essent sacramenta, duabus de causis benedictio non dabatur. Una erat quod Christiani illi antiqui severiores . . . sicut injungebant pœnitentiam illis qui contrahebant secunda matrimonia, ut illos detererent, aut indicarent esse signum incontinentiæ; ita etiam privabant eos benedictione. Altera causa est, . . . quod illi, qui contrahebant secundas nuptias, jam accepissent aliam benedictionem in primis nuptiis.—*Maldonatus, ibid.*, col. 440, D. 441, B, C.]

^u [Tertullian. ad Uxorem, lib. ii. cap. 8. *Op.* p. 171, C.]

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towards them that kneel before it, then is he not to stand at the north side, (for there he should need no turning,) but just before it, between the altar and them that are kneeling at the steps thereof.

Sacerdos vertit se ad sponsum et sponsam coram altari genuflexos, ita quod sponsa sit a sinistris sponsi. Sacerd. Rom. de Matr., c. 4^x.

De exhortatione et admonitione facienda sponso et sponsæ per sacerdotem.

The new married persons, the same day of their marriage, must receive the holy Communion.]

If the persons to be married were to receive the Communion, and to prepare themselves the better before the marriage-day, they were thus exhorted and admonished by the priest at ghostly confession.

Hortandi sunt sponsus et sponsa ad sacramentalem confessionem, et in ea sunt instruendi qualiter in matrimonio vivere debent; et quod cum omni honestate actum conjugii exercent; considerantes quod inter eos est Sacramentum S^æ. matris Ecclesiæ, quod est honeste exercendum, juxta dictum B. Pauli Apostoli, 1^{mæ}. ad Thesal., c. 4, Unusquisque vestrum sciat vas suum possidere in sanctificatione et honore, non in passione desiderii, sicut gentes quæ ignorant Deum; quoniam Deus non vocavit vos in immunditiam sed in sanctificationem. Hoc autem fiet, si in actu matrimonii procedent, non sicut equus et mulus, sed sicut personæ Deum timentes, et sacramentum matrimonii honorantes, viz. non ex ardore libidinis, sed causa proles suscipiendæ, debiti reddendi consortii, sicut tenentur, nec tali actu conjugii utantur modo indebito (etiam in vase consueto) et tactibus immundis, ut pluries actum ipsum exercere possint, vel ut habeant majorem delectationem, nec utantur calidis cibariis et potibus, ut plus ad hoc tententur. Nec vir abutatur uxore extra vas debitum, quia in omnibus his peccarent. Item quod tempore menstrui non convenient. Item, quod conentur honorare magnas festivitates et pro Dei honore non uti conjugio; et similiter in diebus jejuniorum, et processionum, et per triduum ante, et per triduum post sumptionem S. communionis. Si igitur honeste matrimonium exeruerint, Deus illis bona dabit, et prospere

² [Sacerd. Rom. fol. 32.]

rabuntur; et bonos filios generabunt, et diu vivent cum letitia in- simul, et vitam eternam eis concedet Dominus Deus noster. Itaque sacerdos de talibus eos sapienter et discrete moneat, ut Deum ti- mere discant; et cum pace et fidelitate alter alteri amorem et fidem servet.

Bonum etiam esset si Sacram. Euchar. sumerent ante matrimo- nium contrahendum, ut muniti tali viatico cum majore gratia con- traherent.

Tertull., lib. ii. *ad Uxorem*, meminit oblationis qua matrimo- nium in Ecclesia confirmatur. *Additio ex Sacerdotali*, cap. 47.

THE ORDER FOR THE VISITATION OF THE SICK.

Then shall the minister, &c. Dearly beloved, know this, The Almighty God is the Lord of life and death.]

Sir Th. More's Treatise of Comfort in Tribulation hath in it many excellent things to this purpose. *Vide librum, nec te pœnitebit*².

OF PRIVATE CONFESSION, AND OF THE PRIEST'S POWER TO ABSOLVE.

Here shall the sick person make a special confession.]

The Church of England, howsoever it holdeth not confes- sion and absolution sacramental, that is made unto, and re- ceived from a priest, to be so absolutely necessary, as without it there can be no remission of sins; yet by this place it is manifest, what she teacheth concerning the virtue and force of this sacred action. The confession is commanded to be special. The absolution is the same that the ancient Church, and the present Church of Rome useth. What would they more? Maldonate, their greatest divine that I meet with, *de Pœnit.*, p. 19^a, saith thus: *Ego autem sic respondendum puto, non esse necesse, ut semper peccata remittantur per sacramentum pœnitentiæ, sed ut ipsum sacramentum natura sua possit peccata remittere, si inveniatur peccata, et non inveniatur contrarium impedi- mentum.* And so much we acknowledge. Our "if he feel his

¹ [Ibid., see Tertull., p. 161, note u.]

² [See above, p. 77. note f.]

^{*} [Maldonatus, de Sacramentis, de Pœnitentiâ, col. 256, E, 257, A.]

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conscience troubled," is no more than his *si inveniat peccata*; for if he be not troubled with sin, what needs either confession or absolution? Venial sins, that separate not from the grace of God, need not so much to trouble a man's conscience; if he hath committed any mortal sin then, we require confession of it to a priest, who may give him, upon his true contrition and repentance, the benefit of absolution; which takes effect according to his disposition that is absolved. And therefore the Church of Rome adds to the form of absolution, *Quantum in me est, et de jure possum, ego te absolvo*^b; not absolutely, lest the doctrine should get head, that some of their ignorant people believe, that be the party confessed never so void of contrition, the very act of absolution forgives him his sins. The truth is, that in the priest's absolution there is the true power and virtue of forgiveness, which will most certainly take effect, *Nisi ponitur obex*, as in baptism.

Who hath left power to His Church to absolve, &c.]

This is that which the puritans of our days, and their fathers the Novatians, old puritans of the primitive Church, deny. *Novatiani dicebant, fieri injuriam Deo, si sacerdotes haberent potestatem peccata remittendi*, Ambr., lib. i. *de Pœn.*, cap. 2^c. They use to scoff at it, What can he forgive me my sins? which was the wont of all the old heretics. Mald., *de Sacram.*, p. 242^d.

^b [Maldonatus continues after the words just cited; *Atque hic est sensus eorum verborum, 'Ego te absolvo,' 'quantum in me est, ego te absolvo.'* Cosin speaks as if these words were added to the form of absolution, which does not seem to be Maldonatus' meaning. The words used are: *Dominus noster Jesus Christus te absolvat, et ego auctoritate ipsius te absolvo ab omni vinculo excommunicationis majoris vel minoris, suspensionis et interdicti in quantum possum, et tu indiges, et restituo te unitati, et communioni fidelium, et sanctis Sacramentis Ecclesiæ. Iterum ego te absolvo ab omnibus peccatis tuis in nomine, &c.*

The words seem to refer to the reserved cases of excommunication, &c.]

^c [Sed aiunt se Domino referre reverentiam, cui soli remittendorum criminum potestatem reservent. Immo nulli majorem injuriam faciunt, quam qui ejus volunt mandata rescindere, commissum munus refundere.—S. Ambros. *de Pœnit.*, lib. i. cap. 2. § 6. Op. tom. ii. col. 391, D.]

^d [See Maldonatus, *ibid.* col. 254, B, in refuting the argument from the words, "who can forgive sins but God only," he says, "*Ita respondendum est communi argumenta hæreticorum,*" &c.]

De Exequiis et Ritu Funebri.

“Et jam fama volans tanti prænuncia luctus”

*Totius urbis populum ad exequias congregabat. Sonabant Psalms
Psalmi, et aurata tecta templorum reboans in sublime quatiebat sung at
Alleluia. the quire.*

“Hic juvenum chorus, ille senum, qui carmine laudes

“Fæmineas, et facta ferant.”

Non sic Furius de Gallis, non Papirius de Samnitibus, non Scipio de Numantia, non Pompeius de Pontigentibus triumphavit. Audio præcedentium turmas, et catervatim in Ecclesiis ejus multitudinem confluentem. Non plateæ, non porticus, non imminetia desuper tecta capere poterant prospectantes. Tum suos in unum populos Roma conspexit. Favebant sibi omnes in gloria pœnitentis. Nec mirum si de ejus salute homines exultarent, de cujus conversione angeli lætabantur in celo. S. Hier., Ep. 30. ad Oceanum, de Fabiola[†].

The priest meeting the corpse at the church-stile, shall say, or else the priests and clerks shall sing.]

The puritans, in their profanation, use to tell us that this meeting of the corpse, and going along with it to the grave, or to the church, singing or saying the sentences as we go, is rather a hallowing of the air than any edifying of such as follow the body; seeing the nearest are full of mourning, and so not disposed; and the farthest off out of hearing, and so not able to attend, and the less because they are all in passing, untutored, unchristian men; by the same reason King David was much to blame, to carry up the ark into the tabernacle, some going before and some behind, with hymns and songs of glory, and music of all sorts, and all the people following after. If he had consulted with these kind of men, they would have told him though he were never so near to God's own heart, that it was a matter of superstition, and tended to no edification at all. I wonder what flints such men's souls are made on, that are no more affected with this orderly procession and solemn music of

^e [This is a note on the words, “or else the priest and clerks shall sing,” &c.]

[†] [S. Hieron., Ep. 77, ad Oceanum, (ed. vet. 30.) cap. 11. Op. tom. i. col. 462, C, D.]

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the choir in order, which the very angels of heaven are in love withal. It sufficeth us, that the known benefit thereof to devout and quiet Christians doth countervail millions of such inconveniences as are surmised, though they were not only surmised, but found withal.

Aderant Hierosolymorum^g, et aliarum urbium episcopi, et sacerdotum inferioris gradus ac levitarum innumerabilis multitudo; omne monasterium virginum, et monachorum chori repleverant. . . . Et hinc non ululatus, non planctus, uti inter sæculi homines fieri solet, sed psalmorum linguis diversis examina concrepabant. Translataque episcoporum manibus, et cervicem feretro subicientibus, cum alii pontifices lampadas cereosque præferrent, alii choros psallentium ducerent, in media ecclesia speluncæ Salvatoris est posita. Tota ad funus ejus Palestinarum urbium turba convenit; quem monachorum latentium in remota cellula sua tenuit? quam virginum cubiculorum secreta texerunt? sacrilegium putabant, qui non tali fœminæ ultimum reddidisset officium. . . . Hebræo, Græco, Latino, Syrioque sermone psalmi in ordine personabant, non solum triduo, donec subter ecclesiam et juxta specum Domini conderetur, sed per omnem hebdomadam, cunctis, qui venerant, suum funus et proprias credentibus lachrymas. St. Hier., *Ep. 27. ad Eustoch. de Paula Matre^k.*

Idem fere scribit in Epist. ad Paulam de morte Blesillæ^l, dicens illum planctum quem Christiani fecerunt propter Stephanum mortuum Act. viii., non fuisse tantum lachrymas, sed pompam et externos ritus. And that Christians were always wont so to bury their dead, is likewise to be seen by Clem., *Ep. 1^m*, and St. Dionys. Areop. *Eccl. Hier. cap. ult.ⁿ*, where all the ceremonies then used are described.

^g [This is a note on the words, "and clerkes" in the rubric last cited.]

^h [Of the funeral of Constantius: *ὁ μὲν γε παραπέμπεται πανδήμιος εὐφημίαις τε καὶ πομπαῖς. . . φῦλαις παννύχοις καὶ δαδουχαῖς, αἷς Χριστιανοὶ τιμᾶν μετῴτασιν εὐσεβῆ νομίζομεν.*—S. Greg. Naz. *Orat. v.* (in Julianum ii.) § 16. *Op. tom. i. p. 157, D.*]

ⁱ [The passage referred to is this:—*νεκρὸς ἐπαινούμενος, ὕμνοις ἐξ ὕμνων παραπεμπόμενος, . . . μητρὸς λαμπροφωρίᾳ τῇ πάθει τὴν εὐσεβείαν ἀντεισογούσῃ.*—S. Greg. Naz. *Orat. vii.* (funeribus in Laudes Cæsarii fratris) § 15. *ibid. p. 208, C.* Billius' Latin Translation was, *Materna cereorum gesta-*

*tionē, as if he had read λαμπροφωρίᾳ. See note t, *ibid.*]*

^k [S. Hieron., *Ep. 108, ad Eustochium*, (ed. vet. *Ep. 27.*) *Op. tom. i. col. 716, 717.*]

^l [. . . Quum et in actis apostolorum, jam evangelio coruscante, Stephano fecerint Jerosolymæ fratres planctum magnum; et utique planctus magnus, non in plangentium exanimatio, ut tu putas, sed in pompa funeris et exequiarum frequentia intelligendus sit.—S. Hieron., *Ep. 39, ad Paulam*, § 3. *Op. tom. i. col. 179, D.*]

^m [. . . mortuos sepelire, et diligenter eorum exequias peragere, pro eisque orare et eleemosynas dare.—S. Clem.,

The use of wax lights and tapers at funerals in St. Hierome's time. Idem etiam ostenditur ex Nazianz. *Orat. 2.* in Julian.^h et *Orat. in fun. Cæsarii fratrisⁱ.*

S. Aug. lib. ix. *Confess.* cap. 12: *Indicat solitum fuisse cantari psalmum centesimum primum; misericordiam et iudicium cantabo tibi Domine*^v. And in King Edward's first Service-book^q there be three psalms appointed to be sung, either before or after the burial of the corpse. Among other ceremonies this was ever one, *ut Psalmi cantarentur, et recitentur orationes pro mortuis*, Clem., lib. vi. *Constit.* cap. 30^r. And therefore St. Hierome calls it the ancient custom and tradition of Christians so to do, *in Vita P. Eremitæ*^s, *Obvoluto, inquit, et prolato foras corpore, hymnos quoque et psalmos de Christiana traditione decantans contristabatur Antonius*. The like we may read in *Severus Sulpitius de obitu S. Martini*^t, in S. Gr. Nyssen., *Orat. in Fun. Meletii*^u, and in his Epistle to Olympias *de obitu sororis*^x, in Euseb. *de Fun. Constantini*, lib. iv. *ejus vitæ*, cap. 65, 66^y, in S. Chrysost. *Homil. 4. in Ep. 1. ad Timoth.*, *Hom. 70^z, ad pop. Antioch.*^a,

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Burial ever performed with saying or singing of hymns^o.

Epist. 1. (opus spurium) *Concilia*, tom. i. col. 96, B.]

ⁿ [S. Dionys. Areop. de *Ecclesiastica Hierarchia*, cap. vii. 2. *Mysterium super his qui sancte obdormiverunt*, Op. tom. i. p. 265, B, C, &c.]

^o [This is a note on the words, . . . "Clerks shall sing; Man that is born of a woman," &c.]

^p [Cohibito ergo a fetu illo puero, Psalterium arripuit Evodius, et cantare cœpit Psalmum. Cui respondebamus omnis domus: "Misericordiam et iudicium cantabo tibi Domine."—S. Aug. *Conf.*, lib. ix. cap. 12. § 31. Op. tom. i. col. 168, C.]

^q ["These Psalms, (Ps. 116, 139, 146,) with other suffrages following, are to be said in the church, either before or after the burial of the corpse." Rubric in the order for the Burial of the Dead. Book of Common Prayer, 1549.]

^r [. . . καὶ ἐν ταῖς ἐξόδοις τῶν κεκοιμημένων ψάλλοντες προπέμπετε αὐτοὺς, ἕαν ὄσιν πιστοὶ ἐν κυρίῳ.—Const. *Apost.*, lib. vi. c. 29. *Concilia*, tom. i. col. 412, B.]

^s [S. Hieron. *Vit. Pauli Eremitæ*, cap. 16. Op. tom. ii. col. 11, B. *Cosin* had *provolutu* for *prolato*.]

^t [Hoc igitur beati viri corpus usque ad locum sepulcri, hymnis canora celestibus turba prosequitur.—Sulpicii Severi *Epistola* ii. ad Bassulam socrum suam (quomodo S. Martinus ex hac

vita ad immortalem transierit). Op. p. 509. Lugd. Bat. 1647.]

^u [τότε ἐπιθαλάμιον νῦν ἐπιτάφιον ἔδομεν.—S. Gregor. Nyssen. *Oratio funeb.* in funere Meletii, Op. tom. iii. p. 588, A.]

^x [τότε καὶ ὁ μέγας Δαβὶδ τὰς ἰδίαις ὕμνωδιαις τοῖς θρήνοις ἔχρησεν, καὶ . . . ἐξεκαλείτο τοὺς θρήνους τοῖς μέλεσιν.—Id. in funere Pulcheriæ *Oratio consolatoria*, *ibid.* p. 517, A.]

^y [In these two and the following chapters the rites observed after the death and at the funeral of Constantine are mentioned; but nothing appears to be said of Hymns or Psalms.—See Euseb. *de Vit. Const.*, lib. iv. c. 65 sqq. ap. *Hist. Eccl. Script.*, tom. i. pp. 664, sqq.]

^z [ὄγκ Ἰσασι θάνατον τὸν θάνατον μεθ' ὕμνων προπέμψουσιν τοὺς ἀπελθόντας.—S. Chrys. *Hom. xiv.* in 1 *Ep.* ad Tim. § 5. Op. tom. xi. col. 680, E.]

^a [S. Chrys. *Hom. lxx.* ad pop. Ant. Op. Latine, fol. 206. Par. 1546. This part of the Homily is made up from the 4th Homily on the Epistle to the Hebrews. The words in the original are: τί δὲ οἱ ὕμνοι (βούλονται); οὐχὶ τὸν Θεὸν δοξαζόμεν, καὶ εὐχαριστοῦμεν ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα, ὅτι τῶν πόνων ἀπήλλαξεν, ὅτι τῆς δειλίας ἐκβαλὼν ἔχει παρὰ ἑαυτὸν.—S. Chrysost. in *Ep.* ad Hebr., *Hom. iv.* § 5. See *Ap. Lat. Op.* tom. xii. p. 46, B.]

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Theod. lib. v. *Hist.* cap. 36^b; in S. Aug. *de Civit. Dei*, lib. xxi. cap. 13^c. And so in the third Council of Toledo, can. 21, it was decreed on this wise^d, [*Religiosorum omnium corpora*] *qui divina vocatione ab hac vita recedunt, cum Psalmis et Psallentium vocibus debent ad sepulchrum deferri . . . (post) . . . in spe resurrectionis Christianorum corporibus divinatorum canticorum impenditur famulatus (post) sic enim Christianorum per omnem mundum humari oportet corpora defunctorum.*

That it is the priest's office to attend at the burying of the dead, as well as at prayer and preaching &c. for the living.

The earth shall be cast upon the body by some standing by.] In King Edward's first Service-book it was here ordered, that the priest should cast earth upon the corpse^e. And though it be here altered more for respect of the priest's office, which was thought too high a function to take the grave-digger's spade in his hand, yet the custom prevails in most places at this day, and still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it. No great fault, were it but to keep out that unchristian fancy of the puritans, that would have no minister to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without any more ado. And this rubric, appointing the earth to be cast upon the body by some standing by, hath given them occasion to plead for it, that there is no need of any priest at a burial, that he is not a minister ordained for the dead, but for the living; and that he hath work enough to look to them with praying and preaching, and administering the Sacraments, with reading and studying the Scriptures, &c., as if when a man is once dead, he belonged no more to the communion of saints or the mystical Body of Christ. But whatsoever their meaning was that altered this rubric, sure it was not as these new

^a [On the removal of the remains of S. Chrysostom: τὴν εὐεργέτην γερᾶρει τοῖς ὕμνοις· ἔχει δὲ κοινῶνους τῆς ὕμνοφ-δίας τὰς ἀδελφὰς.—Theodoret. H. E. v. 36. p. 236.]

^c [There is nothing on the subject in this chapter. Maldonatus cites lib. xxi. c. 24, in evidence of prayers offered for the dead, and Conf. lib. ix. c. 12, for a Psalm (Ps. 101) (as it were customarily) sung at a funeral.]

^d [Conc. Tolet. III. (A. D. 589),

cap. 22. Concilia, tom. vi. col. 711, C. The words are slightly altered by Cosin; they run thus in the council, cum Psalmis tantummodo, psallentium vocibus debere ad sepulcra, &c. . . . sufficiat autem quod in spe, &c.]

^e ["Then the priest casting earth upon the corpse, shall say: Forasmuch as it hath pleased Almighty God," &c. —Rubric in the order for the Burial of the Dead. Book of Common Prayer, 1549.]

puritans' humours would have it; for the priest is appointed here to do all the solemn offices that belong to burial, and so it was ever the custom of the Church. *Semper adhibiti sunt sacerdotes* (saith Maldonate, *de pœnit.* p. 166^f) *ad sepeliendos mortuos*; and he proves it out of St. Amb., Serm. 90^g, and out of Damasus in the Life of Marcellinus^h.

Commit his body to the ground.]

Et deposito eo in fossam, desuper humum congregans tumulum ex more composuit, St. Hier., *in vita P. Eremitæ*ⁱ.

In joy and felicity.] It followed here in King Edward's Service-book on this manner^k: 'Grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him, but that he escaping the gates of hell and pains of eternal darkness, may evermore dwell in the region of light, &c.; and when that dreadful day of the general resurrection shall come, make him to rise also with the just [and righteous], and receive this body again to glory,' &c.

That we with this our brother, and all other^l, &c.] The puritans think that here is prayer for the dead allowed and practised by the Church of England, and so think I; but we are not both of one mind in censuring the Church for so doing. They say it is popish and superstitious; I for my part esteem it pious and Christian. The body lies dead in the grave, and but by Christ's power and God's goodness, shall never be raised up again; (and the benefit is so great, that sure it is worth the praying for; because then we may pray for what we ourselves, or our deceased brethren as yet have not^m,) therefore doth the Church pray for a perfect con-

^f [Maldonatus' words are: *Ad hæc adhibiti fuerunt semper sacerdotes ad sepeliendos mortuos, ut pro illis orarent, ut constat ex D. Ambros. Serm. 90, et ex Damaso Papa, in vita Marcellini, &c.*—Maldonatus, *De Sacramentis. De Pœnitentia, cap. 9. De Purgator. Quæst. 1. col. 356, A.*]

^g [Venientes autem parentes beatæ Agnæ virginis cum sacerdotibus nocte, abstulerunt corpus Emeritianæ, et sepelierunt illud, &c.—S. Ambros. Epist. 1. (opus spurium) ed. vett. Serm. xc. Op. tom. ii. Append. col. 483, B.]

^h [Marcellus presbyter collegit noctu corpora cum presbyteris, et diaconibus cum hymnis, et sepelivit via Salaria in

cœmeterio Priscillæ.—Anastasio Bibliothecarii Historia de Vitis Roman. et Pontificum, Damaso falso ascript. § xxx. S. Marcellinus, tom. i. p. 23. ed. Blanchini, Rom. 1731.]

ⁱ [S. Hieron. Vit. Pauli Eremitæ, cap. 16. Op. tom. ii. col. 12, A. Vallarsius reads "effossam posuit."]

^k [After the Lord's Prayer there were suffrages, and then the prayer, part of which is given here.—Book of Common Prayer, 1549, ubi supra.]

^l [These words were altered in 1662.]

^m [The words in parentheses were added by Cosin after the rest was written.]

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summation of bliss both in soul and body, to be given to our brother departed. We believe the resurrection, and yet may pray for it, as we do for God's kingdom to come, &c. Besides, prayer for the dead cannot be denied but to have been universally used of all Christians, in the ancientest and purest times of the Church, and by the Greek fathers that never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding. What though their souls be in bliss already? they may have a greater degree of bliss by our prayers; and when their bodies come to be raised and joined to their souls again, they shall be sure of a better state; our prayers for them then will not be in vain, were it but for that alone. And what if their souls, for the ill lives they led here on earth be in torments in hell, *Licet nobis* (saith S. Chrys. *Hom. 21. in Act.*) *lenius illis, si voluerimus, supplicium facere, si preces apud Deum pro illis faciamus.*

The Collect.

The celebration of the Communion at burials.

It would be known why this prayer is named the Collect more than all the rest. The Collect is to go before the Epistle and Gospel, and then the Communion, or the sacrifice of the Church, to follow. Thus it was appointed in King Edward's Service^o, (before Calvin's letter to the sacrilegious duke of Somerset got it yielded^p.) that there should be a celebration of the Sacrament at the burial of the dead. And the name of the Collect standing still with such reference thereunto, I know no reason but that we might take the advantage, and to shew that our Church is not to be ruled

ⁿ [ἔστι γὰρ, ἔστιν, ἐὰν θέλωμεν, κούφην αὐτῷ γενέσθαι τὴν κόλασιν' ἂν οὖν εὐχὰς ὑπὲρ αὐτοῦ ποιῶμεν συνεχῶς' ἂν ἐλεημοσύνην δίδωμεν.—S. Chrys. in Act. Ap. cap. 9. Hom. xxi. § 3. Op. tom. ix. p. 174, E, 175, A.]

^o [In the Book of Common Prayer, 1549, after "the Order for the Burial of the Dead" came "the Celebration of the Holy Communion, where there is a burial of the Dead," in which this is the Collect: and 1 Thess. iv. 13—18, and John vi. 37—39, (which are alluded to in the Collect,) are the Epistle and Gospel.]

^p [Calvin does not speak specially of the burial service, but of the com-

memoration of the departed at the Communion; he says: Audio recitari istic in cœnæ celebratione orationem pro defunctis: neque vero hoc ad purgatorii papistici approbationem referri satis scio. Neque etiam me latet proferri posse antiquum ritum mentionis defunctorum faciendæ, ut eo modo communicatio fidelium omnium in unum corpus conjunctorum declaratur. . . illa vero defunctorum commemoratio quæ ipsorum venerationem vel commendationem conjunctam habet . . . assumentum est, quod in cœna Domini nullo modo ferendum est.—J. Calvinus Protectori Angliæ, Oct. 22, 1548, Calvini Epistolæ, p. 42.]

by Calvin, use the old custom still, and after the burial of any man, go to the Sacrament. Sure it was the ancient order of all Christians so to do, *Concil. Carthag.* iii. can. 29^a; *Aug. in Ench.*, cap. 110^r. Whether it were to confirm Christians the better in hope of our certain resurrection after death signified by that Sacrament, or to offer up the sacrifice of the Church unto God, to apply the effect of Christ's sacrifice unto the party deceased for his resurrection again at the last day, and receiving his perfect consummation both of soul and body in the kingdom of heaven, as in the prayer before; which but for the virtue of Christ's death, nor he that is dead, nor he that is alive can have any hope to enjoy.

*Funeral banquets, and the dole then used to be given
to the poor.*

Besides the devout performance of these exequies with the solemn recital of psalms and prayers and lessons here ordered, there is a custom among men to give some moderate banquet at home unto those that accompany the corpse to the grave. A custom taken from the Jews, as they took it from natural reason; it being a comfort of them whose minds through natural affection use to be pensive at such a time. And in reference to this spake the prophet, *Jer. xvi. 7*, that God would so grieve and vex the people, as men should not give them the cup of consolation for their father or for their mother; that it should not be with them as in peaceable times with others, who bringing their ancestors unto the grave with weeping eyes, have notwithstanding means wherewith to comfort themselves with the society of the living, as Solomon said, *Prov. xxxi. 6*, "Give wine unto them that have grief of heart." And hereupon arose funeral

Funeral
banquets.

^a [Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo Cœna Domini celebratur. Nam, si aliquorum, pomeridiano tempore defunctorum, sive episcoporum sive clericorum, sive cæterorum, commendatio facienda est, solis orationibus fiat, si illi qui faciunt jam pransi inveniantur.—*Conc. Carth. III. (A.D. 397.) can. 29. Concilia,*

tom. ii. col. 1403, D, E.]

^r [Neque negandum est defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur vel eleemosynæ in ecclesiæ fiunt. Sed eis hæc prosunt, qui, cum viverent, ut hæc sibi postea possent prodesse, meruerunt.—*S. Aug. Enchiridion, cap. 110. § 29. Op. tom. vi. col. 238, A.]*

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sermons, that not only the living might be instructed, but the pensive, whom it concerned most, might have words of comfort ministered unto them.

Funeral
doles to the
poor.

There is another custom of giving alms to the poor at the times of funerals whereof Tertullian maketh mention^s, and other ancient authors, calling such feasts of the poor *Agapæ*, Love-feasts. And it is more plain in S. Chrys., *Homil. 32 in Matth.*^t: *Cur post mortem tuorum pauperes convocas?* And so Paulinus, in *Epitaph. ad Pammachium de morte uxoris*^u, commends his devotion for bestowing such large alms upon the poor at that time. And S. Chrysostom again, *Hom. 21, in Acta*^x: *Licet nobis si voluerimus lenius illi (defuncto) supplicium facere, si preces apud Deum pro illo faciamus, si elemosynam demus.*

[ON THE PSALTER.]

De Psalmis David.

S. Chrysostomus, Homil. 6, de Pœnitent.^y, *quærit et admiratur, quare præ cæteris V. Test. Novique scriptis librum Psalmorum David Christiani omnes sic adamarent, atque hunc solum ore versari voluerunt. Ecclesiis, inquit, pernoctantibus primus et medius et novissimus est David, diluculo quærentur hymnorum modulationes, et primus, et medius, et novissimus est David. Si pompæ in funeralibus defunctorum, primus et medius et novissimus est. In monasteriis sanctis choris angelicarum acierum et primus et medius et novissimus David. In cœnobiis virginum Mariam imitantium et primus et medius et novissimus David est, &c. &c.*

^a [... pro cuius spiritu postulas, pro qua oblationes annuas reddis. Stabis ergo ante Deum cum tot uxoris quot in oratione commemoras? et offeres pro duabus? et commendatis illos duas per sacerdotem . . . et ascendet sacrificium tuum libera fronte.—*De Exhort. Cast.*, c. 1. p. 523, D. 524, A; see also *De Monog.*, c. 10. p. 531, and *De Corona*, c. 3. p. 102, A. Of what was thus offered for the celebration of the Holy Eucharist, the remainder was (probably) eaten by the communicants.]

^t [μᾶλλον δὲ τί μετὰ ταῦτα πένητας

καλεῖς; καὶ παρακαλεῖς ἱερέας εἰς αὐτοὺς.—*S. Chrys. in Matt. cap. ix. Hom. xxxi.* (al. xxxii.) *Op. tom. vii. p. 361, E.*]

^u [Paulinus, *Epist. 13. ad Pammachium de Morte Uxoris*, § 11. *Op. col. 72.*]

^x [See above, p. 170, note u.]

^y [This homily is only found in Latin, and is rejected by the editors of Chrysostom. See the *Bened. Præf. Op. S. Chrys.*, tom. ii. p. 277. The passage is found in the Latin, *Op. S. Chrys.*, tom. v. fol. 55, E, F, G. Paris, 1546.]

S. Hieron. in Epitaph. Paulæ, cap. 10². Mane, hora tertia sexta, nona, vespere, noctis medio per ordinem Psalterium cantabant, nec licebat cuiquam [sororum] ignorare Psalmos.

Ps. xvi. 11. *Thou shalt not leave my soul in hell, neither shalt Thou suffer Thy Holy One to see corruption.* “From both which Christ returned.” Vide *Ep. Wint.*, p. 569^a.

Ps. xxvi. 6. *I will wash my hands in innocency, &c.* Godw., in *Antiq. Judaicis*, fol. 34^b; Cluver., *Hist.*, p. 5. l. 67^c; Mendoz., in *Reg.*, p. 399^d, a. 406, &c.; et p. 447; et tom. ii. p. 426 et 434; *Wint. Con.*, p. 17^e, et p. 22^f, et p. 744^g, et retro per totam concionem.

Ps. xlvi. 8. *So that he must let that alone for ever.* “No *habeas corpus* from death; no *habeas animam* out of hell; you must let that alone for ever.” Luc. xvi. 26^h.

Ps. lx. 8. *Over Edom will I cast out my shoe.* “That is, (after the Hebrew phrase,) set his foot upon it and trod it downⁱ.”

v. 9. *Who will lead me.* “Over Edom, strong as it was, yet David cast his shoe . . . and Bozra, as impregnable a hold, as it was holden, yet David wonne it; was led into it, and came thence again.” A type of Christ’s treading upon death, triumphing over hell. *Wint.* 569^k.

Ibid. into the strong citie. The whole country of Edom

* [S. Hieron., Epist. cviii., ad Eustochium (Epitaphium Paulæ matris), § 19. Op. tom. i. col. 706, B, C. He is speaking of the religious societies established by Paula at Bethlehem.]

^a [Bp. Andrewes, Sermon xvii. of the Resurrection, (p. 567, ed. fol.) Works, vol. iii. p. 66.]

^b [Speaking of the brazen laver and the washing in it: Externa illa lotio symbolum erat puritatis et innocentiae illius quam singulos, quotquot ingrediebantur tabernaculum Domini, in corde offerre oportebat: ad hunc solennem ritum propheta alludens, Lavabo, &c. (Ps. xxvi. 6.)—Godwin, Synopsis Antiquitatum Hebraicarum, p. 34. Oxon. 1616.]

^c [On the Deluge he says: Ita expiatus lustratusque aquis est orbis terrarum.—Johan. Cluveri Stormari, Historiarum totius mundi Epitome, Lugd. Bat. 1631.]

^d [The editor has not been able to

identify the passages referred to in Mendoza.]

^e [A man may hear a story, and never wash his hands; but a mystery requireth both the hands and heart to be clean, that shall deal with it.—Bp. Andrewes, Sermon. iii. of the Nativity, (p. 17, ed. fol.) Works, vol. i. p. 32.]

^f [. . . mysteries . . . our hands are to be clean washed, yet we offer to touch them.—*Ibid.* (p. 22, ed. fol.) p. 43.]

^g [In innocency, that is, in steadfast purpose of keeping ourselves clean.—*Id.*, Sermon xiii. of the Sending of the Holy Ghost, (p. 744, ed. fol.) Works, vol. iii. p. 359. The sermon is on Christ’s coming “by water and blood.”]

^h [See above, p. 80, note q.]

ⁱ [These words are Bp. Andrewes’, being part of the next extract.]

^k [*Id.* Sermon xvii. on the Resurrection, (p. 569, ed. fol.) Works, vol. ii. p. 66.]

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was known and called by the name of Uz, that is, of strength, and Bozra was the strongest hold of that country. "They write, it was environed with huge high rocks on all sides; only one cleft to come to it by; and when you were in, there you must perish, no getting out again. For all the world like to hell, as Abraham describes it to him that was in it. Luc. xvi. 26¹. [. . .] Edom here setteth before us the kingdom of darkness, and of the strong city, even hell itself."

Ps. lxxiii. 9, 10. *In the hand of the Lord there is a cup, &c.*] "We find (1 Cor. x. 21) *calix demoniorum*. The devil hath a cup. Adam must needs be sipping of it; *eritis sicut Dei*, went down sweetly, but poisoned him; turned his nature quite. For Adam was by God planted a natural vine, but by the cup degenerated into a wild strange vine, which instead of good grapes brought forth *labruscas* . . . grapes of gall and bitter clusters . . . by which is meant the fruit of our [deadly] sins. But as it is Esay v., where God planted this vine first, He made a wine-press in it. So the grapes that came of this strange vine were cut and cast into the press; thereof came a deadly wine, (the cup and wine whereof the Psalmist here speaketh,) and the sinners of the earth are to drink it, dregs and all; *the cup of God's wrath*: these sinners were our fathers and we. It came to *bibite ex hoc omnes*. They and we were to drink of it all, one after another, round. And good reason, to drink as we had brewed; to drink the fruit of our own inventions, the fruit of our own words and works which we had brought forth.

"About the cup went; all strained at it; at last to Christ it came. He was none of the ungodly, or sinners, but was found among them; and by His good will He would have had it pass by Him, *transeat a Me calix iste*. Yet rather than we, than any of us, should take it, (it would be our bane, He knew,) He took it; off it went, dregs and all, in His Passion. So here is *Christus in torculari* right. Alas, the myrrh they gave Him at the beginning, the vinegar they gave Him at the end of His Passion, were but poor resemblances of this cup, such as they were. This another manner of draught; and we know it cast Him into so unnatural a sweat of blood

¹ [This is extracted with slight alterations from the same sermon, p. 65.]

all over, as if He had been wrung and crushed in a wine-press, it could not have been more.

“Out of which wine so pressed out of Him, came another cup; the wine was red, the cup of the New Testament in His blood. So our cup did Christ drink, that we might drink of His; He the cup of wrath, that we the cup of blessing: set first before God, as a *libamen*, at the sight or scent whereof, He smelleth a savour of rose, and is appeased: after, reached to us (in the Eucharist both) as a sovereign restorative, to recover us of the devil’s poison, (for more or less we are ever supping at the *calix dæmoniorum*; and but for this cup of Christ’s blood, should be put to sup at the cup of God’s wrath,) no way but this to cure us of the one, and to preserve us from the other.” Wint. 572^m.

Ps. xci. 4, 5.

See a large discourse upon these three verses in Sir Th. More’s 2nd book of Comfort in Tribulation, cap. 11—17ⁿ.

Ps. cviii. 9, 10.] Vide Ps. lx. 8, 9^o.

Ps. cxxxii. 6.] Vide the Christian Directory, p. 210^p.

Ps. cxxxvii. 7.] “The Edomites were the wickedest people under the sun; if there were any devils upon earth it was they, and if the devil of any country, he would choose to be an Edomite. No place on earth that resembled hell nearer, for all that nought was. The Edomites were of the posterity of Esau; the Jews and they came out of two brethren. So they were the nearest akin to the Jews of all nations, and so should have been their best friends. But the grief was Edom was the elder, and the Jews coming of the younger brother had enlarged their border, got them a better seat and country by far than the Edomites had. Hence grew envy; and an enemy out of envy is ever the worst: so were they, the most cankered enemies that Israel had.

“For they were ready to do them all the mischief they could

^m [Ibid., pp. 71, 72, slightly altered.]

ⁿ [Sir T. More’s Works, pp. 1179—1211.]

^o [See above, pp. 173, 174.]

^p [Parsons’ Christian Directory, lib. i. part 1. chap. 4. consid. 2. § 4. on the place appointed for the birth of Christ: “being desirous to know where He

should be born, saith, I will not, &c. And then the mystery being revealed unto him, he saith presently, Behold we have heard of it now in Ephrata (or Bethlehem), &c., and to shew how he revered it for that cause, he addeth immediately, We will adore the place where His feet have stood,” &c.]

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invent, all they were able to do themselves, and what they were not able, yet to shew their good-will for it they set on others. And when they had won Jerusalem they said, Down with it. Cruel enemies; no less would serve them. And when it was on the ground, they insulted over it without measure. (Remember the children of Edom;) this is right the devil's property, *quarto modo*." Wint. 569^a.

MISCELLANEA^r.

De immunitate clericorum.

Conc. Tolet. IV. can. 46^s. Præcipiente Domino nostro Sissenando Rege id constituit sanctum concilium, ut omnes ingenui clerici pro officii Religionis ab omni publica indictione atque labore habeantur immunes, ut liberi Deo serviant.

Quod presbyter non possit ordinare.

Conc. Hispal. II. can. 5^t. Relatum est nobis de quibusdam clericis, quorum unus ad presbyterium, duo ad Levitarum ministerium sacrarentur, Episcopus oculorum dolore detentus fertur manum suam supra eos imposuisse tantum, et presbyter quidam illis contra ecclesiasticum ordinem benedictionem dedisse. Qui licet propter tantam audaciam poterat accusatus damnari, si adhuc viveret: tamen quia jam ille examini Divino relictus, humano judicio accusari non potest, hi qui supersunt, gradum sacerdotii vel Levitici ordinis, quem perverse adepti sunt, amittant.

De nomine Missæ, ejus origine, usu, appropriatione varia lege Mald. de Sacr., p. 336^u.

^a [Bp. Andrewes, ubi supra, Works, vol. iii. pp. 64, 65.]

^r [These notes are written on a fly-leaf at the end of the Common Prayer-book.]

^s [Conc. Tolet. IV. (A.D. 633.) can. 47. Conc., tom. vi. col. 1463, B. The

words of the canon are, Domino, atque excellentissimo Sissenando, &c.]

^t [Conc. Hispalense II. (A.D. 619.) can. 5. Concilia, tom. vi. col. 1405, A, B.]

^u [Maldonatus, de Sacramentis, de Eucharistia, col. 227, E—230, E.]

NOTES AND COLLECTIONS

IN

AN INTERLEAVED

BOOK OF COMMON PRAYER,

PRINTED A.D. 1638.



On the Act for the Uniformity of Common Prayer, &c.

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Uniformitie.] Quod ad formulam precum et rituum Ecclesiasticorum attinet valde probo ut certa illa extet, a qua pastoribus discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati et imperitiæ, quam ut certius ita constet omnium inter se ecclesiarum consensus; postremo ut obviam detur desultoriæ quorundam levitati, qui novationes quasdam affectant, uti eo pertinere catechismum ipsum dixi. Sic igitur statum esse catechismum oportet, statam Sacramentorum administrationem, publicam item precum formulam. Calv., Ep. 87. ad Protect. Angliæ, 1548^a.

Antequam Libris de Religione tribuatur auctoritas, hæc Regula sequenda est, sacerdotum hujus rei primam curationem esse, ut vera a falsis discernant; postremam senatus et ipsius adeo principes. Porro quæ in ea re illegitime decreta sunt, retractanda esse. In causa religionis nihil transit in rem judicatam, quod præter hanc regulam actum sit. Ærod.^b Quare data est primum cura selectis episcopis ut librum hunc Liturgicum emendarent, deinde ad senatum et principem ut illum auctoritate publica et pœnis propositis stabilirent, allatus est.

Refuse to use, &c.] Hoc ideo dicitur quia si absens fuerit a sua parochia, vel infirmus, vel alia rationabili de causa impeditus non incurrit pœnam sequentem. Linw. de Const. x. si sponte^c.

Wilfully and obstinately, &c.] "Nam tales impediunt finem quem legislator intendit. Ubi tamen non voluntarie nec contemptibiliter, sed ex causa rationabili aliquis transgreditur" præceptum legis, pœnam subscriptam non incurrit. Linw. de Const. x. ob-

^a [Calvini Epist. Protectori Angliæ. Epist. et Respons. p. 41. ed. Amst. 1667.]

^b [P. Ærodius, Decretorum libri vi. lib. i. tit. 2, de fide et religione, c. 12. pp. 17, 18. The words cited are the heading and the last words of the chapter slightly modified.]

^c [Lyndwood, Provinciale Anglica-

num, lib. i. tit. 2. De Constitutionibus, p. 13, note c, on the words, 'si sponte circa hoc fuerint negligentes.' In this and the other extracts, the words which speak of a bishop, are altered so as to apply to this case, e. g. 'parochia' for 'diocesi,' and 'pœnam sequentem' for 'hanc pœnam,' and in other respects the expressions are modified.]

servari^d. *Item, si non voluntarie aut scienter, sed potius ex quadam desidia et in consideratione quod erat agendum aliquis omiserit, tunc non videtur proprie contemnere legem, sed potius negligere. Modicum tamen distat in hoc contemnere et negligere. Linw., ib. χ. neglexerit*^e.

Private Chappels or Oratories.] Quæ ideo populo patere debent. Nam aliter quomodo coercebuntur sacra illegitima, si sint tantum domestica? Legitima ut prosint ad imitationem, et ne sub obtentu orationis fiant scelerata conventicula, ibi esse oportet ubi frequentari possint, et omnibus pateant. Ærodi^f.

Shall lose and forfeit, &c.] Et sic ista lex pœnalis est, videlicet pœnæ jam latæ . . . et nota quod utiliter adjicitur pœna, quia alias lex nisi sit pœnalis modicam utilitatem adfert. . . . Unde imperfecta dicitur lex quæ pœnam contravenientibus non imponit. Linw.^g

Or by other open words declare or speak anything in the derogation, &c.] Qui antiqua, legitima, atque ordinaria sacra audet in controversiam et contemptum adducere, non audiendus, nisi periculo capitis. Ærodi, l. i. c. 22. de reb. judicat.^h. . . . *In hoc enim crimine, non solum levitatis est culpa, verum etiam quædam contagio sceleris. Cicero pro Sylla*ⁱ. . . . *Apud Locros (quæ urbs in Italia justissime omnium regebatur, inquit Plato in Timæo*^k) *lege a Zaleuco lata*^l, *Qui adversus instituta majorum, legesque communi usu approbatas novarum rerum auctor esse vellet, ei laqueus peroranti proponatur, ni persuadeat. Quibus equidem rationibus atque conditionibus si nos præsertim hoc tempore uteremur (quo is demum nihil scire et illiberalis esse dicitur, cui non placent absurdissima quæque, modo recentissima) non ita plane res incertæ essent ac turbulentæ, neque tam multi multarum partium, factionum, opinionum auctores essent; cum suo saltem*

^d [Id. *ibid.*, p. 11, note c. Lyndwood's words are, . . . transgreditur canonem, &c. non peccat mortaliter.]

^e [Id. *ibid.*, p. 15, note r.]

^f [Ærodius, *rerum ab omni antiquitate judicatarum Pandectæ*, lib. i. tit. 2. de fide et religione, c. 13, fol. 10. Paris. 1588.]

^g [Prov. Angl., *ibid.*, p. 11, note i. ad verba sub pœna. Cosin substitutes 'lex' for 'constitutio.']

^h [Ærodius, *ibid.*, c. 22. fol. 12, 13. The words cited are the heading of the chapter, and the rest of the note is ex-

tracted from it.]

ⁱ [Cicero *Orat. pro P. Sulla. c. 2. p. 168, 2.*]

^k [εὐνοματᾶτης πόλεως τῆς ἐν Ἰταλίᾳ Λόκριδος.—Plat. *Tim.*, c. 3. p. 20, A.]

^l [ἐάν τις βούληται τῶν κειμένων νόμων κινεῖν, ἢ ἄλλον εἰσφέρειν νόμον, εἰς βρόχον εἶρας τὸν τράχηλον, λεγέτω τοῖς πολίταις περὶ αὐτοῦ . . . ἐὰν δὲ ὁ προὔπαρχος δοκῆ καλῶς ἔχειν, ἢ ὁ εἰσφερόμενος ᾧ ἄδικος, τεθνᾶναι τὸν κινούντα ἢ εἰσφέροντα νόμον, ἐπισπασθέντος τοῦ βρόχου.—Stobæus, tit. xlv. § 22. p. 280.]

periculo, ea discerent amare (colere pacem, patriamque, leges ac principes) quæ odio sane prosequuntur.

Upon paine and punishment.] Vide quæ supra notantur ad χ. Shall lose and forfeit^m.

And for due execution hereof, &c.] Scilicet in executione pœnarum consistunt criminum remedia; quæ licet bene et sancte provisæ sunt, a paucis tamen executioni mandantur, et potest esse ratio, quia

Prælati muti de jure suo male tuti,

Licet cornuti, non audent cornibus uti.—

Linw. de Consuet. c. Hujus χ provisæ.ⁿ

And it is ordayned &c. that all and every Justice of Oyer, &c.] Quia contra pacem publicam in hac re delinquitur, ideo ad Judices seculares causæ cognitio refertur. Sed nunquid etiam clericorum delicta ad judicem secularem referenda? Responde, licet postulatur clericus, non tamen hic de crimine. Ecclesiastico accusatur, sed de pace et lege publica violata. Nihil de religione agi, nihil de doctrina et disciplina ecclesiastica versari in hoc judicio, crimen tantum violatæ legis ut in delinquentes animadvertatur pœna corporali, quam viris ecclesiasticis (qui puniunt solum propter salutem animæ pœnis tantum spiritualibus) infligere non licet. Sed quod ad clericos et sacerdotes attinet, si delinquant, non ideo sacerdotes esse, ne possint legibus interrogari. Alia quidem synodice tractanda; et ea, veluti mysteria quædam religionis judices seculares cognoscere non debere. Sed cum adversus Rempublicam, et pacem regni, in quo ipsa Ecclesia est, et adversus communem hominum societatem, qua clerici continentur clerici, ipsi deliquerant; publice interesse publice in eos animadverti, hoc est, ea formula, eo jure, et loco, quo adversus quemlibet. Ærodi^o.

Quoties de Religione agitur, Episcopus convenit agitare. Cæteras causas quæ ad ordinarios cognitores, vel ad usum publici juris pertinent, audire legibus oportet, quæ in hunc finem latæ sunt. Idem^p.

Provided always, &c. that all and every Archbishop and Bishop, &c.] Quia in rebus ecclesiasticis, et in clericum nihil fit invito episcopo. Ærod.^q At fortasse aliquando ad veteres

^m [See above, note g.]

cap. 9. fol. 23; modified by Cosin.]

ⁿ [Lyndwood, *ibid.*, lib. i. tit. 2. c. 3. p. 18, note f.]

^p [Id. *ibid.*, fol. 23, b.]

^q [Id. *ibid.*, fol. 24, a.]

^o [Ærodius, *ubi supr.*, lib. i. tit. 4.]

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canones revertentur, quibus, si sit Ecclesiasticum crimen, Episcopos, si civile, iudex cognoscit. Idem^r.

Having any peculiar Ecclesiasticall Jurisdiction.] Sane equidem accidit, ut quo plus minusve apud principem aut papam valuerunt, aut visi sunt et habiti sanctiores viri Ecclesiastici, eo jurisdictioni episcoporum detraheretur vel attribueretur plurimum^s.

Within their Jurisdiction.] Quia extra territorium sibi non est parendum. Id., de Jurisd. om. jud. l. fin.^t

Enquire, et infra, and to punish.] Quæro, qui sunt hi ordinarii ad quos spectat. Inquirere . . . ? videtur quod ad solos Episcopos vel aliorum [l. eorum] superiores hoc spectat. Nam officialis Episcopi non inquit de hujusmodi excessibus, nisi ad hoc habeat commissionem in specie ab Episcopo. . . . Unde videtur quod is qui inferior est officiali in jurisdictione non possit inquirere saltem ad hunc finem, ut peccatum corrigat, vel puniat. Cui convenit quod notatur per Hostiensem in summa extr. de accus. Super Rube de Inquisit. §. quis possit inquirere^u; ubi dicit quod inquirere possint hi, qui possunt corrigere, ut episcopi et eorum superiores Archiepiscopi et Patriarchæ, per hoc, ut videtur, innuendo, quod inferiores de talibus inquirere non possunt; dicit tamen quod quandoque is qui non potest corrigere inquit ad hoc, ut superiori denunciaret, non tamen auctoritate propria, sed superioris sui. . . . Et contra videtur quod inferiores episcopo possunt inquirere, saltem hi qui habent ordinariam jurisdictionem, de consuetudine, privilegio, vel de jure. Nam . . . illi qui possunt corrigere crimen subditi, possunt super ejus excessu inquirere, sed multi sunt inferiores Episcopis qui possunt corrigere (nam capitulum potest corrigere crimen canonici de capitulo . . . et per consequens inquit de criminibus canonicorum) sed illud obtinet de consuetudine; secus tamen est de jure communi, secundum quod solus Episcopus tanquam ordinarius cognoscit de causa criminali. . . . Sic etiam ea quæ de consuetudine pertinent ad Archidiaconum non sunt ei auferenda. Lindw., de Consuet. X. Inquirere^x.

^r Id. ibid. The former words come next after the last citation. The rest are part of the title of the chapter.]

^s [Id. ibid., fol. 23, b.]

^t [This reference the editor has not found.]

^u [Henrici a Segusio Cardinalis

Hostiensis Aurea Summa, lib. v. tit. de Inquisitionibus. Rubrica, § 2. col. 1309. ed. Colon. 1612.]

^x [Prov. Angl., lib. i. tit. 3. de Consuetudine, c. 1. (exterior habitus) p. 17. note a. Accommodated by Cosin.]

Inquisitionis . . . duæ sunt species, una præparatoria; alia solennis. Præparatoria regulariter fit in genere, et sine exactione juramenti. . . . Solennis vero fit cum juramento. Quod autem hic dicitur 'inquirant' potest intelligi de inquisitione præparatoria. Quod si per hanc inquisitionem inveniatur aliquis contra legem deliquisse, bene potest ex hoc ulterius procedi ad ejus punishmentem (prout hic sequitur) per inquisitionem solennem, vel aliter prout de jure fuerit procedendum. Linw., ib. χ. Inquirant^v.

Chancellor.] Cui generaliter committitur causarum cognitio per Episcopum dicitur Cancellarius, et talis officialis habet idem auditorium cum Episcopo ipsum deputante. De Appellat. c. Romana in princ. lib. vi.^z Unde a tali officiali non appellatur ad ipsum Episcopum, sed ad eum ad quem appellari debet ab ipso Episcopo, prout legitur in eod. c. Linw., de Const. χ. vel eorum officiales^a.

Ordinaries.] Nota quod hæc dictio Ordinarius principaliter habet locum de Episcopo et aliis superioribus, qui soli sunt universales in suis jurisdictionibus 11, q. 1, de persona^b. Et de jure communi solus Episcopus est Ordinarius super omnes subditos suos. . . . Sed sunt sub eo alii Ordinarii, hi videlicet, quibus competit jurisdictio ordinaria de jure, privilegio, vel consuetudine. Linw., de Consuet. χ. Ordinarii^c.

Deprivation.] Sed nunquid omnes possunt ordinarii deprivare? "Die quod inferiores Episcopis de consuetudine præscripta possunt corrigere et punire correctione plana et simplici, scilicet quando pœna non est talis, quæ inducit depositionem vel perpetuam suspensionem: quia talis correctio sive punitio est impræscriptibilis ab inferiori Episcopo." Linw., ib. χ. Inquirere^d.

Other censures.] As Suspendio, quæ est ab officio aut a beneficio, aut ab utroque simul, de qua re vide Linw., de Const. χ. Suspensiones^e. Episcopus punit in suo foro, aut jejunio, aut suspensione a divinis, aut exauctoratione. Ærodi^f. Potuerunt

^v [Ibid., p. 17, note e. The words in parentheses are Cosin's.]

^z [Lib. Sext. Decretalium, lib. ii. tit. 15. c. 3. ap. Corp. Jur. Can., tom. iii.]

^a [Lyndwood, lib. i. tit. 2. p. 14, note c. His words are: Hic sumitur officialis pro eo cui, &c.; the words 'dicitur cancellarius' are inserted by Cosin.]

^b [Decret. pars ii. causa 11. quæst. 1. c. 38. ap. Corp. Jur. Can., tom. i.]

^c [Lyndwood, lib. i. tit. 2. p. 16, note 1.]

^d [Ibid., lib. i. tit. 3. p. 17, note a.]

^e [Ibid., lib. i. tit. 2. c. 1. p. 11, note k.]

^f [Ærodius, ubi supr., fol. 24, a.]

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olim Episcopi in monachos verberibus animadvertente (ut Conc. Venetico et Aurelian. 1. continetur) in sacerdote non item. Ærodi^g.

Queene's Ecclesiasticall Lawes.] Itaque non suo jure habent ordinarii imperium in subditos, sed concesso a principibus. Ærodi^h.

Shall not for the same offence, &c.] Nemo enim bis punitur in id ipsum.

An desuetudo in hoc casu excusat.

Such ornaments of the Church and of the ministers thereof shall be reteyned, &c.] Sed quid si istud quod hic mandatur et alibi non fuerit moribus utentium observatum, immo quodammodo abiit in desuetudinem; nunquid ex hoc excusentur non servantes hanc legem? vel alias peccent, et sint tanquam legis transgressores puniendi? Videtur quod sint excusabiles; nam ubi lex moribus utentium non approbatur, non facit reum ejus transgressorem, sicut legitur in 4 dist. Leges. . . . Contra tamen dicendum. Nam cum lex ista contineat præceptum, ergo eam non servans peccat, et ut transgressor puniendus est. . . . Unde nec consuetudo nec desuetudo excusare potest in hoc casu . . . præsertim cum hæc legis clausula ab initio ligabat, nec tempus est modus tollendæ obligationis. L. Obligationum, ff. de Act. et Oblig. 2. §. placetⁱ. Linw., de Const. χ. injungendo^k.

[*A Proclamation for the authorizing of an Uniformity, &c.]*

This *Proclamation* was penned by Sir Thomas Lake, (at that time one of the king's principal secretaries,) with the advice of divers bishops^l.

Yet the same being now by us reduced to a settled form.] Upon the Conference at Hampton Court, where all the exceptions that were brought against the doctrine and discipline of the Church of England had been duly heard, considered, and answered.

^g [Id., lib. i. tit. 4. c. 16. fol. 27, a. The canon referred to is the 6th of the Council of Vannes, A. D. 461, (Concilia, tom. v. col. 80, D,) repeated not in the Council of Orleans, but of Agde, (Concil. Agath.) A. D. 465, can. 38. (ibid., col. 527, D.)]

^h [Id. ibid., c. 9. fol. 24, a.]

ⁱ [Tempus non est modus tollendæ

obligationis.—Digest., lib. xlv. tit. vii. de Obligationibus et Actionibus, Leg. 44. § 1. Placet etiam, note i.]

^k [Prov. Angl., lib. i. tit. 2. p. 13, note f.]

^l [The proclamation was dated March 5, (1604.) The Conference at Hampton Court was held Jan. 14 (and the following days) previous,

THE PREFACE.

The number and hardness of the rules called the Pie, &c.] De Breviario Romano, si quis meam opinionem et judicium flagitet, libere et ingenue profiteor, ita videri molestam et difficilem versicolorum, responsorum, antiphonarum, hymnorum, et aliarum quæ sequuntur orationum investigationem, ut mihi aliquando singulas volventi paginas, mentis impetus et ardor defervescat, priusquam ad designatum a rubrica locum pervenire queam. Neque certe illis ulla ratione assentire potero, qui in hac contorta et spinosa via, in istis gyris ac circumflexionibus, hominum ingenium et industriam acui, ac pietatem fructuosius exerceri arbitrantur. H. Howardus, in Epist. ad Dom. Guil. Cecilium Enchirid. precum prefixa. MS.^m

And where heretofore there has been great diversity.] And the diversity was no less in other countries than it was in England. Socr., lib. v. cap. 22ⁿ: In universam certe, et in omnibus observationibus piarum precum, non possunt duæ Ecclesiæ inveniri, quæ prorsus inter se consentiant. Idem., ibid.^o: Videtur mihi multa, modo in his regionibus, modo in illis consuetudinem obtinuisse.

Salisbury use.] Osmond, bishop of Salisbury, in the time of William the Conqueror and William Rufus, first composed that order of service in his church, (which had newly been built by him,) and there it was daily used; being so well approved, that afterwards it came to be used by most of the other churches in the realm, and was a pattern followed by many other churches abroad; from whence proceeded the common saying of secundum usum Sarum. Baker, p. 38^p. In the third year of Henry V. the order of Church Service throughout England was changed from the use of Paul's to the use of Salisbury, to the great misliking of many in those days. Baker, p. 58, in the life of H. V.^q De Banachorensis et Sarisburiensis Ecclesiarum Officiis ita judicavit H. Howardus,

^m [This appears from the letters MS. to have been in manuscript. The editor has not been able to trace out anything respecting it.]

ⁿ [καθόλου μέντοι πανταχοῦ καὶ παρὰ πάσαις θρησκευταῖς τῶν εὐχῶν οὐκ ἔστιν εὐρεῖν συμφωνούσας ἀλλήλαις δύο ἐπὶ τὸ αὐτὸ.—Socrates, Hist. Eccles., lib. v. cap. 22. p. 297.]

^o [ἐμοὶ δὲ φαίνεται ὅτι ὡσπερ ἄλλα πολλὰ κατὰ χώρας συνήθειαν ἔλαβεν.—Idem. ibid., p. 292.]

^p [A Chronicle of the Kings of England, by Sir Richard Baker. William I. Affairs of the Church in his reign, p. 28. ed. Lond. 1730.]

^q [Ibid., p. 177.]

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in Epist. ad Dom. Gul. Cecilium^r. *Quam multa non obscure superstitiosa, si non nimis ridicula, ne quid dicam gravius, vel librariorum vitio, vel pastorum negligentia in istos libros obrepserint, vel me tacente ipsi lapides angulares, ipsæ Ecclesiarum columnæ vociferabuntur.*

Now from henceforth, all the whole realm shall have but one use.] *Ne diversitas plebem huc illuc divelleret, et Ecclesiasticæ unitati, cui unice studere oportet, officeret. Quin et præclarum est quod Constantinus M., lege tulit ut uno cætu, una Ecclesia, Christiani omnes uterentur; non alibi Phryges, alibi Valentiniani, alio loco aut modo Marcionitæ, Paulinive, alio orthodoxi convenient. Eo enim modo fore, ut tandem consuetudine loci, rituumque et supplicationum earundem, idem sentirent universi, qui paria sequerentur. Sozomenus*^s.

All Priests and Deacons shall be bound to say daily the Morning and Evening Prayer.] *Et hæc dictio Teneatur necessitatem importat. Linw.*^t

Or some urgent cause.] *Putæ infirmitatem. Et nota quod debilitas non præstat tantam excusationem sicut infirmitas. Linw., de Const. ver. nisi infirmitas*^u.

OF CEREMONIES.

Some, &c. . . are worthy to be cut away, and clean rejected.] And this was the rule prescribed in the decrees of the Church, set forth by Gratian, *Dist. 63*^x. *Quia sancta. Sicut scriptura quoque divina dicit, quod Ezechias dissipavit excelsa et contrivit statuas, et succidit lucos, et fregit serpentem æneum, quem fecit Moyses, [videlicet] quia illum serpentem, quem Deus fieri jusserat, ne serpentina morte populus interiret, [ideo] ipse populus colere et venerari [eum] cæperat; et*

^r [See above, note m.]

^s [τὸ δὲ Ἀρείου δόγμα, εἰ καὶ πολλοῖς ἐν ταῖς διαλέξεσιν ἐσπουδάζετο οὕτω εἰς ἴδιον διεκέκριτο λαὸν, ἢ ὄνομα τοῦ εὐρόντος· ἀλλὰ πάντες ἅμα ἐκκλησιάζον καὶ ἐκοινωνοῦν; πλὴν Ναυατιανῶν καὶ τῶν ἐπικαλουμένων Φρυγῶν, Οὐλεντινῶν τε καὶ Μαρκιονιστῶν καὶ Παυλιανῶν, καὶ εἴτινες ἕτεροι ἐτέρας ἤδη ἠὲρμημένας αἰρέσεις ἐπλήρου· κατὰ τούτων δὲ πάντων νόμον θέμενος ὁ Βασίλειος προσέταξεν ἀφαιρεθῆναι αὐτῶν τοὺς εὐκτηρίους οἴ-

κους, καὶ ταῖς ἐκκλησίαις συνάπτεσθαι, καὶ μῆτε ἐν οἰκίαις ἰδιωτῶν, μῆτε δημοσίᾳ ἐκκλησιάζειν· κάλλιον δὲ τῇ καθόλου ἐκκλησίᾳ κοινωνεῖν εἰσηγεῖτο καὶ εἰς ταύτην συνιέναι συνεβούλευσε.—Sozomen. *Hist. Eccl.*, lib. ii. cap. 32. p. 90.]

^t [Lyndwood, *Prov. Angl.*, lib. i. tit. 3. *De Constitutionibus*, p. 6, note a. ad verb. teneatur.]

^u [Id., *ibid.*, p. 6, note b.]

^x [Decret., pars i. dist. 63. c. 28. *Corp. Jur. Can.*, tom. i.]

idcirco destruxit iste, quem jubente Deo fecerat ille. Et per hoc magna autoritas ista est habenda in Ecclesia, ut si nonnulli ex prædecessoribus et majoribus nostris fecerunt aliqua quæ illo tempore potuerunt esse sine culpa, et postea vertuntur in errorem et superstitionem, sine tarditate aliqua, et cum magna autoritate a posteris destruantur. So that the Church of England used no other liberty herein, than what was allowed both by the Scripture, and the canons ecclesiastical then in use.

And though the keeping or omitting of a ceremony, in itself considered, is but a small thing.] At nihil in religione tam leve est, quo prætermisso reliqua pedetentim non negligantur, atque in contemptum veniant. Non tamen adeo superstitiosus sumus aut cæremoniarum tenaces, quam vel fuit antiquitas gentilis, vel sunt hodie papistæ. Publius Cælius, M. Cornelius, M. Cethegus, et C. Claudius, propter exta parum curiose admota aris, et præsertim eo tempore cum bellis Romana res publica distringeretur, sacerdotio abire jussi et coacti sunt. Sed et Q. Sulpit. flaminio excidit, quod inter sacrificandum apex e capite temere excidisset. Pars aliqua impietatis, incuria est, contemptus disciplinæ et ordinis multo major.

Except he be . . . authorized thereunto.] As the Church of England was and is, having power over her own customs and ceremonies, to appoint and alter them, as there is just cause given: for she prescribes not any ceremonies to other churches, nor has she abrogated any that were instituted by Christ, or His apostles, and were generally received by the whole Church of God. And as for other ceremonies, taken up either by her, or by other particular Churches, it is not true which the Roman doctors say, That traditions may not be changed, or abolished without the general consent of the whole Church; for without any such consent, they have changed or abolished many themselves; and such ceremonies, as they never grew together at one time in all places, so can they not at one time, and in all places together, be lightly abolished.

St. Austin in his time complained.] His words concerning this matter are pregnant and plain^y: *Hoc nimis doleo quia*

^y [S. Aug. Ep. 55. ad Januarium, (aliter Ep. 119,) cap. 19. § 35. Op. tom. ii. col. 142, D.]

multa, quæ in divinis Libris saluberrime præcepta sunt, minus curantur; et tam multis præsumptionibus sic plena sunt omnia. And again^z: *Quamvis ista contra fidem non sint, tamen ipsam religionem, quam paucissimis et manifestissimis celebrationum Sacramentis misericordia Dei liberam esse voluit, servilibus oneribus ita premunt, ut tolerabilior sit conditio Judæorum, qui etsi tempus libertatis non agnoverint, legalibus tamen sarcinis, non humanis præsumptionibus subjiuntur.* S. Aug., *Ep.* 119.

And he counselled, &c.] Omnia talia, &c. ubi facultas tribuitur sine omni dubitatione resecanda existimo. Idem, ibid.^a

And here is also to be noted, that in this table, and where any Psalms are appointed, the number is expressed after the great English Bible.] The Bible was translated into the Saxon tongue, for the service of God, by the commandment of Athelstan, king of England, about the year of our Lord 930. *Bak. Hist.*, p. 13^b. But this great English Bible was set forth in the time of King Henry VIII. by Cuthbert Tonstall, bishop of Duresm^c, and Nicholas Heath, bishop of Rochester^d, a^o 1540, and a^o 1541, used in all churches, in the time of King Edward VI. And out of this Bible were the Epistles and Gospels, and the Psalms taken that are in this Book of Common Prayer. In the beginning of Queen Elizabeth's reign that Bible was reviewed, and another set forth, which in that time was called the Bishops' Bible.

Except there fall some Feast that has its proper.] When the Feast-day falls upon a Sunday, it was ordered in the Service of Sarum^e that the Sunday Service should give way to the Proper Service ordained for the Festival, except some

^z [Ibid., col. 142, E.]

^a [Ibid., D.]

^b [Baker, Chronicle, p. 10.]

^c [The Great Bible was first printed in 1539. The edition of 1541 bore on the title-page the words 'overseen and perused by the commandment of the King's Highness, by the Right Rev. Father in God, Cuthbert, Bp. of Durham, and Nicolas, Bp. of Rochester;' but there was no difference in the text.—See Lewis' History of the Translations of the Bible, pp. 122, sqq., and 140, 141; ed. 1739.]

^d [See Lewis, pp. 235, sqq.]

^e [There was more than one Mass said, and Mass for the Sunday might give way to that of the Festival and yet not be transferred, which the Sunday Service does not appear to have been; also the dignity of the Festival and of the Sunday affected the practice. The rubric is long and complicated and unintelligible without an acquaintance with the many ritual phrases occurring in it.—Missale Sarisb. Sanctoriale, fol. v. b.]

peculiar Sundays only, and then the one or the other was transferred to some day of the week following: *vid. Rubric.* SECOND
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post Festum S. Felicis in Mense Januarii.

ON THE PROPER LESSONS.

Whit-Sunday, first lesson at Evensong, Wisdom i.] Which [For Sun-
days.] is appointed to be read, in regard of these words that are contained in that chapter, *Spiritus Domini replevit orbem terrarum, &c.*, which is the introit in the order of Sarum for this festival^f.

Monday in Easter-week at Morning Prayer, Exod. xvi.] For the
Holydays.
Proper
Lessons. This lesson is appointed to be read in reference to the Sacrament of the Eucharist, at this time of Easter generally celebrated, whereof the manna was a type, and wherein the words of the Psalmist are verified: *Portas cæli aperuit Dominus, et bluit illis manna, panem cæli dedit eis; panem angelorum manducavit homo.* Ps. lxxviii. 25, 26. There is the like reason for the appointment of the first lesson at Evensong, Exod. xvii., concerning the water of the rock, a type of the Blood of Christ, whereof we drink in that Sacrament, 1 Cor. x.: "And they all drank of the same spiritual Rock. And that Rock was Christ." Psalm [lxxxi. 16.] "And He fed them with honey out of the stony Rock." Good meditations these upon the Sacrament that we receive at Easter.

Monday in Whitsun-week, Gen. xi. §] Upon Whitsun-eve they were wont (by the order of Sarum) to say this prayer in the Church of England: *Præsta quæsumus Domine, ut gentium facta dispersio divisione linguarum, ad unam confessionem Tui nominis cælesti munere congregetur, per Dominum nostrum, &c.* And from hence was this lesson appointed to be read.

^f [This Lesson was changed in 1662. The Sarum Officium or Introit is, *Spiritus Domini replevit orbem terrarum, alleluia; et hoc quod continet omnia scientiam habet vocis, alleluia, alleluia, alleluia.* Then Ps. 68, *Exurgat Deus, which we use as a proper Psalm.*—Mis-

sale Sarisb. fol. cvi.]

[§] [This is one of many prayers used after nones on Whitsun Eve; it begins, *Omnipotens sempiterne Deus, qui paschale Sacramentum quinquaginta dierum voluisti mysterio contineri; præsta, &c.*—*Ibid.*, fol. cv. 2.]

ON THE PROPER PSALMS.

Ascension-day, Psalm lxviii.^h] Chosen chiefly for these words contained in that Psalm, "Thou art gone up on high, Thou hast led captivity captive;" which was one of their verses peculiarly sung this day in the order of Sarum.

*The supputation of the year of our Lord in the Church of England*¹. . .] *Dionys. Exiguus codicis canonum Ecclesiæ universalis collector, annorum supputationem ab incarnato Christo primus instituit, et paschales cyclos suos hinc orditur. Noluit enim (sicut antea factum erat) a calendis Januariis computare, sed a 25 Martii, quando Dominus incarnatus est in utero B. Virginis, propter notitiam exordii reparationis humanæ conservandam.*

. . . *Beginning the 25th day of March.*] *Romani annum suum auspiciabantur ad calendas Januarias. Idem faciunt hodierni Romani, et qui in aliis regnis papæ autoritatem agnoscunt. Ecclesia autem Anglicana sequitur supputationem antiquam a Dionysio Exiguo inchoatam, Anno Christi 532.*

The same day supposed to be the first day upon which the world was created.] *Parum inter se consentiunt, qui rationem temporum investigatam ediderunt. Quod cum vel Dei nutu, vel vitio vetustatis evanuit, calumnia carere debet. Sulp. Sev.^k*

Maxima disceptatio est de anni tempore quo mundus conditus. Scaliger^l, eumque secutus Calvisius^m multis rationibus asserunt, autumno conditum, et designant diem 26 Octobris. Alterius opinionis Græci fuerunt qui 25 Mart. vocant ἡμέραν πρωτόκτιστον, et ea mundum conditum, Christum incarnatum et crucifixum volunt. Quam hic Ecclesia Anglicana opinionem

^h [Alleluia; ascendens Christus in altum captivam duxit captivitatem, dedit dona hominibus, was sung after the lection from the Acts of the Apostles, which was in place of the Epistle. —Ibid., fol. ciii. 2.]

¹ [This is a note at the bottom of the Almanack for xxxix years, in the Prayer-books before 1662; the words which follow in the next three notes are a continuation of them.]

^k [Sulpicius Severus, *Historia Sacra*, lib. i. c. 2. Op. tom. ii. p. 3. ed. Veronæ,

1741. The words in the text are cited from him. The next note is chiefly from Hornius' annotation on the passage. Sulp. Sev. Hist., Lugd. Bat., 1647.]

^l [Jos. Scaliger, *opus de Emendatione Temporum*, lib. v. § de conditu mundi, p. 368. ed. Genev. 1629.]

^m [Sethi Calvisii *opus Chronologicum*. Isagoge, pars iv. c. 34, de tempore mundi conditi, p. 133. ed. Francof. 1650.]

secuta est. Cæterum hæc tam intricata sunt, ut mirum non sit chronologos adeo in diversas sententias abire.

The day when Christ was conceived in the Virgin Mary.] Bedaⁿ, Usuardus^o, Wandelbertus^p, Ado^q, et nonnulli alii in martyrologiis suis ad diem 25 Mart. Idem Beda in Lib. de Ratione Temp., cap. 28^r, ubi dicit, quod per plures Ecclesiæ magistri tradiderunt, 8^o cal. Apr. Dominum conceptum et passum in æquinoxio verno. Et in Comment. in Luc. super illud, cap. 1^s. In mense autem sexto missus est angelus Gabriel a Deo, Mensem autem sextum (ait) Martium intellige, cujus 25 die Dominus noster et conceptus, traditur et passus; sicut et 25 mensis Decemb. natus. In eadem sententia citatur B. Cyrillus Alex. in Ep. ad Synod. Carthag.^t, et B. Hieron.^u Vide Jo. de S. Bosco^x in libello de anni ratione, c. de fest. mobilibus. Eandem etiam opinionem tenent Gul. Durant. in Rationali Divin. l. vi. c. 77. n. 28^y, et c. 86. n. 11^z. l. vii. c. 9. n. 3^a; Tho. Aq. super Joan. c. ii. l. 3. in illa verba 46 annis^b; Antoninus, in Chron., tit. 5. c. 7^o; Platina de vit. Pontif.^d

B. Joh. Chrysostomus^e, in Serm. de Nat. Joh. Bapt. circa finem. Qua enim die (inquit) conceptus est Dominus, eadem die et passus est. Eadem ipsa dies cæna pura fuit (h. e. feria sexta) in qua et luna 14^a occurrit. Conceptus est enim mense Martio 8 cal. Apr.

ⁿ [Bedæ Martyrologium viii. Calend. April., p. 352. ed. Smith.]

^o [Usuardi Martyrologium, eod. die, p. 171.]

^p [Wandelberti Diaconi Martyrologium (metricum) in diem. ap. Dacherii Spicilegium, tom. ii. p. 46. ed. 1723.]

^q [Adonis Martyrologium in diem. ap. Bibl. Patr. Max., tom. xvi. p. 814. Lug. 1677.]

^r [... viii. Kalendis Aprilis in æquinoctio verno Dominum conceptum et passum.—Bedæ lib. de Temporibus ratione, cap. 28. Op. tom. ii. p. 60.]

^s [Mensem autem sextum Martium intellige, cujus vicesimo et quinto die Dominus noster et conceptus traditur et passus.—Id. Comm. in Luc. (c. i.) lib. i. cap. 3. Op. tom. v. col. 223.]

^t [This reference the editor cannot understand.]

^u [viii. Kal. Apr. Annunciatio Sanctæ Mariæ per angelum.—Martyrolog. in Martio, opus spurium S. Hieron. ascript.]

Op. S. Hieron. tom. xi. col. 487, B.]

^x [This work has not been met with.]

^y [Crucifixus est eadem die qua conceptus est de Virgine, scil. in sexta feria, Kalendas Aprilis.—Durand. Rationale div. Off., lib. vi. c. 77. de die Parasceues, n. 28. p. 322.]

^z [Id. ib., c. 86. de sancto die Paschæ, n. 11. p. 343, to the same effect.]

^a [Id. ib., lib. vii. c. 9, de annunciatione V. M. n. 3. p. 404.]

^b [S. Thom. Aquin. Comment. sup. Joan. cap. 2. Lectio 3. fol. 8. H. Op. tom. xiv. Venet. 1593.]

^c [Antonini Episc. Florentini Summa Historialis seu Chronica, tit. v. cap. 7. sub init. tom. i. p. 319. Lugd. 1586.]

^d [Platina de Vitis Pontif. Rom. p. 3. In a life of Christ, with which the work begins.]

^e [Serm. in Luc. i. de Nat. Joh. Bapt. S. Chrys. ascript. Latine tantum extat.—Op. S. Chrysost. Latine, tom. ii. fol. 274, M. ed. Par. 1546.]

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Supposed to be the first day.] [*Molanus in additionibus ad Usuardi Martyrolog. p. 44. 25 Martii ANNUNCIATIO DOMINICA. Eodem die genesis mundi, immolatio Isaaci, et transitus Israel per mare Rubrum^f.*]

CALENDARIUM.

De Commemorationibus et diebus Anniversariis Martyrum et Confessorum.

De confessoribus in vinculis et carcere mortuis in hunc modum suo clero absens scribit Cyprianus, patrum Latinorum post Tertullianum antiquissimus; Epist. 37^g; Dies eorum, quibus excedunt, annotat, ut commemorationes eorum inter memorias martyrum celebrare possimus. Et Epist. 34^h; De Laurentino et Ignatio, qui palmas a Domino, et coronas illustri passione meruerunt, sacrificia (i. e. gratiarum actiones) [pro iis] semper offerimus, quoties, martyrum passiones, et dies anniversaria commemoratione celebramus.

Deo igitur dicebantur laudes et agebantur gratiæ, quod in tanto et tam arduo certamine vires eis, et tandem gloriosam victoriam largitus est. Hinc Augustinus, lib. xxii. de C. D. cap. 10ⁱ. . . . “Uni Deo et martyrum et nostro sacrificium (laudis) immolamus: ad quod sacrificium sicut homines Dei, qui mundum in Ejus confessione vicerunt, suo loco et ordine nominantur, non tamen a sacerdote invocantur.” Atque huc verba canonis Romani pertinebant, “Communicantes et memoriam venerantes imprimis gloriosæ Virginis Mariæ, Genetricis Dei et Domini nostri Jesu Christi, sed et beatorum apostolorum et martyrum Tuorum Petri, Pauli, &c.”^k

Inde erat, quod in Ecclesia antiqua diaconus τὰ δέπτυχα, hoc est, sacras tabulas quibus defunctorum martyrum, aposto-

^f [This note is one of the first series, in which it was omitted by mistake.—Molanus in Usuardi Martyr. Mar. 25. (Apol. 44. ed. Antw. 1583.) ubi supra, p. 174.]

^g [S. Cyprian., Ep. xxxii. p. 50. ed. Ben. Ep. xii. p. 27. Fell.]

^h [Id., Ep. xxxiv. p. 47. ed. Ben. Ep. xxxix. p. 77. Fell. The words (i. e. gratiarum actiones) are the writer's explanation.]

ⁱ [S. Aug. de Civitate Dei, lib. xxii. c. 10. Op. tom. vii. col. 674, A. The words ‘sacrificium immolamus’ are omitted in the Benedictine edition as not being in the MSS., the word sacrificamur having occurred just before; the word laudis is added by the writer, from whom (as it seems) this is extracted.]

^k [Missale Romanum, Canon Missæ.]

lorum, confessorum, episcoporum, et sanctorum in fide Christi mortuorum catalogus continebatur, clara voce coram omni cœtu fidelium legebat, ut eorum memoria celebraretur, et gratiarum actiones Deo fierent pro illorum felici excessu.

Episcopis imprimis post apostolos et martyres ille competebat honos, ut postquam rebus humanis essent exempti nomina eorum diptychis inscriberentur, et ex iis recitarentur. Et hinc inter Græcos et Latinos sub finem sæculi quinti enatum schisma acerbum et molestum, eo quod Romani Episcopi e sacris diptychis eradi omnino vellent nomen Acacii Constantinopolitani Episcopi, qui communionem Petri Mongi Alexandrini Patriarchæ hæresin dissimulantis, per errorem et imprudentiam admisisset, quamvis Catholicam doctrinam ipse semper amplexus esset: Constantinopolitani vero, ad existimationem decessoris sui, quem orthodoxum novissent, tuendam, invitis Romanis retinerent. Et hoc primum fuit inter Latinos et Græcos, quod in nervum erupit, schisma. C.¹

JANUARY.

21. *Agnes*^m.] This virgin was a Roman of a noble family there, professing the ancient Christian religion. A person of so much outward beauty, besides her inward virtues, that the prætor's son, an eminent gentleman in the city of Rome, albeit he was a pagan, and a persecutor of the Christians, fell in love with her, and desired her in marriage. Whereunto she refusing to consent, he took so great an indignation against her, that first he got her to be called into question for her religion, and then cast into prison; where continuing constant, he procured her to be condemned to the fire, and there to be burnt alive. But when the fire had, by God's will, no power over her, she was slayed with the sword, and had her head cut off. This was done in the tenth general persecution under the emperor Diocletian, A^o Dⁿⁱ 306. 12 Calend. Febr. About 550 years after, Baldrick, the bishop of Utrecht in Holland, being then at Rome, brought some of her relics home with him, and put them in a shrine (for

¹ [This paragraph, 'Episcopis imprimis,' &c. is an extract from Geor. Calixtus' *Exercitatio de Sacrificio Christi semel in cruce oblato et interabili.*

§ xlv. Helmstadt. 1644.]

^m [See the Bollandists in diem; Acta Sanctorum, Jan., tom. ii. p. 355.]

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such was the fashion and superstition of those times) within his own church; where this day of her martyrdom, and the 4th day of September for her translation, were appointed to be observed festival, A^o Dⁿⁱ 966.

But John Belethⁿ tells us another tale of the occasion which they took at Rome, to make this day a festival there, (Beleth, *de Offic. Div.*, cap. 75,) for he says, there was a miraculous vision seen at her tomb, which, after him Antoninus describeth in this manner, (Tit. viii. cap. 1. § 39^o,) telling us, that eight days after the death of this virgin martyr, her parents going to lament and pray at her tomb, where they continued watching all night long, there appeared unto them a vision of a choir of virgins, arrayed with most glittering and glorious garments; among whom they saw their own daughter so likewise apparelled, and a lamb as white as the driven snow standing by her, (which is the reason that the painters picture her now with a lamb at her side); and thereupon the Roman ladies went every year (as now they do) to offer and present her this day, the two best and purest white lambs that they could find or procure to be sent them. These they offer at St. Agnes' altar (as they call it), and from thence the pope hath taken order, to have them put in the choicest pasture about the city, till the time of sheep-shearing come, at which season they are clipped, and their wool is hallowed, whereof a fine white cloth is spun and woven, and consecrated every year by the pope himself, for the palls which he useth to send unto every new archbishop: and dearly does every such archbishop pay for it; for until they have purchased it, they must not by the pope's law exercise any ecclesiastical jurisdiction. For the better knowledge of these palls, (which were formerly so costly here in England, when the popes bore the sway there,) what they are, and what original they had, I thought it not amiss to declare here all the whole story, such a one as it is.

ⁿ [Ejus autem solennitas celebrari cœpta est propter quoddam miraculum quod octavo die suis contigit parentibus, ad ejus tumulum lamentantibus.—Joan. Beleth, *Divinorum Officiorum Explicatio*, cap. lxxv. ad calc. Durandi *Rat. Div. Off. Lugd.* 1574.]

^o [Cum vero octavo die parentes ejus

juxta tumulum ipsius vigilarent orando, viderunt eorum virginum, fulgidis vestibus radiantem, inter quas viderunt beatam Agnetem simili veste fulgentem, et a dextris ejus agnum nive candidiorem.—Antonini Archiep. Florent. *Summa historialis*, tit. viii. cap. 1. § 39. tom. i. p. 555. Lugd. 1586.]

There is mention made of this vision in the sermons attributed to St. Ambrose, Sermon 90^p. But that collection of his sermons is censured by Erasmus^q, to be a supposititious work; and by Baronius^r himself, to be of a very doubtful credit.

MARCH.

25. *Annunc. of Mary.*] *Angelus Gabriel in oppido Nazareth nunciat B. Virgini Mariæ incarnationem Messiae ex ipsa nascituri. Hoc igitur die conceptus est JESUS CHRISTUS Dominus noster in utero B. Virginis, adumbrante, operante, admirandamque illam incarnationis actionem perficiente Spiritu Sancto, S. Luc. 1.*

27. *Initium Regis Caroli, A.D. 1625.*] QUI TANTA BONA PRÆSTITIT, ET TANTA MALA PERTULIT^s.

22. XVI.

23. V.

24. XIII.

φ. *Annun. Dominica; Miss. Sarum*^t.

26. II.

27. X. *Utilitas hujus tabulæ hæc est. Vide per quem numerum luna currit, sive prima, et consimilem numerum sume in hac tabula, et Dominica sequenti erit Pascha: quod si idem numerus super Dominicam venerit, adsequentem transibis.*

28. XVIII.

29. VII.

^p [Igitur dum parentes sanctæ Agnæ assiduis pernoctationibus vigilarent ad sepulcrum ejus, vident in medio noctis silentio exercitum virginum, . . . inter quas etiam vident beatissimum Agnem similiter fulgentem, et ad dexteram ejus agnum stantem.—Epist. ad sacras virgines (ap. edd. vet. Sermon. xc.) § 16. opus spurium inter Op. S. Ambros. tom. ii. in Append. col. 488, E.]

^q [Tertius hic tomus exhibebit orationes, epistolas et conciones ad populum breves, quas supposititias esse

nihil addubito.—Erasmi Rotod. Præfat. in tert. tom. Op. S. Ambros. Basil. 1527; &c.]

^r [Hæc ibi: sed perperam Ambrosii nomine consignata.—Baronii Annales Ecclesiast. ad ann. 324. n. 207.]

^s [S. Aug. Epist. 220, ad Bonifacium, § 8. Op. tom. ii. col. 814, E. See the whole passage cited below, page 219, note.]

^t [Annunciatio Dominica is the name of the day in the Kalendar of the Sarum Missal.]

1. XV.
2. IIII.
4. XII.
5. I.
7. IX.
9. XVII.
10. VI.
12. XIII.
13. III.
15. XI.
17. XIX.
18. VIII.

4. *Ambrose*^u.] *Memorable est illud quod in Ecclesiastica Historia de Ambrosio et Theodosio Imperatore legitur. Apud Thessalonicam, auriga in carcere detinebatur, quod juvenem de stupro appellasset. Populus, cum Circensium dies advenisset, postulavit ut dimitteretur, quia celebritati et ludis necessariam illius operam existimabant. Re non impetrata, propterea quod populi favore, et variis vocibus, noxios a præsibus dimitti non oportuit, sed principem consuli, Thessalonicenses tantam seditionem excitarunt, ut et Bothericus ipse totius Illyriæ præfectus, et alii plerique illustrissimi viri, in tumultu et a furenti plebe interfecti sunt. Theodosius motus hac indignitate, nocentem vi eximere voluisse, magistratui violentas manus attulisse plebem; cum furori tamen, non crimini vindictam quærit, incidit ipse in magis atrox et acerbum facinus. Etenim Alexandri Phæreorum Tyranni, et Ant. Caracallæ crudelitatem erga Alexandrinos imitatus, ac si ludos instaurare vellet, jussit populum invitare. Ibi indicta causa, neque in sceleris auctores inquisitione facta, neque habito ullo discrimine civium aut peregrinorum, honestiorum aut plebeiorum, sexus vel ætatis, milites armatos jubet in confertam plebem irruere, et obvium quemque lacerare et discernere. Itaque septem millia dicuntur hoc crudelissimo mandato cecidisse. Inter alia vel hoc etiam evenisse (ut in triumviratu de Aquiliis Floris) ut dum quidam paterfamilias se interficiendum, et præ-*

^u [This note was omitted by Nicholls.]

terea omnem pecuniam militibus objiceret, ea lege ut duo filii servarentur, vicariam mortem piissimi parentis milites non admitterent, nisi simul alter e liberis moreretur; itaque in hoc ambiguo, quo pietas ipsa nesciebat quem peteret, trucidasse ambos, "et patrios fœdasse funere vultus." Quis igitur hujus criminis judex inter imperatorem et subditos? Imo quis omnino judex apud quem is qui solutus est legibus interrogari possit? Sane apud Episcopum, si modo vere sit Episcopus. Nam cum Theodosius, pro more Christianorum ad Ecclesiam veniret; Ambrosius Mediolanensis Episcopus occurrit, atque aditu et communicatione sacrorum, gravissima habita oratione prohibuit. Neque enim hic potuisse obtendi, quod Dominus præceperat adversus Israelitas, qui sibi conflaverant vitulum, deliquerant omnes. Valuit hæc animadversio quæ nocenti ab innocentissimo et piissimo Antistite profecta est. Theodosius per octo menses abstinuit Ecclesia, et increpationem (neque enim solenniter excommunicatus est) tamdiu tulit, quousque ad Nativitiam Christi, pro foribus stans absolutionem et indulgentiam criminis, hac conditione interposita, impetravit, "Si amplius lege in posterum caveret, ut a se damnatorum supplicia, et si quid postea severius pronunciasset, in diem trigesimum differretur, ita enim fore misericordiæ, aut pœnitentiæ locum. Tulere cum Theodosio Gratianus et Valentinianus. Paruit imperator atque dixisse fertur, "se unum Ambrosium invenisse, qui vere Episcopus esset".

19. *Alphage.*] Archbishop of Canterbury, who was cruelly murdered by the Danes, (after their massacre done at Canterbury, where they slew nine hundred religious persons, and of the lay-people about five thousand,) for that he refused to charge his tenants with the great sum of money that they imposed upon him for his ransom. They stoned him to death at Greenwich. Bak., p. 18^w.

[A man^x of a most holy and austere life; which was the more admirable in him, because he was born of great parentage, and began that course of life in his younger time. He was first abbot of Bath, then bishop of Winchester, and afterwards archbishop of Canterbury; where,

^v [See Sozomen. Hist. Eccl., lib. vii. c. 25. p. 315, sqq.; Theodoret. Hist. Eccl., lib. v. c. 17, 18. p. 215, sqq.]

^x [This passage in brackets is part of the first series of notes, in printing which it was omitted by mistake.]

^w [Baker's Chronicle, p. 14.]

a little before the Conquest, he was cruelly handled by the Danes, he and his church at Canterbury, which they burnt, together with the city; and when they had murdered his monks, and almost all the people thereabouts, they martyred him also, and fetched the vengeance of God upon them for it not long after. He was made a saint, and allowed this day for his festival. *Eadmerus in vita Anselmi*.^y]

25. *Mark Evang.*] *Marcus Evangelista, interpretæ Petri, Christum annunciat Alexandria et in Ægypto, A° Dⁿⁱ 44^r.* Euseb. *Idem Eusebius refert mortem Marci Evangelistæ ad A° Christi 63^a.*

MAY.

1. *Philip and Jacob.*] That is Philip and James the less, both apostles.

Martyrium Philippi apostoli, qui apud Hierapolin Asia civitatem, dum evangelium populo nunciaret, cruci affixus lapidibus opprimitur, A° Dⁿⁱ 53. Euseb.^b

Jacobus minor frater Domini dictus, et Jacobus justus, qui putatur fuisse filius Mariæ illius quæ soror matris Domini dicebatur, et episcopus Hierosolymitanus ab apostolis constitutus, martyrio coronatur, A° Dⁿⁱ 63. *E templi fastigio præcipitatus dicitur, atque inter lapidandum fullonis fuste percussus atque occisus.* Euseb.^c *aliorum veterum testimoniis rexit Ecclesiam Hierosolymitanam annis 30. De eo etiam vide Josephum Antiq., lib. x. cap. 16^d.*

Fratres Domini fuerunt iste Jacobus, Joses, Simon et Judas,

^y [Eadmerus de vita S. Anselmi, pp. 10, 11. ad calc. Op. S. Anselmi, Paris 1721. The passage referred to is a conversation between Lanfranc and Anselm on the Saints peculiar to the English Church, about whose right to be held Saints Lanfranc had doubts. Anselm shews that Alphage ought to be regarded as a martyr.]

^z [τούτον δὲ Μάρκον, πρῶτον φασίν, ἐπὶ τῆς Αἰγύπτου στείλαμενον, τὸ εὐαγγέλιον, ὃ δὴ καὶ συνεγράψατο κηρῦσαι.—Euseb. Hist. Eccles., lib. ii. cap. 16. p. 65.]

^a [Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος, πρῶτος μετὰ Μάρκον τὸν Ἀπόστολον καὶ εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας, Ἀννιανὸς τὴν λειτουργίαν διαδέχεται.—Id., ibid., lib.

ii. cap. 24. p. 82.]

^b [Φίλιππον τὸν τῶν δώδεκα ἀποστόλων ὃς κεκοιμήται ἐν Ἱεραπόλει.—Id. ibid., lib. iii. cap. 31. p. 125. et lib. v. cap. 24. p. 243.]

^c [ἀναβάντες οὖν κατέβαλον τὸν δίκαιον . . . καὶ λαβόν τις ἀπ' αὐτῶν εἰς τῶν γναφῶν τὸ ξύλον ἐν ᾧ ἀπεπίεζε τὰ ἰμάτια ἤνεγκε κατὰ τῆς κεφαλῆς τοῦ δικαίου.—Hegesippus, ap. eundem. ibid. lib. ii. cap. 23. p. 80.]

^d [Ἄνανος . . . καθίζει συνέδριον κριτῶν καὶ παραγάγων εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβον αὐτὸν καὶ τινες ἐτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος παρέδωκε λευθησομένους.—Josephus, Antiq. Jud., lib. xx. cap. 9. § 1. Op. p. 976.]

(Matt. xiii. 55; Mark vi. 3.) *Nati dicuntur ab aliis^e ex Josepho Deiparæ Virginis sponso, qui quemadmodum credebatur et dicebatur Salvatoris pater, ita quoque ejusdem filii, beatæ virginis privigni credebantur, et dicebantur Servatoris fratres. Horum præcipuus erat Jacobus, qui peculiariter elogio fratris Domini cohonestatur, (Gal. i. 19.) Maritum autem et uxortum illum fuisse (sicut plerique alii fuerunt apostoli) ex irrefragabili S. Pauli testimonio (1 Cor. ix. 5) certissimum est.*

3. *Invention of the Cross^f*, which is fetched from a story of more credulity than certainty. "*Helena Crucem invenit; S. Ambr. in Orat. funebri Theodosii^g. Etsi Gelasius hanc de Crucis inventionem historiam palam perstringit^h; Dist. 15. c. Sancta Romana. Sed esto, idem tamen ipse Ambrosius, qui Helenam invenisse Crucem scribit, adorasse negat "quia hic Gentilis est error, et vanitas impiorumⁱ."* Ita Helena nobiscum est. Illorum autem non est, qui signum Crucis more gentilium et impiorum adorant, et λατρεία omnes adorandum esse docent, quod omnem veterum idololatrarum superstitionem superat. Et tamen hic patres commemorant atque jactant. Quasi ullus unquam catholicus senserit, aut dixerit Crucem eodem genere cultus adorandum esse, quo Christus adoratur. Non sum nescius cruces olim in aliquo pretio habitas esse, quia

^e [Origen. Comment. in Matt. tom. x. § 17. Op. tom. iii. 462, E. speaks of this as an opinion of some persons derived from apocryphal books, and after him it is repeatedly mentioned as held by some persons.]

^f [A few lines only of this note were printed by Nichols. The note is on several interleaved pages.]

^g [S. Ambros. de obitu Theodosii Oratio. § 43, sqq. Op. tom. ii. col. 1210, sqq.]

^h Item scripta de Inventionem Sanctæ Crucis Dominicæ et alia scripta de Inventionem capitis S. Joh. Bapt. novellæ quidem revelationes (sive quædam relationes) sunt, et nonnulli eas Catholici legunt; Sed cum hæc ad Catholicorum manus pervenerint, Beati Pauli Apostoli sententia procedat, omnia probate, quod bonum est tenete. [Decretum, pars i. dist. xv. c. 3. ap. Corp. Jur. Can. These words of the canon are written in the margin of the original.]

Tradunt hoc præter S. Ambrosium Paulinus ad Severum Sulpit. xi. [Paulini Episc. Nolan. Epist. xxxi. ad Severum, (script. A.D. 403.) § 5,

sqq. Op. col. 192, sqq. This letter was sent with a portion of the Cross given him by the bishop of Jerusalem; to be placed by Severus in a church that was about to be consecrated.] Ruffinus, c. 8. Eccl. Hist. [Ruffin. Hist. Eccl., lib. i. c. 7, 8. Opusc. pp. 200, 201.] Theodoret, i. 10. [Theodoret, Hist. Eccl., lib. i. c. 18. p. 47.] Sozomen, ii. 2. [Sozomen, Hist. Eccl., lib. ii. c. 1. p. 43, sqq.] Socrates, i. 13. [Socrates, Hist. Eccl., lib. i. c. 17. p. 46.] Nicephorus, viii. 29. [Niceph. Hist. Eccl., lib. viii. c. 29. p. 593. He gives the accounts both of the cure of the dying woman and of the dead man.] Simeon Metaphrastes in vita Helenæ. [This the editor has not found.] Cassiodorus, ii. [Cassiodorus, Historia Tripartita, lib. ii. c. 18. p. 232.] Consentiant alii omnes recentiores. Solum Salmasius contra est in Epistolis de cruce. [See below, notes m, n. This is a marginal note added by Bp. Cosin.]

ⁱ [Invenit ergo titulum, regem adoravit, non lignum utique, quia hic gentilis est error, et vanitas impiorum. Sed adoravit illum qui pependit in ligno.—S. Ambros. ubi supr. § 46. col. 1211, A.]

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Christiani probrum illud et dedecus Crucis subire atque in se suscipere cupiebant, ut veros se esse Christi discipulos, quos non illius Crucis pudeat, quam hostes religionis ac nominis Christiani contemnebant, clarissime demonstrarent. Ab ullo autem illis temporibus Christiano ipsam Crucem divino cultu adoratum esse nunquam ostendetur." Whitak., contra Dur.^k

Hoc festo Græci carent, nulla enim illius mentio fit in eorum Menologiis, nec in Sanctionibus Emanuelis Comneni Imp. de festis apud Th. Balsam. in Nomoc. Phot. tit. 7. c. 1.^l

"Fabulam esse" (ait Salmasius^m) "aperte convincit Eusebius; Narrat ille [. . .] purgatum struendo templo locum; de cruce ibidem inventa οὐδὲ γρῦ. An tacuisset, si quicquam tale tunc fando accepisset?" Cætera enim ab Helena gesta ibidem sigillatim describit. An rem tam notabilem et insignem tacuisset, si sanationis miraculo crux vera cognita?"

"Mirum vel quomodo hoc latere Eusebium potuerit, qui alia omnia tam probe rescivit. Inventio igitur hæc Crucis inventum plane et commentum fuit sequentis sæculi, et fortasse an cujusdam Hierosolymitani Episcopi, qui ut hinc fabulæ auctoritas a magno nomine constaret, Helenæ adfinxit." Id.ⁿ

About thirty-nine years after the death of Christ, Jerusalem was destroyed by the Romans, and all the places both within the city and round about it were left desolate, until Adrian the emperor built it again, (and called it Ælia,) A.D. 130, sending a sort of infidel pagans to inhabit it, who, for the great hatred that they had to the person and religion of Christ, placed the statue of Venus in that very piece of ground where He had been crucified by the Romans and the Jews; and the statue of Jupiter over the grave where He had been buried by Joseph of Arimathæa. And those two idols continued there^o 180 years together; so that all this while the Christians never sought after the Cross. But about ten

^k [Gul. Whitakeri responsionis . . . defensio contra confutationem J. Duræi, lib. x. § 13. Op. Theol., tom. i. p. 236. Genev. 1610. The whole of this paragraph is extracted from that work.]

^l [Photii Nomocanon, cum commentariis Theodori Balsamonis, tit. vii. c. 1. Scholion. pp. 920, sqq. ap. Biblioth. Juris canonici veteris, Paris. 1661.]

^m [Cl. Salmasii Epistola de Cruce, p. 279. ad calcem Bartholini de Latere Christi aperto Dissert. Lugd. Bat.

1646.]

ⁿ [Salmasius, ibid.]

^o S. Hieronym. Ep. ad Paulinum. Ab Adriani temporibus usque ad imperium Constantini per annos circiter 180 in loco Resurrectionis simulachrum Jovis, in Crucis rupe statua ex marmore Veneris a gentibus posita celebratur. [S. Hieron. Epist. lviii. ad Paulinum, § 3. Op. tom. i. col. 319, B, C. The extract and reference is in the margin of the original.]

years after, when the emperor Constantine became a Christian, his mother Helen had the curiosity to make a voyage to Jerusalem, and to see the places where Christ had been born, lived, and died. When she came there she found that the infidels had laid and raised a great quantity of earth over the sepulchre of Christ, of purpose to abolish the memory thereof; having likewise polluted it with many of their pagan idolatries, which, by the commandment of the emperor, being all taken away, and the earth removed from that place, the sepulchre of Christ appeared to the view, and in the same place Helen built a temple over it for the Christians. All this is reported by Eusebius, (lib. iii. *de vita Constantini*, cap. 25 and 27^p.) who was familiar both with the emperor and his mother, dwelt at Cæsaræa, not far from Jerusalem, and had been an ocular witness of their actions. But he speaks not a word either of Helen's seeking or finding the Cross, which puts Baronius to a stand, (*ad ann.* 326. § 42^q.) and well it might; for it was the whole business that Eusebius propounded to himself in that book to recite all the memorable actions that were done in the time of Constantine; whereof if the invention of the Cross had been one, it is not probable that he would have ever omitted it. Baronius^r, and Bellarmine^s after him, say for answer, that though Eusebius doth not mention it in his story, yet in his Chronicle we find it, "That Helen, being admonished by heavenly visions, found the most blessed Cross, whereon the Saviour of the world was crucified." But this passage is no part of the Chronicle that Eusebius wrote, for in his Greek copy there is no such matter to be found; and the Latin translation wherein this passage is added, Baronius^t himself acknowledgeth to be much corrupted; nor is it likely that St. Hierome^u (to whom the translation is attributed)

^p [Euseb. de Vita Constantini, c. 25—27. pp. 592-594.]

^q [Magna plane tenet omnes admiratio, quid sit quod Eusebius . . . de cruce ab ea inventum ne verbum quidem, &c.—Baronii Annales Ecclesiastici, ad ann. 326. n. 42.]

^r [Baronius, *ibid.*]

^s [Bellarm. Controv. iv., lib. ii. cap. 27. Op. tom. ii. p. 414. b. A.]

^t [. . . Eusebii Chronicon a librariis admodum esse depravatam ostendimus.—Baronius, *ibid.*]

^u [The words in the printed Latin of Jerome's translation of the Chronicle of Eusebius were, Helena Constantini mater divinis monita visionibus beatissimum crucis signum, in quo mundi salus pependit apud Hierosolymas invenit. (Eusebii Chronicon S. Hieron. interprete S. Hieron. Op. tom. viii. p. 780.) These are printed in italics in Vallarsius' edition; and in the notes we read: Hæc sunt ab aliena manu quæ neque nostri MSS. habent, &c.]

would add more than he found in the original. Yet we find that about threescore years after this voyage of Helen to Jerusalem, the invention of the Cross began to be received as a known truth, or at least as a matter of pious credulity, among many people. But they that report it (St. Ambrose, Ruffinus, Socrates, Theodoret, and Sulpitius Severus) tell not all one tale. Sulpitius (and with him Paulinus, Epist. xi. *ad Severum*^x) say that in digging the ground crosses were found, and when doubt was made which of them was that whereon Christ was crucified, that they applied them all to a dead man, who at the first touch of Christ's Cross revived, (*Hist. Sacr.*, lib. ii. *v*); but St. Ambrose says, that His Cross was known by the title written and left still upon it, (*Orat. in obit. Theodosii*^z), whom the rest contradict; for they say, that the Cross of Christ was known and distinguished from the other two by the approach of a sick woman, who, coming to it, was instantly cured of her infirmity, (Socr., lib. ii. c. 13^a; Ruffin., lib. i. c. 7^b; Theodoret, lib. i. c. 18^c.) And therefore Gelasius, with his council at Rome, gave no credit to this story. And St. Jerome (in cap. xxiii. S. Matt.^d) condemns those superstitious women that wore little pieces of the Cross about their bodies, as having zeal without knowledge. But the credit of this story, that Helen found the Cross, got most head when men went to the holy war at Jerusalem, and from thence sent many pieces of it, which they sold very dear to their friends in the west. Haillon^e, *in vita Philippi*, et Gaufrid.^f *in vita Ludovici IX.*

6. *John Evang.] Johannes ante portam Latinam. Refert enim Tertullianus*^g, *quod Romæ ante portam Latinam missus*

^x [Paulinus, ubi supr. § 5. col. 193, B, C. See above, note p. 199.]

^y [Severus, ubi supr. pp. 190, 191.]

^z [. . . titulo crux patuit salutaris.—S. Ambros. ubi supr. § 45. col. 1210, E.]

^a [ἡ ἀποθνῆσκουσα εὐθὺς ἀνεργώσθη.—Socrat. Hist. Eccl., lib. i. c. 17. p. 46.]

^b [fœminam seminecem jacere . . . ut hæc mulier quæ semiviva decumbit, a mortis januis revocetur ad vitam, &c.—Ruffin. ubi supr.]

^c [γυναικὶ περιφανεῖ, νόσῳ κατεχομένη μακρῶ.—Theodoret. Hist. Eccl. ubi supr.]

^d [Speaking of the Pharisees wearing

phylacteries, he says: Hoc apud nos supersticiosæ mulierculæ, in parvulis evangelii, et in crucis ligno, et istius modi rebus. . . usque hodie factitant.—S. Hieron. Comment. in Matth. lib. iv. c. 23. (v. 6.) Op. tom. vii. col. 184, A, B.]

^e [This the editor has not found. The author's name is indistinctly written, and uncertain.]

^f [Quam immensis laboribus et expensis . . . obtinuerit a Constantinopolitano imperatore . . . partem maximam sanctæ crucis, &c.—Gaufridus, vita et conversatio Ludovici, &c. ix. c. 24. p. 49. Paris. 1617.]

^g [See above, p. 31, note a.]

est in ferventis olei dolium, unde purior et vegetior exierit quam intraverit. Cum autem in hoc oleo ignito nihil passus esset, in Patmum insulam relegatur, ubi vidit Apocalypsim. Euseb.^h Accidit istud in secunda persecutione Christianorum sub Domitiano imperatore, Anno Christi 96.

JUNE.

29. *Peter Apostle.] Petrus et Paulus apostoli a Nerone martyrio coronantur, A^o Dⁿⁱ 68. Petrus dicitur cruci affixus pedibus in cælum erectis. Paulus vero capite truncatus. Utrique eodem hoc die, sed an eodem etiam anno incertum est. Vid. Onuphr. in Comment. Fast., lib. ii.ⁱ Alii referunt hoc martyrium ad 29 mensis Julii.*

JULY.

25. *James Apostle.] Martyrium Jacobi majoris^k, fratris Johannis evangelistæ, quem interfecit Herodes Agrippa, Act. App. xii. Anno Christi 43. Observa (1) Herodes Magnus interfecit infantes Bethlemiticos. (2) Herodes Antipas occidit Johannem Baptistam. (3) Nepos Herodis Magni Agrippa major necavit Jacobum majorem apostolum.*

AUGUST.

15. *Assumption of the Blessed Virgin Mary^l.] Omitted in our kalendar, because there had been so many fabulous and superstitious stories devised about it in the Roman Church, where they now observe this day with more festival solemnity than they do the Ascension of Christ Himself.*

But they have no certain ground for their feast; for, first,

^h [ἐν τούτῳ κατέχει λόγος, τὸν ἀπόστολον ἅμα καὶ εὐαγγελιστὴν Ἰωάννην, ἔτι τῷ βίῳ ἐνδιατρίβοντα, τῆς εἰς τὸν θεὸν λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὸν νῆσον.—Euseb. Hist. Eccl., lib. iii. cap. 18. p. 109.]

ⁱ [Annus DCCCXX. . . . Hoc anno iii. cal. Julii beatiss. Apostoli Petrus et Paulus Romæ martyrio coronati sunt.

—Onuphrius Panvinius in quinque Fastorum libros Commentarii, lib. ii. p. 204. ed. 1588.]

^k [This is the day of the translation of the remains of S. James to Compostella. He was probably martyred a little before Easter.]

^l [This note was omitted by Nichols.]

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how long the blessed Virgin Mary lived, and at what time or place she died, no account can be given out of the holy Scriptures, which say nothing either concerning the time of her nativity, or the day and manner of her death. Nor is there, secondly, any mention made hereof in all the writings of the ancient fathers during the first five ages of the Christian Church. But in after times there rose up a generation of men, who, being not content with the former silence of Scripture and antiquity herein, fell to surmise and make many stories about it of their own heads, fancying to themselves rather what they would have had done, than what was truly and really done in this matter.

The fable is set forth at large in the Roman Breviary, at the service which they use there upon their Assumption-day (as they call it) to this purpose. "It hath been received (they say) from ancient tradition, that when the blessed Virgin was ready to die, all the holy apostles, who were at that time dispersed from one another to preach the Gospel over the whole world, being suddenly taken up, and in a moment carried through the air, met all at once in the city of Jerusalem. Where, finding the Virgin Mary near upon the point to depart out of this life, they saw a multitude of heavenly angels melodiously singing about her; and at the same instant the blessed Virgin in that glorious manner delivered up her soul into the hands of God; her body (of which her Son Christ, the Son of God, had been born) was forthwith carried out in a strange and ineffable manner, (the angels and the apostles together following it with sacred hymns,) and laid in a sepulchre at Gethsemane; where the choir of heaven continued their songs of melody three whole days together without ceasing. But after these three days, when the angels left off singing, St. Thomas came, (who had not been there before,) and being desirous to see and adore that holy body, which had brought Christ into the world, the rest of the apostles went and opened the sepulchre, wherein they found no body remaining; only the linen

Breviar.
Rom. in
festo as-
sumptionis
B. Mariæ
Virginis
xv. Au-
gustim.

^m [What is referred to is the lections for the second nocturn on the fourth day within the octaves of the Assumption. Breviarum Romanum: Quarta die intra Oct. Assumptionis B. Mariæ, in ii. Noc-

turno. De Sermone Sancti Joannis Damasceni. Orat. 2. de Dormit. Deiparæ, sub fine, lect. iv. v. vi. The text is a translation of these lections.]

clothes, wherein it had been wrapped, were left behind, which sent forth a marvellous sweet odour; and thereupon they closed up the sepulchre again, being astonished at the miracle, and concluding among themselves, that He who was the King of glory and had taken flesh of that pure and uncorrupted body, which He had hitherto preserved in an entire and perpetual estate of virginity, had now also been pleased to preserve it from further corruption in the grave, from whence, before the general day of resurrection, He had taken it up to heaven and translated it unto eternal felicity." And all this they pretend to have been recorded by Damascen, in whom there is no such matter to be foundⁿ.

They add that Hierotheus, Timothy, and Denys the Areopagite, (whom St. Paul had converted at Athens,) were then present with the apostles; and for that purpose they produce a passage out of that personated St. Denys in his pretended book^o, *de Divinis Nominibus*, where he seemeth to affirm as much. But Hilduinus the abbot (in his *Areopagetics*, written by the command of the Emperor Ludovicus Pius, and lately set forth by Matth. Galenus) read and applied this passage to the sepulchre of Christ, and not to the sepulchre of the Virgin Mary. Nor can the Roman Catholic writers^p at this

ⁿ [The Breviary cites the words from the second Oration of Damascene de Dormitione Deiparæ. In the edition of Damascene's works, Basileæ, 1548, these orations do not appear; there are, however, two in the edition of Damascene and Cassian, Basileæ, 1575, (see p. 455,) translated by Raphael Vollaeranus; and the original Greek of these two and a third on the same subject are in Le Quien's edition of Damascene, vol. ii. pp. 857, sqq. Paris, 1712; see the note at p. 857. The passage given in the Breviary is itself cited by Damascene from the *Historia Euthymiaca*, lib. iii. cap. 40. (see Hom. ii. § xviii. *ibid.* p. 879, C, D, sqq. and the note.)]

^o Dionys. Areop. in lib. de divinis nom., cap. 3. Quum convenissemus ἐπὶ τὴν θήκην (num legitur θείαν) τοῦ ζωαρχικοῦ καὶ θεοδοχοῦ σώματος, ad sepulchrum corporis, a quo principium vitæ, sive quod Deum recepisset; ad sepulchrum scilicet in quo aliquando conditum fuerat corpus Domini. [The writer is addressing Timothy,

and speaking of Hierotheus; he says: ἦν ἡμεῖς καὶ ἡμεῖς, ὡς ὄσθα, καὶ αὐτὸς, καὶ πολλοὶ τῶν ἱερῶν ἀδελφῶν, ἐπὶ τὴν θείαν, κ. τ. λ. . . παρὴν δὲ καὶ ὁ ἀδελφός θεοῦ Ἰάκωβος καὶ Πέτρος, ἡ κορυφαία καὶ πρεσβυτάτη τῶν θεολόγων ἀκρότης, κ. τ. λ. —Pseudo-Dionys. Areop. de Divinis Nominibus, lib. iii. § 2. Op. tom. i. p. 343.]

^p Halloix in notis ad vitam Dion. Areopag. [Vita S. Dionys. c. vi. Notationes ad calc. Op. S. Dionys., tom. ii. p. 114, who enumerates the different opinions of these writers.]

Joh. Scotus, primus Dion. Areop. interpres in Ep. ad Carol. Mag. [Hierotheus . . . cum quo multisque aliis sanctis in unum convenientibus, Christum post resurrectionem corporaliter est contemplatus.—Fragmentum Epistolæ Johannis Scoti . . . scriptæ ad Carolum Magnum, ap. Dionys. Carthusianum super Dionys. Areop. libros comm. versioni pref. Colon. 1536.]

Matth. Galenus in editione Hilduini 3. [In quo (lib. de Div. Nom.) ostendit se apud sanctam civitatem penes

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day agree what other certain sense is to be given of those words; which, what sense soever they may bear, can carry no great authority with them, for these books of Dionysius^a were not (in all probability) written before the sixth age of the Church; it is five hundred years after the Areopagite at Athens had been converted by St. Paul. Besides, if the blessed Virgin died in the sixty-third year of her age, as the common opinion of the Roman Catholics is she did, it can no way be true, that this St. Denys was present at the time of her death, together with the apostles; for at the time he was not yet converted to be a Christian.

They cite also for the greater colour of this their assumption story the Chronicle of Eusebius; in which they say he hath recorded the time of the blessed Virgin's death (A^o Christi XLVIII.^o); adding, moreover, these very words concerning the assumption of her body into heaven: *Maria Virgo, Jesus Christi mater ad filium in cælum assumitur, ut quidam fuisse sibi revelatum scribunt*. Which nevertheless is nothing else than a spurious addition of some later pen to the ancient text of Eusebius's Chronicle; which, in the edition that Scaliger^r wrote out both in Greek and Latin, according to the most perfect copies that could be found of it, hath no such passage in it. And Arnoldus Pontacus^s, who with great pains and diligence compared his copies and more than twenty old manuscripts of it together, ingenuously confesseth, that in them all there was nothing to be seen

sepulcrum Jesu, vitæ Principis, a Jacobo fratre Domini, &c.—Hilduini abbatis Areopagitica, c. 11. ap. Surium, Oct. 9. fol. 232. The editor has not seen Galenus' edition.]

Barradius in Harm., tom. i. lib. vi. c. 14. [Sebast. Barradii Commentaria in Concordiam et Historiam Evangelicam, tom. i. lib. vi. c. 14. Op. p. 303, Mogunt. 1618. He recites the opinions of these and other writers.]

^a Riv. in Crit. Sacr., lib. i. c. 9. et sqq. [Andreas Rivetus, Critica Sacra, lib. i. de libris auctoribus primi sæculi suppositis, c. ix.—xi. de libris Dionysii Areopagitæ, Opera Theol. Lat., tom. ii. p. 1079, sqq. Roterod. 1652.]

^r Chronicon Eusebii a Jos. Scaligero editum Gr. Lat. Lugd. Bat. 1605. [It is also wanting in the second edition. See p. 160, and p. 204, Amst.

1658.]

^s Chronicon Eusebii a Pontaco editum Burdigal. in notis ad pag. 158. [In the text, p. 153, A.D. 48, there is in italics, "*Maria Virgo, Jesu Christi Mater ad Filium in cælum assumitur, ut quidam fuisse sibi revelatum scribunt*." In the notes on this place, p. 565, he says; Non extant in A. L. M. &c. (enumerating 23 MSS.) et merito delenda, si vera est Epiphani et Cedreni opinio, D. Mariam obiisse anno ætatis suæ 72, vel secundum alios an. 62 vel 63 vel 57 vel 58 vel 59. Nam ita variant scriptores. Verum nil immutandum duximus, quod nil certi constet ex priscis auctoribus de tempore et modo obitus ipsius.—Chronica trium illustrium auctorum, Eusebii, &c. ab Arnaldo Pontaco, Episc. Vazalens. Burgidala, 1604.]

concerning this pretended assumption of the blessed Virgin, which therefore ought to be defaced and omitted in all those copies that had lately inserted it, as it was ordinary and obvious for any bold hand to do in books of that nature where many void spaces were left. Nor shall we find it in the edition set forth by Aubertus Miræus^t, a canon of Brussels, who, if he had not thought it to be a spurious addition to the original text, would never have lost the advantage of it, and left it out, we may be sure, for in other matters he is partial enough; but in this matter he durst not venture, having read not only what Scaliger and Pontacus, but what the Jesuit Suarez^u had said about it, "That those words of the blessed Virgin's assumption were not likely ever to have been written by Eusebius, who was never wont in any of his writings to make use of such uncertain revelations." And it is to be seen that Eusebius, in all his Ecclesiastical History, wherein he treateth of the peregrinations and actions of the apostles, maketh no mention of this story, which he would never have omitted if he had seen any record of it before him. It is therefore a great injury done to Eusebius, when both Baronius^x in his Annals, and Coccius^y in his Thesaurus, put this assumption story upon him, whereof neither he, nor St. Hierome that translated his Chronicle, ever said one word.

There is in Epiphanius^z a passage of certain words, whereby he seemed to doubt, and to rest uncertain, whether the blessed Virgin be yet dead or no; which he saith he is

^t Chronicon Eusebii a Miræo editum, ad Ann. Christi 48. [Rerum toto orbe gestarum Chronica, auctoribus Eusebio, &c. Studio et cura Auberti Miræi, canonici et scholarchæ Antverpiæ, ad Olymp. ccvi. Antwerp. 1608.]

^u Suarez in 3, tom. ii. q. 37. art. 4. disp. 21. sect. 1. [Illa adnotatio videatur potius ab aliquo addita, quam ab Eusebio scripta. . . nunquam enim Eusebius hujusmodi incertis revelationibus uti solet. — Suarez Comment. et Disputat. in tertiam partem D. Thomæ, tom. ii. quæst. 37. art. 4. Disputat. 21. sect. 1. p. 197.]

^x Baronius in Annal. ad an. Christi 48. sect. 9. [Eusebius habet in Chronico his verbis, &c. — Baronius, Annales Eccl. ad ann. 48. n. 4.]

^y Coccius in Thesaur., tom. i. art. 3. de B. Virg. [Jodocus Coccius, Thesau-

rus Catholicus in quo controversiæ fidei, &c. explicantur, tom. i. lib. iii. de Deipara Virgine, Art. 3. Mariæ Virginis gloriosam in cælum assumptionem, asserunt patres Græci. This passage is cited first as out of Eusebius' Chronicon. p. 285. ed. Coln. 1599.]

^z Epiphanius. Hær. 78. [ὄν πάντως δὲ ὀρίζομαι τοῦτο, καὶ οὐ λέγω ὅτι ἀθάνατος ἔμεινεν ἄλλ' ὅσπερ διαβεβαίωμαι εἰ τέθνηκεν. ὑπερέβαλε γὰρ ἡ γραφή τὸν νοῦν τὸν ἀνθρώπινον, καὶ ἐν μετεώρῳ εἶπεν, κ.τ.λ. — S. Epiphanius. adv. Hær., lib. iii. tom. ii. Hær. 78. § 11. Op. tom. i. pp. 1043, D, 1044, A. It is to be observed that Epiphanius is examining the question out of the prophetic statements only respecting S. Mary, and says that they leave the point uncertain.]

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neither able to affirm or deny, because the Scripture is silent in it. Had there been any such tradition of the Church in his time, as is now pretended to be in ours, that her body was first buried at Gethsemane, and within three days after taken out of the sepulchre, and assumed into heaven, for the solemn memory whereof the Christians were to keep this feast, as the Roman Catholics do now, upon the fifteenth day of August, certainly Epiphanius (who of all other the ancient fathers was the best skilled in ecclesiastical rites and antiquities) could not have been so ignorant of all this tradition, as not to know anything that in his days was yet made known, or delivered to the Church, concerning the death of the Virgin; for the assumption of her body out of her grave presupposeth both her death and her burial, whereof Epiphanius had no certainty.

The truth is, that the story of her assumption, now so much celebrated and generally believed in the Roman Church, is grounded only upon uncertain fables, first devised by men that gave their minds to vanity and superstition; of which kind the world never wanted store. And how many of them had started up in the Church before the end of the fifth century, we have it made clear by the sanction that Pope Gelasius and his council of seventy bishops at Rome made against them; wherein, (as Gratian hath recorded it in his Decree^a,) among other fabulous and spurious writings, "The book that was called *Transitus B. Mariæ*," is branded with the term of an "Apocryphal Book," or a writing of no authority in the Church. This is the book which is now set out in the *Bibliotheca Patrum*^b under the name of Melito the ancient bishop of Sardis, near upon the apostles' times. But that he wrote no such book, is not only confessed by Card. Bellarmin^c, but by all other learned men besides amongst the Roman Catholics themselves, who judge

^a Gratian. dist. 15, c. Sancta Romana. *Liber qui appellatur Transitus B. Mariæ apocryphus*. [Decretum, pars i. Dist. xv. c. 3. ap. Corp. Jur. Can., tom. i.]

^b BB. patrum, tom. ii. editionis primæ Bignianæ. [Sancti Melitonis Episcopi Sardensis, de transitu Virginis Mariæ liber. *Bibliotheca Patrum*, (de la Bigne) tom. ii. col. 519, Paris. 1575;

and tom. vii. p. 1511, ed. 2, Paris, 1587. See the *censura* prefixed to it.]

^c Bellarm. lib. de Script. Eccl. in Melitone Sard. Indignus liber, qui tanto viro tribuatur. [Tribuitur etiam Melitoni liber de transitu B. Virginis . . . sed indignus liber est, qui, &c.—Bellarm. de Scriptoribus Ecclesiasticis, sæc. ii. De Melitone, 150. Op. tom. vii. p. 34, a, E.]

it to be altogether unworthy of the accension. And yet the composers of the Spanish Expurgatory Index are willing enough to let it pass, upon condition that some expressions in it, wherewith they were much displeas'd, might be blotted out of it^d: as where it maketh the blessed Virgin to be subject to the like passions of fear that other mortals are. For though the author there feigneth that she was raised by her Son Christ out of the sepulchre, and carried up by His angels in paradise, yet it is likewise said, that she made this prayer to Him as she went, "O Lord, receive Thine handmaid to Thee, and deliver me from the powers of darkness, that Satan may do me no violence, and that I may not meet any of his evil spirits by the way." For this, and some other absurd passages in that feigned book, the Spanish Expurgators commanded, that thereafter it should be printed without them; which, for all that, is not yet done.

But our countryman Venerable Bede^e hath long since confuted and condemned the whole treatise as being a fabulous invention, worthy of no credit, and said they were heedless and rough persons that received it and gave any assent unto it. Which is a censure that may very fitly be applied to Simeon Metaphrastes, (whose fabulous lives of the saints Lippoman and Surius have set forth in Latin^f;) an author in the judgment of Bellarmin^g and Baronius^h, besides many

^d Index Expurgatorius, "Deleantur ex Melitone illa verba, In solatium ferendum angustiis quæ superventuræ sunt mihi.—Deleatur etiam a cap. 8. ad finem Tractatus," ubi habetur ista precatio; Suscipe me Domine, &c. et libera me a potestate tenebrarum, &c. nec videam tetros Spiritus occurrentes. [In the Index Librorum Expurgatorum, &c. Madrid, 1583, fol. 20, b; the words are; Ex tractatu de transitu Beatæ Mariæ, qui falso ascribitur D. Melitoni, cap. 6. deleantur, &c. In the Novus Index libb. prohib. et expurg. Madrid, 1640, p. 151, referring to the second edition of the Bibliotheca Patrum, the words are, col. 1511, post præfationem adde; Opus apocryphum, et falso inscriptum Melitoni. col. 1514, litera B. post illa verba, cum eis Paulus, dele usque ad, ex circumcissione conversus, exclusive. Col. 1515, litera A. post illud; Vos huc adduxit, dele usque ad, nunc ergo deprecor, exclusive. Eadem colum. lit. D. dele caput 8. et

sequentia capita usque ad finem operis, exceptis annotationibus. The passage at col. 1515 is that which is expunged in the earlier Index, but it will be observed that the words to be expunged are not given in the later Index, which also adds the expurgation of the words necdum scientia fidei plene instructus, between Paulus and ex circumcissione.]

^e Bede in Retract., cap. 8 et 13. novi nonnullos præfato mendaci volumini incauta temeritate adsensum præbere. [Beda, Retractatio in Acta Apostolum in c. viii. Op. tom. vi. col. 15, 16. Ibid. in c. xiii. col. 20.]

^f [De vitis sanctorum ab Aloysio Lipomano olim conscriptis, nunc a F. Laurentio Surio emendatis et auctis.—Venet. 1581, in diem Aug. xv. tom. iv. fol. 202.]

^g Bellarm. de Scrip. Eccl. in Sim. Metaph. [See Bellarminus de Scripturis Ecclesiasticis, sæc. ix. Simeon Metaphrastes, 950. Op. tom. vii. p. 289.]

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others, that is full of idle vanities, and one that deserveth not to have any belief given to his tales. In him we find the relation of the Virgin Mary's assumption made by Andreas Cretensis^l, and by another bishop of Jerusalem^j, besides that of Damascen^k, before rehearsed out of the Roman Breviary, of whose books to this purpose the world never heard before, and hath no reason to acknowledge them now.

And yet from these feigned and apocryphal writings hath this fable of the Virgin's assumption been derived to the later Greeks, Michael Glycas^l and Nicephorus Callistus^m, a couple of inconsiderate collectors, that carry no credit in their histories, but where they are asserted and backed by the authority of better authors, as this story is not. In the meanwhile the present Greek Church in their Menology do not call this day the Assumption of the Virgin, but only the day of her restⁿ, or departure out of this life.

Among the Latins there is an epistle falsely attributed to St. Hierome^o, and printed in the ninth tome of his works^p, wherein this matter is made doubtful, and left to every man to judge of it as he please. And another book there is that bears the name of St. Augustine, being sent out with his works at Basil^q, under the title of "The Assumption of the Virgin Mary;" but a book that carries this mark upon the

^l Baronius in Annal. ad an. 44. n. 38. [See Baronius, Annales Ecclesiastici, A.D. 44. n. 38 and 50.]

^j [S.P.N. Andreæ Cretensis, Archiep. Hierosol. Encomium de dormitione sanctissimæ Deiparæ. Habetur et in Simeone Metaphraste.—Lipomani in diem, tom. iv. fol. 207, b.]

^k [Andreæ Archiep. Cretensis Hierosolym. aliud Encomium de dormitione Sanctissimæ Dominæ nostræ Deiparæ. Est etiam in Simeone Metaphraste. Ibid. fol. 209. It is by the same Andreas Cretensis.]

^l [Ibid, fol. 211.]

^m [Michael Glycas, Annales ab exordio mundi, &c., pars iii. pp. 231, 232. Paris. 1660.]

ⁿ [Nicephorus Callistus, Hist. Eccl., lib. ii. c. 21—23. pp. 168, sqq. Paris, 1630.]

^o [ἡ κοίμησις τῆς ὑπερῆρατοῦ δεσποίνης ἡμῶν θεοτόκου.—Menologium Græcorum, Aug. 15.]

^p [Ad Paulam et Eustochium de

Assumptione Beatæ Mariæ Virginis Sermo, cap. 2. opus Spurium. Op. S. Hieron., tom. xi. col. 93, B. After speaking of the different opinions entertained, whether the body of the blessed Virgin was taken up to heaven or not, he says, Veruntamen quid horum verius censeatur, ambigimus. The writing is placed later than the eighth century, for it speaks of the feast of the Assumption as celebrated in the churches, which the editor says was not till the eighth century. Admonitio in Epistolam, ed. Vallars.]

^q Edit. Mar. Victorii. [by Marianus Victorius, ix. tom. Romæ, 1564—1572.]

^r Tom. ix. censura ibidem, 'Ne pilum quidem habet S. Augustini.' [De Assumptione Beatæ Mariæ Virginis Liber unus. Ad Lectorem. Hic libellus ne pilum quidem habet Augustini. Op. S. August., tom. ix. col. 904. Basileæ, 1556. Incerti auctoris ac pii; annot. in ed. Ben. tom. vi. Append. col. 249.]

front of it, "that there is not a word of St. Augustine's in it." As little is there in one^r of those sermons which go under his name also, and is cited as treating of the same story, but it is neither any sermon of his, for he quotes Isidore in it, who lived 300 years after him^s; nor makes it anything to the present Roman purposes, for it leaves all at an uncertainty, and concludes that men ought not^t to presume upon fables and fictions to confirm that which God hath not revealed, and which no Catholic story hath made known or delivered to us.

In St. Bernard there be five sermons made upon this day^u, but in them all there is not a word of the empty sepulchre, nor of translating the Virgin's body into heaven. Arnoldus of Chartres, who was St. Bernard's contemporary, and his peculiar friend, wrote a treatise, *De Laudibus B. Mariæ Virginis*^v, wherein he speaks of the assumption of her soul as a most certain truth; but for the assumption of her body, he says there is no canonical authority to assert it. About the same time Durand wrote his book, *De Divinis Officiis*^w, wherein we have a conclusion of the whole matter, *veritas est, &c.* "The truth is, that the blessed Virgin's soul was taken up into paradise; but whether her body was assumed thither or no we cannot certainly say; and it is better piously to doubt of it than rashly to affirm it, or to define anything about it," as since his time the new Roman Catholics have presumed upon their own authority to do, being thereto led by the apocryphal and fabulous relations

^r Tom. x. Homil. 35. de Sanctis. [Sermo de Assumptione Beatæ Mariæ. S. August. Op. tom. x. col. 1234, ed. Basileæ, 1556.—tom. v. Append. Serm. 208. col. 343. ed. Ben., attributed there to Fulbert, bishop of Chartres.]

^s [Hinc et Isidorus: "Incertum est," &c. citing a work of S. Isidore of Seville, fl. A. D. 600, de vita et obitu Patrum (c. 68. § 112. Op. tom. v. p. 180.) *ibid.* § 3. col. 344, A.]

^t [Quo ordine hinc ad superna transierit regna, nulla catholica narrat historia. . . . Restat ut homo mendaciter non fingat apertum, quod Deus voluit manere occultum.—*Ibid.* § 2, § 3. col. 343, 344, A.]

^u S. Bernard. A^o Dⁿⁱ. . . . [There are four sermons on the day of the As-

sumption and one within the Octave of it.—Op. S. Bernardi, tom. i. col. 1001—1018.]

^v Arnoldus Carnotensis ejusd. temporis. [Arnoldi Carnotensis abbatis Bonæ Vallis, de Laudibus Mariæ; ap. Biblioth. Patrum Max., tom. xxii. p. 1281, sqq. Lugd. 1677.]

^w Durandus Mimatensis, in Rat. Div. Off. lib. vii. c. 24, initio; vixit sub finem xii. seculi. [Veritas tamen est, quod primo assumpta est in anima; utrum vero corpus in terra remansit, incertum habetur, et melius est pie dubitare, quam aliquid circa hoc temere definire; he adds, however, pie tamen credendum est, eam totaliter fuisse assumptam.—Durand. Rationale Div. Off., lib. vii. c. 24. n. 1.]

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which they found only in the legendary stories of Simeon Metaphrastes and Nicephorus Callistus: for they have no other whereon to ground the observation of this their Assumption festival, which they keep with more solemn ceremonies and superstition than they do any other day of the year.

And it is somewhat pleasant to hear their whole story about it, how finely and curiously they set it forth, with all manner of circumstances belonging thereunto: all to affect and delight the vulgar people with it, which they do in this manner, as I have here collected out of their Bernardinus de Bustis in his *Mariale*^x, and Pelbartus de Temeswar in his Historical Process of the Death, Sepulture, and Assumption of the Blessed Virgin^y; wherein they promise to tell nothing but the very certain truth, and to let pass all apocryphal stories; which how well they perform let any reader judge.

1. First they set it down for certain that she died in the 58th year of her age, and upon a Sunday, when the sun entered into Virgo, in the month of August. 2. That not long before her death she desired her Son Christ to make an end of her life in this world, and to take her into heaven, where she might perpetually be with Him in His glory. 3. That hereupon an angel was sent to her, who told her that Christ expected her coming to Him, and that three days after her death and burial, which should presently follow, He would come and assume her out of her grave; in token whereof He had now sent her the branch of a palm-tree that grew in paradise, to be carried before her hearse to the sepulchre together with the funeral vestments for all them that were to wait upon her corpse. For she had desired that all the apostles might be gathered together and come to attend her burial; which the angel promised her should be done. But when she intreated also, that her soul, departing from her body, might meet with no malignant spirit by the way, nor the devil have any power over her, the angel replied,

^x Bernardinus de Bustis, in suo *Mariale*, part xi. serm. i. p. 5. [Mariale . . . Bernardini de Bustis . . . de singulis festivitibus Beatæ Virginis per modum sermonum tractans.—Pars xi. Sermon. i. pars 5, 6. Argent. 1502.]

^y Pelbartus, in *Stellario Coronæ*, lib. x. part 4. art. 1. [Pelbartus de *Themeswar*; *Stellarium Coronæ B. V. M. in laudem ejus pro singulis prædicationibus elegantissime coaptatum. De Assumptione, &c. Hagen. 1508.*]

O my dear lady, why should you be afraid of any evil spirits of Satan, whose head you have already trodden in pieces under your feet? Be it as you will, you shall see none of them. And with that saying the angel went up to heaven with a great shining light about him. 4. That as soon as he was gone, the blessed Virgin, being full of joy, forgot what he had said to her, went and called all her holy kindred, virgins, and other women together, to whom she signified the message that had been brought her concerning her instant departure out of this world; and bade them be of good comfort, for when she was in heaven they should fare the better by it. 5. That while these things were done at Jerusalem, St. John was preaching at Ephesus; and immediately the air thundering over him he was taken up in a white glistening cloud, and carried with a sudden rapture to the very door of the Virgin Mary's habitation in Jewry, when she was so glad to see him, that she could not abstain from tears, and having saluted him, she told him of her death approaching, and commended her body to him, to be decently interred; at which words he fell prostrated down before her upon the ground, weeping and crying out, Alas! O Lord my God, wherefore wilt Thou bring this great tribulation upon us? Why wilt thou take away from us the lady and mistress of our religion? the mirror of sanctity, and the holy solace of our hearts? But the Virgin raised him up, and shewed him the palm-branch, (the leaves whereof glistened as if they had been so many silver stars,) and the mourning apparel, that the angel had left with her behind him; and St. John, receiving her charge to see that palm-branch carried before her to her sepulchre, he wished for the rest of his fellow apostles, that they might all be brought there together, ready to attend her; and forthwith they were every one rapt up through the air in white clouds, and placed at the blessed Virgin's gate, where they wondered to see one another, till St. John came forth and told them what the matter was. Whereupon breaking forth into tears, they went in and adored the Virgin, saying, Hail, Mary, full of grace, &c.; to whom she replied, And hail to you all, the elect disciples of my Only-begotten Son. But when she saw St. Paul among them, she saluted him in particular by his

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own name, and he, falling down upon his knees, made his adoration to her, and said, Hail, O thou that hast obtained for me my joy and comfort. And then, St. Peter beginning to sing an anthem, all the apostles together made up the choir with him, and answered, Yea, all hail, O queen of heaven, the spouse of the Celestial Bridegroom, &c. 6. That as soon as the anthem was ended, the blessed Virgin gave them all her benediction, and presently receiving both the Sacrament of the Eucharist and Extreme Unction, she commended her soul to God, and prayed her Son that He would take up her body to Himself; and so, sitting upright on her knees, she composed herself to give up the ghost. And immediately (it being then about the third hour of the night) that the Lord Jesus came from heaven, with all the several orders of angels, patriarchs, prophets, martyrs, confessors, and virgins also about Him, who filled the chamber with a most odoriferous and pleasant scent; and presenting themselves all in manner of a choir before the Virgin Mary's bed, that they sung a sacred hymn to her, Christ Himself beginning it, and saying, Come My chosen fair one, I will set thee upon My throne, which is prepared for thee.

Ps. xl. 8. Whereunto she replied, Lord, I come; for in the beginning of the volume it is written of me, that I should fulfil Thy will, O my God. And with these words she expired, her soul flying into the arms of her Son, who presently gave His apostles order to carry her body into the valley of Jehoshaphat, and there to lay it in a new sepulchre; charging them further to wait upon it there three days, and then to expect His return. When He was gone, that a wonderful miracle ensued; for though He had carried away the blessed Virgin's soul with Him, yet her dead body spake still, as if it had been alive, and said, I give Thee thanks, O Lord, that I am Thy creature, and Thy glory; there being so great a splendour about it, that when the attendant virgins came, as the manner was, to wash it and to make it ready for burial, they only touched it with their hands, but could not at all see it. And this is the story which they tell of her death.

Then for the manner of her burial, this is the description which they make of it. 1. Where first they tell us that

^y Cosma in lib. de x. Stell. Coron. part iv. art. 1. [?]

St. John offered St. Peter the honour of carrying the palm before the hearse, (which Christ had sent from paradise for that purpose,) because he was the chief of all the apostles; but St. Peter refused it, and told him, that he being a virgin, it was most fit he should bear the palm before the Virgin, choosing rather himself to carry the body alone upon his own shoulders till St. Paul requested him that he might be admitted to assist him in that office: whereunto he agreed, appointing all the rest of the apostles to go in order round about the coffin, and to sing the Psalms which he began, saying, "When Israel came out of Egypt," &c. And forth- Ps. cxiv. with the angels came down from heaven, and joining with them in their sacred melody, crowned them all with a cloud, wherein they went along to the grave without being seen of other men; for the Jews of the city hearing the noise in the air, and being told that the disciples of Christ were all gone out together to bury His Mother, they ran forth in great numbers, with a resolution to kill them, and to burn the dead body of the blessed Virgin. But when the Jews came near, they were all struck with blindness, except the high-priest only, who offering to lay his hands upon the holy hearse, they were presently dried up, insomuch that he was forced to cry out for St. Peter's help with great lamentation, whereupon St. Peter advised him to adore and kiss the coffin, and to say he believed in Jesus Christ, the Son of that blessed Virgin; which being said and done, his hands were restored whole to him again, and receiving likewise a leaf of the palm, which, by the direction of the great apostle, St. John gave to him, he touched the people's eyes with it, and cured them of their blindness that were willing to believe in Christ, but no other. 2. When this was done the apostles went on with the hearse, and came to the vale of Jehoshaphat, where they found a sepulchre like to the sepulchre of Christ, and there they laid the dead Virgin's body with great reverence, sealing it up, and tarrying by it three days together; during all which time they continued to celebrate her obsequies with hymns and prayers. 3. And when the third day came, suddenly they saw a bright cloud descend round about the sepulchre, and heard a choir of angels sing melodiously, to the great amazement of them

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all. Whereupon Christ Himself came down among them, and having first saluted His apostles, and said, Peace be unto you all, He asked them, What glory and honour they would think most meet to be given unto His blessed Mother? To whom they returned this answer, It is meet and just, O Lord, that as Thou Thyself hast overcome death, and now reignest in everlasting life, so Thou shouldst raise up Thy Mother's body out of her grave, and place it at Thy own right hand, in the highest heavens. Which was presently done; for they saw her Son enter in to her: and as soon as Christ had uttered these words, Come my fair, and arise from thy sepulchre, O thou vessel of grace, and tabernacle of glory, in which there is no spot at all; as therefore thou hast been free from sin, so shall thy body be free from corruption,—she came out of her grave in a most glorious and triumphant manner.

Her Assumption.

After this they tell us yet more strange and incredible things concerning her Assumption, and say, with as much confidence as if they had stood by and seen: 1. That the souls came flying up out of purgatory, with angels in their company to wait upon her. 2. That all the glorious armies of the patriarchs, prophets, martyrs, confessors, virgins, and angels, every one in their order, came down to meet her and to attend her by the way. 3. That there was not a person left in heaven, not so much as the Three Persons of the blessed Trinity itself, but They all came to salute her in her passage, and made speeches to her, every one apart. 4. That as she went up through the orbs of the seven planets, they all courted her to stay with them, because she had the virtues and proportions of them all, in a more eminent and spiritual manner than any they had; among whom Venus was more earnest in her persuasive speeches for that purpose than all the rest, wooing her to it by all the terms of love and beauty, far excelling her own, to fix there, and go no further; inasmuch that the angels (fearing belike lest the blessed Virgin should hearken to this enticing planet) came in between them and said, O thou blessed of the Lord, stay no longer here, for Venus is an adulterous strumpet, and thou art an immaculate virgin. She inflames the world with lust, but thou with charity. Wherefore ascend up higher to a more

glorious habitation, which is prepared for thee. 5. That thereupon she went forward, and when she came to heaven that all the angels shouted for joy, and there the sacred Trinity placed her in a throne of glory, where she was to have prayers and supplications presented to her for ever after.

All which narration, though in every particular the masters of the Roman Catholic assemblies do not make it a matter of faith, which every one is bound to hold under pain of damnation, yet are they willing enough that the common people should give credit to it, and make what use of it they please; commending it to them for good catholic probability, and the tradition of their Church, though not altogether so certain as some other matters are among them^z. In the meanwhile the whole story having no true ancient author to own it, is grounded only upon the conceit and fancy of some later men, who do not only put their own devices upon the world, as if they were all true, but fancy likewise a kind of necessity that they must be true, and that God could not in prudence order those matters otherwise than they have related them, or than they would have done them all themselves if they might have had the ordering of them.

And for this consideration it was, that the Church of England did by public authority abrogate this feast of the blessed Virgin's Assumption^a, whose soul nevertheless we believe to be assumed in paradise, there expecting the resurrection of her body (which was the choicest vessel of God's grace that ever the world had among all His saints) for the consummation of her endless felicity.

^a Barrad. Harm., tom. i. lib. vi. c. 11. [Ut supr., pp. 293, sqq.]

Coster. Medit. 36, 37. [Franc. Costerus, de Vita et Laudibus Deiparæ Mariæ Virginis Meditationes 4. Med. 36, 37. pp. 333, sqq. Ingolstad. 1588.]

Sotus in 4^{ta}. dist. 43. q. 2. art. 1. [Hæc opinio . . . inolevit, nondum tamen inter fidei articulos creditu necessarios relata est: quamvis sit pietissime credendum; nam ut in collecta illius festi ait ecclesia, quod nexibus mortis deprimi non potuit, &c.—Domin. Soto in quartam Sententiarum Commentarii. Distinct. xliiii. quæst. 2. Art. 1. p. 807. Duaci, 1613.]

Canus, loc. Theol., lib. xii. cap. 10. et

alii multi. [Beatam Virginem non esse in cælis cum corpore assumptam; quod licet fidei minime adversum sit, sed quia communi ecclesiæ consensio repugnat, petulanti temeritate diceretur.—Melchior Canus de locis Theologicis, lib. xii. cap. 10, p. 282. Op. Bassani, 1776.]

^a Secuta in hac re regulam ab Adone et Usuardo in suis martyrologiis traditam. Plus (inquit) elegit sobrietas ecclesiæ . . . pietate nescire, quam aliquid frivolum et apocryphum inde tenendo dolere. [This I do not find in Ado, but in Usuard. Martyr. ubi sup. in diem, Aug. xv.]

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The Martyrology of Usuard^b and Ado^c, and the Menologies of the Greek Church^d, call not this day the Assumption, but the Dormition, that is, the sleep or death of the blessed Virgin. And in the Capitular of Charles the Great^e, where all the feasts of the year are numbered, this of the Assumption is left as doubtful. So that in the Latin Church it was not yet in his time established or generally observed. And afterwards, when they began more usually to keep it, (as they did in the time of Ludovicus Pius,) it cannot be proved that the keeping of it related farther than to the soul of the blessed Virgin, till the monks and friars made stories of taking her body also out of her grave, as hath been before mentioned.

28. *Augustine*^f.] The day of his death, which by the supputation of Prosper^g, in his additions to the Chronicle of Eusebius, fell upon the 5th day before the calends of September, in the year of our Lord 430, Theodosius the Second and Valentinian the Third being then emperors, the year before the third general council held at Ephesus. At which council St. Augustine was designed to have been one of the chief assistants^b; but before the writ and messenger which the emperor sent to him for that purpose came to Carthage, he was dead at Hippo, the head city of his own bishopric in Africaⁱ, at that time besieged, and within a year after destroyed by the Vandals. The story whereof (because

^b Martyrolog. Usuardi. [Dormitio Sanctæ Dei Genetricis Mariæ, cujus sacratissimum corpus etsi non invenitur apud terram, tamen pia mater Ecclesia venerabilem ejus memoriam sic festivam agit ut pro conditione carnis eam mi-grasse non dubitet.—Martyrologium Usuardi, xviii. Kal. Sept. p. 468.]

^c Adonis. [Sanctæ Mariæ Dormitio. Adonis Martyr. xviii. Kal. Sept. Bibl. Patr. Max., tom. xvi. p. 873, A. Lugd. 1677. The previous day however is noted as Vigilia Assumptionis Sanctæ Mariæ, *ibid.*, p. 872, G.]

^d Rom. ad 15 diem. [Rom. is wrongly added in this note. In the Martyrologium Romanum of this day (ed. Antw. 1589) it is Assumptio Sanctissimæ Dei Genetricis Mariæ.]

^e Menolog. Gr. ad eundem diem. [See above, p. 210, note i.]

^f Capitul. Carol. Magni, lib. i. c. 163. [De Assumptione Sanctæ Mariæ interrogandum relinquimus.—Capitu-

larium Carol. M. et Ludov. P. libb. vii. lib. i. c. 158. De festivitibus in anno. fol. 732, ed. Baluz.]

^g [This note was omitted by Nichols.]

^h Prosper in supplemento chronico Eusebiano subjuncto. [Thesaurus Temp. Eusebii, &c. ed. Scaliger, A.D. 430. p. 194. Amst. 1658.]

ⁱ Liberatus in Brev. cap. 5. [Scripsit Imperator sacram et beato Augustino Hipponi-regiensi episcopo per Ebagnium magistrinum, ut ipse concilio præstaret suam præsentiam. Qui Ebagnium veniens, Carthaginem Magnam audivit a Capreolo ipsius urbis antistite, beatum Augustinum ex hoc mundo emigrasse ad Dominum, &c.—Liberati Diaconi Breviarium causæ Nestorianorum et Eutychanorum, c. 5. p. 17. ed. Garnier, Paris, 1675.]

^j Called the Royal Hippo in the province of Numidia, to distinguish it from another town of the same name that was nearer to Carthage.

St. Augustine was so much concerned in it) we will take occasion here to insert.

There were in those times two great and famous men, who had the chief command over the imperial armies, the one in Italy, and the other in Africa. He in Italy was Aetius, a special favourite of the Emperor Valentinian, and his mother Placidia. He in Africa was Boniface, the emperor's favourite also, and a great lover of St. Augustine, who honoured him much, and wrote divers epistles to him^l. But these two commanders (as among men of such eminent place and dignity will often happen) fell into so great an emulation of one another's power and glory in the world, that Aetius, by the help of Placidia the emperor's mother, procured Boniface to be suspected and adjudged (but without any just cause) for a traitor. Who, in the mean while, to defend and quit himself from this calumny, stood upon his guard, and used all other the best friends he could make to pacify the emperor, that upon the false suggestion of Aetius had sent force to apprehend him. In this state were his affairs (the whole country round about being in great trouble for him) when St. Augustine wrote his 70th epistle to him^k; wherein "deploring the miserable condition of Africa, and not willing to meddle in his particular case, or to judge of the injuries which, as he himself said, his enemies had done him, he exhorted him to make his peace with God, and to look upon the public calamity, which the common sins of that nation had brought upon them all; urging him further to consider, how many good things (though temporal and transitory) he had formerly received from the Roman empire, and how disagree-

^l S. Augustini Epistolæ 70. [S. Aug. Epist. 220. (ol. 70.) Op. tom. ii. col. 812. See also Ep. 186, 189.]

^k Ibid. Epist. 70. [Ep. 220. § 8. *ibid.* col. 814, D, E, F.] (Quis non deplorat calamitatem Africæ e rebus jam perturbatis exortam?) Sed forte ad ea respondes, illis hoc esse potius imputandum, qui te læserunt, qui tuis officiosis virtutibus non paria sed contraria reddiderunt. Quas causas ego audire et judicare non possum. Tuam causam potius adspice et inspice, quam non cum hominibus quibuslibet sed cum Deo te habere cognoscis; quia cum Christo fideliter vivis, ipsum debes

timere, ne offendas. Nam causas ego superiores potius attendo, quia ut Africa tanta mala patiat, suis debent homines imputare peccatis. Veruntamen nolim te ad eorum numerum pertinere, per quos malos et iniquos Deus flagellat pœnis temporalibus, &c. . . . Tu Deum attende, Jesum Christum considera, qui tanta bona præstitit et tanta mala pertulit, &c. . . . Si ergo bona tibi præstita sunt, quamvis terrena et transitoria, ab Imperio Romano, quod et ipsum terrenum est, noli reddere mala pro bonis: si autem mala tibi irrogata sunt, noli reddere mala pro malis.

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able it was both to the law and to the example of Christ (who did so much good and suffered so much evil) to render either evil for good or evil for evil.”

But notwithstanding this good advice that St. Augustine gave him, Boniface being still desirous to assert and maintain his own innocence, and finding himself too weak to repel the imperial forces that were then sent out against him, he invited the Vandals, a fierce and warlike people, out of Spain, to come and aid him; which proved to be his ruin, and the undoing of all Africa; for the Vandals, hoping hereby to enlarge their dominion in a new soil, prepared themselves to go over to him in great multitudes, and forthwith passing through the narrow straits of the Herculean Sea, under the command of their king, Genseric, they landed fourscore thousand in number upon the African shore.

Not long after their arrival here in Africa, the fraudulent conspiracy that Aetius had made against Boniface in Italy was detected. And thereupon being reconciled to the emperor, he endeavoured by the offer of large sums of money to send back those guests whom he had so lately invited over to him; but they utterly refusing to return, and intending to settle themselves where they now were, made head against him, and when he brought his army upon them, to drive them out by force, they gave him battle, and got the better of him, driving both him and his army to shift for themselves, and to retire into the city of Hippo, (where St. Augustine, being their bishop, then inhabited,) a strong place situated upon the sea-side, and so well fortified that Boniface thought himself there secure enough. But Genseric and his Vandals followed him thither with all their power, and straitly besieged the city.

Which gave St. Augustine so great a trouble of mind, fearing what would follow, that in the presence of all his family he made it his earnest request and humble prayer to God, “either to deliver them all from that present calamity, or to give them courage and strength to endure it, or presently to make an end of his days and take away his life from him!”

¹ Possidius de vita et obitu S. Augustini, c. 25. Obsessa urbe Augustini familiaribus suis dixit, Noveritis me hoc tempore nostræ calamitatis Deum

This last part of his prayer was heard; for in the third month after the city began first to be besieged he fell sick of a fever, and died in the lxxvith year of his age, after he had served God in the office of a priest and a bishop of the Church forty years together. All which story we have here collected out of B. Procopius^m and Victor of Uticaⁿ, together with Possidius^o, the bishop of Calama, not far distant from Hippo, who, being of St. Augustine's familiar acquaintance, fled thither in the time of the African trouble, and standing by him at his death, not long after wrote a book of his life, and the manner of his departure out of this world. From whose relation we are further informed that this city of Hippo, fourteen months after it began first to be besieged, was taken and burnt by the Vandals; who from that time became lords and masters of all Africa for an hundred years together, till Justinian the emperor, by the valiant prowess of Belisarius, overcame and destroyed them all. But in the meanwhile St. Augustine lived not to see their barbarous oppression, and ruin of his country.

How great a man this St. Augustine was both in piety and learning, severe in the one and exact in the other, the works that he hath left behind him (for sharpness and wit and soundness of argument not to be paralleled by any other writer, either of the Greek or of the Latin Church) do abundantly declare. St. Hierome, who was older than he, revered and admired him above all other men. Paulinus the bishop of Nola^p, and Celestine^q the bishop of Rome, who lived in the same age with him, gave him no less titles than these—The Salt of the Earth, The Light and Splendour of the World, and The Chief Master among all the Doctors of the Church. And the like testimonies are given of him by consent of all other writers that have lived

rogare, ut aut hanc civitatem ab hostibus circumdatam liberare dignetur aut certe me de hoc seculo ad se accipiat.— [Ad calc. tom. x. S. Aug. Op. c. 29. col. 278, F.]

^m Procopius de bello Vandalico, lib. i. [c. 3. Historiæ sui Temporis, p. 183. Par. 1662.]

ⁿ Victor Utricensis de persecutione Africana, lib. i. [Victor Vitensis de persecutione Africana, lib. i. through-out; ed. Chifflet. Daironv. 1664.]

^o Possidius de Vita S. Augustini. [c. 28, &c. col. 277, sqq. ad cal. tom. x. Op. S. Aug.]

^p [See Paulinus, Epist. iv. ad Augustinum, § 1. O vere sal terræ, &c. Op. col. 13, C.]

^q [Cœlestinus, Epist. 1. ad Episcopos Galliæ, § 2. Augustinum, quem, &c. . . . ut inter magistros optimos etiam a meis decessoribus haberetur.— Apud Concilia, tom. iii. col. 469, D.]

since his time. They that desire to know more, and to see both the beginning and the progress of his life, let them read his Book of Confessions.

SEPTEMBER.

8. *Nativity of Mary B. Virg.] Maria Domini nostri Jesu Christi Mater vel concepta vel nata traditur ex patre Eli, qui et Joachim sive Eliakim dicebatur, et matre Anna, anno ante Christum ex eadem B. Virgine natum 15, vel 16. Vixit ergo ante Christum annos 15. Post Ejus resurrectionem vixit etiam totidem, cum Christo 33, in universum 63.*

21. *St. Matthew.] Matthæum in Palestina regione mansisse annos aliquam multos post Christi Ascensionem (octo minimum ut Græci aliique illius evangelii exscriptores fine libri annotarunt) magno antiquorum consensu traditur. Quare par credi est, scriptam ab eo evangelicam historiam eo sermone qui ea in regione frequentabatur. Nam quod quidam magno conatu probatum eunt, Græcum id quod habemus esse ipsius Matthæi primitivum, in eo nullis justis de causis maximam pie antiquitatis consensionem repudiant. Nam Papias^r, Irenæus^s, Origenes^t, atque alii, quibus ejus rei veritatem quam nobis exquirere promptius fuit, pro comperto tradiderunt, scripsisse Matthæum Hebraice. Addit ex Pantæno Eusebius^u id ipsum evangelium Hebraicis literis scriptum apud Indos servatum fuisse, quibus illud tradiderat Bartholomæus. Grot.^x*

Illud quoque Hebraicum evangelium quod a Tilio^y, et alterum quod a Munstero^z est editum, non esse Matthæi adeo certum est, ut

^r [Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο.—Papias, ap. Euseb. Hist. Eccl., lib. iii. c. 39. p. 138.]

^s [ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου.—S. Irenæus, cont. Hær., lib. iii. cap. 1. § 1. Op. p. 174.]

^t [... Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι, γράμμασιν Ἑβραίοις συντεταγμένον.—Origen. Comment. in S. Matt. fragm. tom. i. Op. tom. iii. p. 440.]

^u [ὧν εἰς γενομένους καὶ ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται ἐνθα λόγος εὐρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ πα-

ρουσίαν, τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν οἷς Βαρθολομαῖον τῶν Ἀποστόλων ἔνα κηρῦξαι αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλείψαι γραφὴν.—Euseb. Hist. Eccl., lib. v. cap. 10.]

^x [Grotius, Comment. in Matt. cap. 1. apud Critic. Sacr. tom. vii. col. 36.]

^y [Evangelium Matthæi, recenter Judæorum penetrabilibus erutum, cum interpretatione Latina, &c. Paris. 1555. See the dedicatory address by John Tilius, (Tilet,) Bishop of Brioux, to the Cardinal of Lorraine.]

^z [Evangelium secundum Matthæum

nullis indigeat argumentis. Sed vetus illud Nazaræorum Bercæ habitantium, quod a se consultum translatumque in linguas alias narrat Hieronymus, omnino arbitror ex ipso Matthæi codice fluxisse. Idem.^a

OCTOBER.

17. *Etheldred.*] The eldest daughter of Anna, king of the East Angles, who was chiefly memorable for the holiness of his children; among whom his son Erkenwald was bishop of London. This his eldest daughter, Ethelred, was twice married, and yet (as the stories go) continued a virgin still, and at last became a nun; and is remembered to posterity by the name of St. Audry. Bak. Hist., p. 9^b.

NOVEMBER.

20. *Edmond, King.*] The 15th king of the East Angles, who being assaulted by the Danes (after their irruption into England) for the possession of his country, was more cruelly assaulted for the profession of his faith; for continuing constant in his Christian religion, those pagans first beat him with bats, then scourged him with whips, and afterwards, binding him to a stake, shot him to death with their arrows; whose body was buried in a town where Sigebert, the East Anglian king, one of his predecessors, had built a church, and where afterwards (in honour of his name) was built another more spacious; and the name of the town upon that occasion was called St. Edmund's Bury. Bak., p. 9^c.

DECEMBER.

25. *Christmas.*] *Anno mundi conditi 3970 Jesus Christus Deus Filius ex Patre natus ab æterno, hoc anno nascitur in Bethlehem ex Beata Maria Virgine verus homo. Ex libris numeralibus reperies annum mundi, 3970. Bucholzerus^d.*

in lingua Hebraica, cum versione Latina atque succinctis annotationibus Sebastiani Munsteri. Basil. 1537.]

^a [Grotius, *ibid.* col. 37.]

^b [Baker's Chronicle, p. 7.]

^c [*Ibid.*]

^d [Abrahami Bucholceri Index Chronologicus, &c. p. 127. Francof. 1612.]

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Distat hic annus a Natali Virginis Mariæ annis 15, plus minus completis. Vid. Annotata. ad 8 Sept. et 15 August.

27. *St. John.] Johannes et apostolus et evangelista, et propheta fuit. Apostolus quia scripsit ad Ecclesias, ut magister: evangelista quia librum Evangelii condidit, quod excepto Matthæo alii ex duodecim apostolis non fecerunt: propheta, vidit enim in Patmo insula, in qua fuerat a Domitiano principe ob Domini martyrium relegatus, Apocalypsin infinita mysteria continentem. S. Hier. in 1. adv. Jovin., c. 14^e.*

Johannes cum in oleo ignito Romæ demersus nihil passus esset, in Patmum insulam relegatur, ubi vidit Apocalypsin, A^o Chrⁱ 96. Ab exilio redit Ephesum sub Nerva imperatore, A^o Chrⁱ 98. Ibidem scribit Evangelium, A^o 99, et moritur A^o 100. Clausit itaque beati mors S. Joh. Evangelistæ primum Christi centenarium.

^e [S. Hieron. adv. Jovinianum, lib. i. cap. 26. Op. tom. ii. col. 279, 280.]

THE KALENDAR.

JANUARY.

- 7 | *Clavis Septuagesimæ.*
 8 | Luciani *Presbyteri.*
 18 | Prisca, *Virg. et Mar.*
 20 | Fabian *et Sebast.*
 21 | Agnes, *V. et M.*
 22 | Vincent, *Mart.*
 28 | *Clavis Quadragesimæ.*

FEBRUARY.

- 3 | Blasii, *Ep. et M.*
 6 | Agathe, *V. et M. Ubiunque
 prima luna fuerit post diem
 S. Agathæ, proxima Dominica
 erit Dominica Quadragesimæ.*
 15 | Valentin., *Ep. et M.*
 22 | *Ultima Septuagesimæ.*
 23 | *Ver oritur.*
 24 | *Locus bissex.*

MARCH.

- 1 | David, *Ep. et Con.*
 2 | Cedde, *Ep. et Con.*
 7 | Perpetuæ *et Felicitatis V. et
 Martyrum.*
 10 | *Clavis Paschæ.*
 13 | *Ultimum Quadragesimæ.*
 18 | Edward., *R. et Mart.*
 21 | Benedict., *Abb.*
 22 | *Primum Pascha.*
 27 | *Init. Reg. Caroli.*

APRIL.

- 3 | Richard, *Ep. et C.*
 4 | Ambrose, *Ep. et D. Loe Sun-
 day.*
 15 | *Clavis Rogationum.*
 19 | Alphage, *Ep. et M.*
 23 | S. George, *M.*
 26 | *Extremum Pascha.*
 29 | *Clavis Pentecostes.*

MAY.

- 6 | John Evang., *ante portam Lat.*
 19 | Dunstan, *Ep. et C.*
 24 | *Ver finitur. Incipit æstas.*
 26 | Augustini, *Angl. Episc.*

JUNE.

- 3 | Nicomede, *M.*
 5 | Boniface, *M.*
 11 | Barnabe. *Non est Festum.*
 20 | Edward, *Transl.*
 22 | *Albani, Protomart., non habetur
 in statuto.*

JULY.

- 3 | Martin, *Transl.*
 15 | Swithune, *Tr.*
 20 | Margaret, *V. et M.*
 26 | Anne, *Matr. M.*

AUGUST.

- 1 | Lammas, *sive ad vincula S. Petri.*
 10 | Laurent., *Mart.*
 15 | *Assumptio B. Mariæ.*
 21 | *Æstas finitur. Incipit autumnus.*
 28 | Augustine, *Ep. et D.*

SEPTEMBER.

- 1 | Giles, *Abb.*
 4 | *Transl. S. Cuthberti.*
 14 | Holy Cross *exalt.*
 17 | Lambert, *Ep. et M.*
 30 | Hieron., *Presb. et D.*

OCTOBER.

- 1 | Remig., *Episc. Tob. v. The
 First Lesson was altered for
 part of Exod. vi. by the king's
 direction, at the Conference in
 Hampton Court.*
 6 | Faith, *V. et M.*
 9 | Dennis, *Mart.*
 13 | Edward, *Transl.*
 17 | Ethelred, *V.*

NOVEMBER.

- 2 | *Commemoratio Animarum.*
 11 | S. Martini, *Ep. et C.*
 13 | Brice, *Ep. et Conf.*
 15 | Machute, *Ep. et C.*
 17 | Hugh, *Bishop, Ep.*
 19 | Nat. K. Charles.
 20 | Edmund, *King, M.*
 23 | Cicily, *Virg. et M.*
 24 | Clement, *Ep. R. M.*
 26 | Katharine, *V. et M.*

DECEMBER.

- 6 | Nicholas, *Bish., C.*
 8 | Conc. of B. Mary.
 13 | Luci, *Virgin, M.*
 29 | *Th. Becket.*

^f [The words here printed in italics are inserted in MS. in the Kalendar of the Prayer-book by Cosin.]

These to be observed for holydays, and none other.] The abrogation of new holydays. *Pulchre Nicol. de Clemangiis*^g. *Novis enim celebritatibus, plerumque artantur veteres*; which was found too true in our Church.

A brief declaration when every term beginneth and endeth^h.] This declaration of the terms, which is here annexed to the observation of holydays, was first made and set forth by the Injunctions of King Henry VIII. and the convocation of the clergy, A^o. 1536ⁱ, where it was ordered, that the people might freely go to their work upon all such holydays (as were usually before kept) which fell either in the time of harvest, (counted from the first day of July to the 29th of September,) or in any time of the four several terms when the king's judges sat at Westminster. But yet these holydays (here in our book mentioned) are specially excepted by those Injunctions of King Henry VIII. and his clergy-convocation, and commanded to be kept solemn and holy by every man, the harvest-time and the term-time notwithstanding. And therefore I see no use of this declaration when the terms begin and end to be added to our holydays in this place, for neither was it permitted in King Henry the VIIIth's time, nor is it in ours, that any man should go to his work upon these days appointed to be kept sacred, whether they fall in term-time or no.

Circumcision.] Dissimulare non poteram præpostere celebrari Christi Circumcisionem, præterito Mortis die; ac inscite ac perperam ab indoctis hominibus fabricatam esse. Calv. Epist. 128^k.

^g [This is taken by Cosin from Ærodius, Pandectæ, lib. i. tit. ii. de fide et religione, c. 21, p. 26, who says: Ne vero novæ celebritates instituantur, pulchre, &c. The words Novis, &c. are those of Ærodius. See Nicolaus de Clemangis, Tractat. de novis celebritatibus non instituendis. Op. pp. 158, 159. Lugd. Bat. 1613.]

^h [This was omitted in 1662.]

ⁱ [This was an "act" of the king and convocation. The words referred to are: "Also, that all those feasts or holydays which shall happen to occur either in the harvest-time, which is to be counted from the first day of July unto the 29th day of September, or else in the term-time at Westmin-

ster, shall not be kept or observed from henceforth as holydays, but that it may be lawful for every man to go to his work or occupation upon the same as upon any other work-day, except always the feasts of the Apostles, of our blessed Lady, and of Saint George; and also such feasts as wherein the king's judges at Westminster Hall do not use to sit in judgment; all which shall be kept holy and solemn of every man, as in time past have been accustomed."—Wilkins, Concilia, tom. iii. pp. 823, 824.]

^k [Epist. Calvini ministro Burensi. Epist. et Respons., p. 63. col. l. Opera, ed. Amst. 1667. The passage is at fol. 138 in the edition of Geneva, 1617.]

The Order where Morning and Evening Prayer shall be read.

Shall be used in the accustomed place, &c.] Which word "accustomed"¹ was added here of purpose, that it might refer to the use of former times, and not to the later alterations, that some of the ordinaries and people had made in or after the fifth year of King Edward the VIth. For the second liturgy then compiled hath not this word "accustomed" put into the rubrics^m.

And that accustomed place was the quire, as appeareth by the first words of the first book, set forth in the second year of King Edward the VIth.: "The priest being in the quire, shall begin the Morning Prayer with a loud voice." But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the beginning of Queen Elizabeth's reign, that the minister had a desk or a smaller pulpit set up for him, whereat to read divine service and the lessons, in the body of the parish church, whereas aforesaid he performed all his office at his own seat in the chancel, and so in divers places, where the ordinary did not alter it, he doth still, turning himself only towards the people that be in the body of the church, when he readeth the lessons.

Except it shall be otherwise determined by the ordinary of the place.] But note here, that their power was limited and restrained to the reading of Morning and Evening Prayer only; so that the Communion-service was by this very order and law here reserved to the chancel, neither had any ordinary a liberty or power given him to bring it, or give leave to have it brought, into the body of the church, and to place the communion-table there, as in divers parish churches of this realm, and especially in cities or other great towns, they, and the churchwardens, with their ministers, have presumed to

¹ [This paragraph is a marginal note on the word accustomed.]

^m [The rubric in the second book of Edw. VI. was, "The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him, as

the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary." This was altered to "in the accustomed place" on the accession of Elizabeth, and stood so when Cosin wrote this note.]

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do at their own pleasure. Nor had the ordinaries any power neither to alter the accustomed place of the Morning and Evening Prayer, but only where there was some controversy about it, what place was the most convenient for the reading thereof. Vide Lit. 2. Edw. VI., *hoc loco*ⁿ.

And the chancels shall remain as they have done in times past.] That is, distinguished from the body of the church by a frame of open-work, and furnished with a row of chairs or stools on either side; and if there were formerly any steps up to the place where the altar or table stood, that they should be suffered to continue so still, and not to be taken down and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom.

Optime omnium quomodo ista olim et antiquitus se habuerint, ex Historia Eusebii, lib. x. cap. 4. ubi panegyricum inserit, quo describitur Templum Tyri, opera Paulini Episcopi extractum^o; Quum templum (inquit) absolvisset, thronisque sublimibus in honorem præsidium, et deinde subselliis ordine et decore exornasset, et post omnia sanctum altare in medio (ante thronos et subsellia) collocasset, ista rursus ut essent populo inaccessa, ligneis retibus sive cancellis (unde appellatio nostra Chancel) circumdedit. Addi possunt multa ex Chrysostomo et Theodoro aliisque priscis patribus huc facientia^p.

Transfe-
renda hæc
sunt ad no-
tas super
hæc verba
in Com-
munione:
Draw near
and take
this Holy
Commu-
nion.

Ambrosius^q vetuit Theodosium, postquam obtulit, sedere aut manere intra cancellos sacerdotum, et interiora templi, quæ patent (inquit) solis sacerdotibus. Paruit imperator, atque dixisse fertur, se unum Ambrosium invenisse qui verus episcopus esset; sed hoc paulo morosius quam oportuit, neque enim alius episcopus hoc unquam prohibuit. Et in 6 Syn. Constantinopolitana, can. 69^r. sic continetur. Nulli liceat laicorum intra sacrarium ingredi, ab eo tamen nequaquam prohibita majestate et autoritate imperatoris,

ⁿ [See the words cited in note m.]

^o [ἀλλὰ καὶ ὧδε καὶ τὸν νεὼν ἐπιτελέσας, θρόνος τε τοῖς ἀνωτάτω εἰς τὴν τῶν προέδρων τιμὴν, καὶ προσέτι βᾶθμοις ἐν τάξει τοῖς καθ' ὅλου κατὰ τὸ πρέπον κοσμήσας, ἐφ' ἅπασί τε τὸ τῶν ἁγίων ἄγιον θυσιαστήριον ἐν μέσῳ θεῖς, ἀθῆς καὶ τὰδε ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, τοῖς ἀπὸ ξύλου περιέφραττε δικτύοις.—Euseb. Hist. Eccles., lib. x. cap. 4. p. 474.]

^p [See Bingham, Antiq., book viii.

ch. 6. sect. 6, 7, 8.]

^q [Theodoret. Eccl. Hist., lib. v. c. 18. p. 218.]

^r [μὴ ἐξέστω τιπὶ τῶν ἀπάντων ἐν λαϊκοῖς τελούντι ἔνδον ἱεροῦ εἰσιέναι θυσιαστηρίου· μηδαμῶς ἐπὶ τούτῳ τῆς βασιλικῆς εἰργομένης ἐξουσίας καὶ αὐθεντίας, ἥνικα ἂν βουλευθῆι προσάξει δῶρα τῷ πλάσαντι, κατὰ τινα ἀρχαιοτάτην παράδοσιν.—Conc. Const. vi. (Quinisextum) can. 69. Concil., tom. vii. col. 1380, B.]

quando voluerit Creatori dona offerre, et consecrata accipere ex antiqua ecclesie consuetudine. Theodosius igitur sese excusavit Ambrosio respondens, quod nulla arrogancia inductus intra cancellos substitisset, sed morem secutus Ecclesie Constantinopolitane, in qua is honor imperatori habitus, ut intra cancellos ubi clerus, ibi etiam ipse sacra mysteria perciperet; sed reversus Constantinopolin, quum festo die templum adiisset, τῇ ἱερᾷ τραπέζῃ τὰ δῶρα προσευγκῶν αἰθῆς ἐξελήλυθεν, et ne invitatus quidem manere intus voluit. Theodoretus in Hist., lib. v. cap. 17^s.

And here is to be noted, that the minister at the time of the communion, and at all other times of his ministration, shall use such ornaments, &c.] Religio divina alium habitum habet in ministerio, alterum in usu vitæque communi; S. Hieronym. in 44. cap. Ezech.^t Debemus munda conscientia et mundis vestibus tenere Domini Sacramenta. Vestibus lineis utuntur Ægyptii sacerdotes, non solum intrinsecus, sed extrinsecus; Idem. ib.^u Item^v advers. Pelag., cap. 19^x. hæc sunt ejusdem Hieronymi verba, Quæ sunt, rogo, inimicitie contra Deum, si tunicam habuero mundiore, si episcopus, presbyter et diaconus, et reliquus ordo ecclesiasticus (sive clerici) in administratione sacrificiorum cum candida veste processerint? Chrysost., etiam Hom. lx. ad Pop. Antioch.^y Ministrantes alba et splendida tunica indui solitos innuit. Conc. Carthagin. IV. can. 48^z. jubet diaconum tempore oblationis vel lectionis alba uti. Optatus Milevitanus, lib. vi.^a Quis fidelium nescit in peragendis mysteriis ipsa ligna (sive mensam sacram) linteamine cooperiri?

De cereis etiam accensis, idem Hieronymus adversus Vigilantium, cap. 9^b, Per totas Orientis Ecclesias, quando legendum est

* [Theodoret, ubi supra.]

^t [S. Hieron. Comment. in Ezech., lib. xiii. cap. 44. v. 17, &c. Op. tom. v. col. 548, A.]

^u [Idem, ibid., col. 547, A.]

^v [The remainder of this note is from Calixtus de Sacrificio Christi, &c. §§ lvi., lvii., except the last words, which are adapted to our case.]

^x [Id. Dial. cont. Pelag., cap. 29. Op. tom. ii. col. 713, D.]

^y [Cosin quotes these words from the Latin edition of Chrysostom, tom. v. p. 196, E. ed. Par. 1546. The homily as it stands there is made up of portions of two of the homilies on St. Matthew. See Ducæus' edition, in his

catalogue of the homilies prefixed to the seventh volume. The original of the passage is: τούτο ὑμῶν ἡ ἀξία, τούτο ἡ ἀσφάλεια, τούτο δὲ στέφανος ἅπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστρίβοντα περιβαλλόμενοι περιήτητε.—S. Chrysost. Hom. 82. in Matth. § 6. Op. tom. vii. p. 789, D.]

^z [Ut diaconus, tempore oblationis tantum vel lectionis, alba utatur.—Conc. Carthag. IV. can. 41. Concilia, tom. ii. col. 1441, A.]

^a [S. Optatus de Schism. Donat., lib. vi. cap. 1. Op. p. 93.]

^b [S. Hieron. cont. Vigilantium, cap. 8. Op. tom. ii. col. 394, D.]

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evangelium, accenduntur luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ significandum.

Nempe peculiari isto apparatu et antiqua et nostra Ecclesia indicium facere voluit, non esse rem vulgarem, aut communem quæ instituat actionem, sed solennem, sacram et mysticam, atque adeo ut animi omnium eo magis intenti essent, et de dignitate ac magnitudine tantæ celebrationis et rerum divinarum admonerentur. Recte tamen monet præfatio nostra de ceremoniis, hosce ritus ad essentiam religionis non pertinere, nec necessarios esse, sed adia-phoros, qui durante Ecclesiæ mandato, quum ad ordinem et decorem faciant, observari debent.

The minister.] Hoc intelligas de iis, quibus regimen plebis est commissum. . . . Minister namque generaliter dicitur, qui quod mandat superior exequitur . . . et proprie refertur ad eos, qui officia ecclesiastica administrant; ut scilicet minister sumatur pro rectore vel gubernatore Ecclesiæ, juxta notata per archidiaconum in cap. præsentis. χ. ministris. de Off. ord., lib. vi. et c. licet canon. de Electione, χ. gregis. Linwood, in Glossa χ. ministri de sum. Trin. c. ignor. sacerd.^c Istud ergo vocabulum non est primo a reformatoribus nostris inventum, aut usurpatum.

At the time of the Communion.] And at the celebration of the holy Communion it was ordained, by the rules and orders of the first liturgy set forth by the Church of England, and confirmed by authority of parliament, in the second year of the reign of King Edward the VIth^d: 'That the priest who shall then execute the holy ministry, shall put upon him the vesture appointed for that ministration; that is to say, a white alb plain, with a vestment or cope:' and, 'that other priests and deacons, who shall help him in that ministration, shall have upon them likewise the vestments appointed for their ministry; that is to say, albs with tunicles:' but 'if he be a bishop, who either celebrateth the holy Communion, or executeth any other public ministration, that then he shall

^c [Lyndwood, Provinciale Anglicanum, lib. i. tit. 1. de Summa Trinitate et Fide Catholica, cap. 1. p. 2, note b. ad verb. Ministri. The references to Archidiaconus are to the Commentaries of Guido de Baiso on the sixth book of Decretals, lib. i. tit. xvi. c. 11, and lib. i. tit. vi. c. 13.]

^d [See above, p. 43, note c. The first part of the rule is in the rubric at

the beginning of the Communion-office in the Book of Common Prayer of 1549. The latter part is from "Certain notes for the more plain explication and decent ministration of things contained in this book," at the end of the Book of Common Prayer of 1549, beginning "And whensoever the bishop shall celebrate," &c.]

have upon him, besides his rochet, a surplice or alb, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.⁷

And at all other times of his ministration.] That is, (as is set forth in the first liturgy of King Edward before mentioned^e,) ‘in the saying or singing of matins and evensong, baptizing and burying, the minister in parish churches, and chapels annexed, shall use a surplice. And in all cathedral churches and colleges, the deans, archdeacons, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, besides their surplices, such hoods as pertain to their several degrees which they shall have taken in any university within this realm; and when they do preach, it is seemly also that they should wear their hoods belonging to their degrees.’

The word “all” here had been divers years omitted in the editions of this book, contrary to the true copy of it, set forth in the first year of Queen Elizabeth, (which was done either by the negligence of the printer or upon design,) until King Charles the First, in the first year of his reign, commanded it to be restored, and sent me to his printing-house to see it done; ever since which time it has so continued.

In the church.] For “in all other places,” as it was declared by the same authority in the second year of King Edward the Sixth^f, “Every minister shall be at liberty to use any surplice or no.”

As were in use, &c.] Among other ornaments of the church that were then in use, the setting of two lights upon the communion-table or altar was one, appointed by the king’s Injunctions^g, (set forth about that time, and mentioned or ratified by the act of parliament here named^h,) whereby all other wax-lights and tapers, which in former times of super-

^e [These rules are found in the “Certain notes,” &c. at the end of the book of 1549, referred to in the last note.]

^f [Ibid.]

^g [Injunctions given by Edward VI. (A.D. 1547.) § 3. Wilkins, Concilia, tom. iv. p. 4: “They shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set afore any image or picture, but only two

lights upon the high altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still.”]

^h [The act referred to is 2 & 3 Edw. VI., c. 1. The Book of Common Prayer is confirmed; but it does not appear that these Injunctions are, as Cosin states, either ratified or mentioned. See the next series of notes.]

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stitution men were wont to place before their shrines and images of saints, being taken away and utterly abolished, it was required, that two lights only should be placed upon the altar, to signify the joy and splendour we receive from the light of Christ's blessed gospel. *Bene B. Lutherus in formula missæ sive Communionis, quam Wittenburgensi Ecclesiæ anno superioris seculi vicesimo tertio præscripsit, Nec candelas (inquit) nec thurificationem prohibemus, sed nec exigimus; esto hoc liberum*ⁱ.

[By authority of parliament.] Which confirmed both the first liturgy and the Injunctions of King Edward the Sixth^k.

[In the second year of the reign of King Edward the Sixth.] For it is here to be noted, that in his time there were two several liturgies, and two several acts of parliament made to confirm them. One in the second year, and another in the fifth year of his reign. In which fifth year, (upon the disuse which some men made of the former ornaments, or upon the displeasure that other men took against them both at home and abroad,) it was appointed by the second liturgy, and enacted by parliament authority^l, "That the minister, at the time of the Communion, and at all other times in his ministration, should use neither alb, vestment, nor cope; but being an archbishop or bishop, should have and wear a rochet; and being a priest or deacon, should have and wear a surplice only." And yet this latter book, and act of parliament thereunto annexed, did not condemn either the ornaments, or any thing beside that was appointed in the former book, but acknowledged it all to have been "a very godly order, agreeable to the Word of God and the primitive Church^m." Whereupon, by authority of parliament, in the first year of Queen Elizabethⁿ, albeit it was thought most meet to follow and continue the order of divine service in Psalms, lessons, hymns, and prayers, (a few of them only

ⁱ [This Latin is from Calixtus, ubi supra, § lvii. The reference is to the Formula Missæ seu Communionis pro Ecclesia Wittenburgensi ad 'Lectio Evangelii.' Lutheri Op. tom. ii. fol. 384. Witteb. 1562.]

^k [See the last note but one.]

^l [See above, p. 43.]

^m ["Where[as] there hath been a very godly order set forth by authority of

parliament for common prayer and administration of the Sacrament," (referring to that of the second year of the king's reign,) "to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church," &c. Act of Parliament, 5 & 6 Edw. VI. c. 1.]

ⁿ [Act of 1 Eliz. c. 2. § 1 and 13.]

varied,) which was set forth in the fifth year of King Edward; yet for the ornaments of the church, and of the ministers thereof, the order appointed in the second year of his reign was retained, and the same are we bound still to observe. Which is a note wherewith those men are not so well acquainted as they should be, who inveigh against our present ornaments in the church, and think them to be innovations introduced lately by an arbitrary power, against law; whereas, indeed, they are appointed by the law itself. And this Judge Yelverton acknowledged and confessed to me, (when I had declared the matter to him, as here I set it forth,) in his circuit at Durham, not long before his death, having been of another mind before.

According to the act of parliament set forth in the beginning of this book.] § penult.^o, in these words: "Provided always, and be it enacted, that such ornaments of the church," (whereunto the adorning and decent furniture of the communion-table relate,) "and of the ministers thereof," (as the alb or surplice, vestment or cope, with the rochet and the pastoral staff before mentioned,) "shall be retained and be in use, as was in this Church of England, by authority of parliament, in the second" (not the fifth) "year of the reign of King Edward the Sixth; until other order shall be therein taken, by the authority of the queen's majesty, with the advice of her commissioners appointed and authorized under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm." Which other order, so qualified as is here appointed to be, was never yet made.

Of the Morning and Evening Prayer.

With a loud voice.] *Ut possit recitans ab omnibus audiri.*

[*On the Confession.*]

According to Thy promises declared unto mankind in Christ Jesu, &c.] *Jesús interpretatur salvator. Christus idem est quod unctus, a quo dicimur Christiani. Ratio autem quare dicimur a Christo Christiani, et non a Jesu Jesuani, assignatur infra in ordine Baptismi ad verb.* Christian Man.

^o [§ 13 of that Act, 1 Eliz. c. 2, being the Act of Uniformity prefixed to the Book of Common Prayer.]

[On the Absolution.]

Power, &c., to declare and pronounce, &c.]

Non est igitur potestas peccata suo arbitrio remittendi, (quod tantum jus Christo homini concessum est) sed annunciandi veniam, quæ Nathani etiam ad Davidem, et prophetis aliis mandata fuerat.

Then shall the minister begin the Lord's Prayer.]

The Lord's Prayer. *Quam Tertullianus vocat fundamentum precum^p; the prayer upon which all other prayers are builded. Non enim præcepit Christus, ut non alia verba recitemus, quam quæ in hac oratione præscribuntur (quanquam id quoque aliquando fieri cum fructu potest) sed ut materiam precum hinc petamus. Et sane nihil est dignum oratu, quod non in partes hujus formulæ tanquam in locos suos recte digeri possit. Oratio enim hæc (ut idem Tertullianus loquitur^q) " quantum substringitur verbis, tantum diffunditur sensibus." Docent autem nos ea quæ ex Hebræorum libris ab aliis sunt citata, non tam formulam hanc a Christo suis verbis conceptam, quam in eam congestum quicquid in Hebræorum precibus erat laudabile. . . . Tam longe abfuit ipse Dominus Ecclesiæ ab omni affectatione non necessariæ novitatis. Grot.^r*

For Thine is the kingdom, &c.] Quod in Matthæo sequitur, Quoniam Tuum est regnum, &c., cum in vetustissimis exemplaribus Græcis non extiterit (extat autem et in Syriaco, et in Latino contextu, et in Arabico) argumentum nobis exhibet, unde discamus, non Arabicam tantum et Latinam versionem, sed et Syriacam factam postquam Ecclesiarum λειτουργία formam certam acceperat. Nam ex Græciæ consuetudine captum est ascribi hæc Doxologia, magis quam pars precationis Latinis omnibus ignota. Grot.^s Quos in suo divino officio Ecclesia Anglicana, Occidentis Ecclesiæ pars, hic sequitur.

Amen.

Sed et Amen, apparet non a Christo additum, sed ex more veteris Ecclesiæ publicam vocum recitationem ea voce approbantis. Id enim factitasse Christianos veteres docemur, 1 Cor.

^p [Quoniam tamen Dominus prospector humanarum necessitatum seorsum post traditam orandi disciplinam, Petite, inquit, et accipietis, et sunt quæ petuntur pro circumstantia cujusque, præmissa legitima et ordinaria oratione, quasi fundamento.—Tertullian. de Ora-

tionem, cap. 9. Op. p. 133, A.]

^q [Idem, ibid., cap. 1. Op. p. 130, A.]

^r [Grotius, Comment. in Matth. vi. 9. apud Criticos Sacros., tom. vii. col. 268.]

^s [Id., ibid. in ver. 13, col. 272.]

xiv. 16. *idque ut multa, exemplo Hebræorum*, Deut. xxvii. 15. Grot.^t

As in cathedral or collegiate churches, or where there be many priests and clerks together, that are skilful to do it. *Melodias autem simplices, graves, concinnas, et verbis textus congruentes in ecclesiis conservari oportet. Nec cuivis cantori liceat suo libitu musicos modos variare, ne dum quilibet symphonista suam propriam phantasiam sequitur, musica perinde ut Africa quotidie novam feram producat. C.^u*

Te Deum laudamus.] *Iste hymnus vulgo refertur ad SS. Ambrosium et Augustinum qui in ejusdem S. Augustini baptismo illum ex tempore ediderint et decantaverint. Proferturque hujus opinionis author et assertor S. Dacius episcopus Mediolanensis in Chronico, qui floruit tempore Justiniani Imperatoris, cujusque meminit S. Greg. lib. iii. Dial. c. 4.^x sed quicquid sit de veritate hujus historiæ, certum est hoc Chronicon non esse hujus Dacii, (Miræus de Canon. Regul. cap. 1^v.) quia probari non potest ullum Chronicon ab eo scriptum fuisse, nedum citatum, tam quia non redolet stylum illorum temporum, tum quia falsum est quod ibi continetur, quod S. Augustinus audiens S. Ambrosium de Incarnatione ad populum tractantem “ et prædicantem, tremens ac pallens, omnibus qui aderant videntibus, obriguerit, ac etiam finita monitione, quam ad populum B. Ambrosius ministrabat, primus ad eum Augustinus pervenerit,” &c. Adversatur enim S. Augustini et Possidii scriptis, nec poterit in mentem viri alicujus eruditi ac sapientis, qualis fuit hic Dacius, venire. Quare ante S. Benedictum^z et Teridium^a S. Cæsarii Arelatensis episcopi discipulum, qui de hoc hymno in suis regulis locuti sunt, nullus veterum illius mentionem fecit. Menard.^b*

^t [Grotius, *ibid.*]

^u [This is an extract from a preface, by David Chytræus, to a Missal for the use of the Protestant Churches of Wittenberg, by Matt. Ludecus; Cosin derived them from Georg. Calixtus, de Sacrificio Christi, § x.]

^x [S. Greg. M. Dialog., lib. iii. c. 4. Op. tom. ii. col. 285, A. On Dacius' Chronicon, see above, p. 64, note z.]

^y [These words in parentheses are in the margin of Menard, and ought to have been placed against “profertur hujus opinionis auctor,” as it is Miræus who cites Dacius, in his Cano-

nicorum Regularium ord. S. Aug. origines et progressus. Cap. ii. pp. 6, 7. Colon. 1614.]

^z [See above, p. 64, note b.]

^a [Dicite Matutinos: . . . Laudate Dominum de caelis. Te Deum laudamus. Gloria in Excelsis Deo: et capitellum. Omni Dominica sic dicatur. — Regula S. Cæsarii Arelat. per S. Teradium, ap. Holsten. Cod. Regularum Monast., tom. i. p. 146.]

^b [S. Gregorii Papæ Liber Sacramentorum, cum notis H. Menardi; Notæ et observationes, p. 400. Paris. 1642.]

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Benedicite.] In the order of Salisbury, it was appointed only to be said upon the Saturday in Ember-week (*post Cinerum diem*) after this manner (*loco Tract. ad Missam.*^e)

Duo clerici . . . ad gradum chori dicant, Benedictus, &c. Benedicite omnia opera Domini Domino, &c. chorus autem post unumquemque versum respondeat, Hymnum dicite et superexaltate Dominum in sæcula^d.

De hoc cantico S. Chrysost. in Homilia cui hic est titulus 'Quod si seipsum non lædit nemo lædere possit'^e hæc habet verba; *Cumque nec templum (iterum enim eadem dicam) neque altare, non patriam, non sacerdotes, non prophetas haberent, in aliena et barbara regione, in medio camini, totiusque illius exercitus, rege harum rerum authore spectante, splendidum statuerunt trophæum, et insignem reportarunt victoriam, admirabili illa, et inopinata cantione decantata, quæ ex illo etiamnum ubique terrarum cantatur, et cantabitur etiam in postera sæcula.*

De Symbolo Apostolorum.

Ruffinus in
Expo. it.
Symb. f
Ambros.
Sern. de
Jejun. 38 §.
Augustin.
l. i. ad Ca-
techumen^h.

Credidit antiquitas, Apostolos priusquam ab Hierosolyma discederent, composuisse Symbolum fidei, quod hodie Apostolicum vocamus. Etsi autem Acta Apostolorum hujus rei mentionem

^e [In saying that the Benedicite was appointed only to be said on the Saturday in Ember-week, Cosin confined his observation to the Sarum Missal; where it is appointed to be said after a Lectio at mass, as he states; but in the Breviary it is ordered to be said every Sunday at Lauds, to which our morning prayer in part corresponds. The Saturday in the Lent Ember-week, on which the Benedicite is to be said, is not Sabbatum post Cinerum diem, but the Saturday after.—See the Missale ad usum Eccl. Sarisb. Sabbato quatuor temporum, fol. xxxix. b.]

^d [Missale Sarisb. *ibid.*]

^e [καὶ οὐτε ναὺν, πάλιν γὰρ τὰ αὐτὰ ἔρω, οὐτε θυσιαστήριον, οὐ πατριδα, οὐχ ἱερέας, οὐ προφήτας, ἔχοντες, ἐν ἄλλοτρίᾳ καὶ βαρβάρῳ χώρᾳ, ἐν αὐτῇ μὲν οὐδὲν μέση καμίνῳ μεταξὺ τοῦ στρατοπέδου παντὸς ἐκείνου, αὐτοῦ τοῦ βασιλείως τοῦ αὐτὰ ἐραζομένου θεωροῦντος, λαμπρὸν ἀνεστήσαντο τρόπαιον, καὶ περιφανῆ νίκην ἤσαντο, τὴν θαναστὴν ἐκείνην καὶ παράδοξον ἄσαντες φθῆν, τὴν καὶ μέχρι τοῦ νῦν ἐξ ἐκείνου πανταχοῦ τῆς οἰκουμένης ἀδομένην, καὶ ἀσθησομένην δὲ

καὶ εἰς τὰς μετὰ ταῦτα γενέας.—S. Chrysost. Lib. (al. Hom.) Quod qui seipsum non lædit nemo lædere possit, § 16. Op. tom. iii. p. 462, D.]

^f [Discessuri ab invicem normam prius futuræ sibi prædicationis in commune constituunt . . . omnes igitur in uno positi, et Spiritu S. repleti, breve istud futuræ sibi prædicationis indicium, conferendo in unum quod sentiebat unusquisque, componunt, atque hanc creditibus dandam esse regulam statuerunt.—Ruffinus in Symbolum. Opuscula, p. 169.]

^g [Ipsa autem ipsa clavis quam fidem dicimus, videamus quemadmodum constet, et quemadmodum consolidata sit. Arbitror illam duodecim artificium operatione conflata; duodecim enim Apostolorum Symbolo, fides sancta concepta est, qui velut periti artifices in unum convenientes, clavem suo consilio conflaverunt.—Sern. 33. de jejunii § 6. (aliter 38) opus spurium inter Op. S. Ambros., tom. ii. in Append. col. 435, F.]

^h [Hoc est enim Symbolum quod recensuri estis et reddaturi. Ista verba

non faciunt; nec hoc Symbolum ad verbum, et eodem orationis contextu in sacris libris extet; tamen nemo sanus negaverit, esse compendium fidei Christianæ, ut brevissimum ita et absolutissimum, cujus singulæ partes sacris literis firmissime innituntur.

All devoutly kneeling.] Est acrior Tertulliani objurgatio in eos, qui sedentes orant. “Cum enim (inquit) perinde faciant nationes adoratis sigillaribus suis residendo, vel propterea in nobis reprehendi meretur, quod apud idola celebratur. Eo adponitur et irreverentiæ crimen, etiam ipsis nationibus, siquid saperent, intelligendum, siquidem irreverens est adsidere sub conspectu ejus, quem cum maxime reverearis et venereris; quanto magis sub conspectu Dei vivi Angelo adhuc Orationis adstante, factum illud est irreligiosissimum, nisi quod exprobramus Deo, quod nos oratio fatigarit.” Tert. de Orat., c. 12¹. Ubi ex tribus capitibus format reprehensionem: 1^o. quod perinde faciant nationes, quas imitari, meretur in nobis reprehendi. 2^o. quod etiam inter homines irreverens sit, coram et contra eum sedere cui debes venerationem; 3^o. denique quod signum sit animæ languentis et oratione fatigatæ. The ancient Christians performed all their service standing or kneeling; sitting they allowed not.

[Rubric
after the
Creed.]

The Lord be with you.—And with thy spirit.] S. Chryst. Hom. 18. in 2 ad Corinthios¹. Bene precatur sacerdos populo, et populus sacerdoti. Nam ‘Cum spiritu tuo’ nihil aliud est quam hoc.

Ante primam orationem semper dicitur ‘Dominus vobiscum,’ &c. Sarum^k.

Let us pray.] Sarum¹. Sive flectamus genua, levate corda, humiliare capita vestra.

quæ audistis, per Scripturas divinas sparsa sunt; sed inde collecta et ad unum redacta, ne tardorum hominum memoria laboraret: ut omnis homo possit dicere, possit tenere quod credit. —S. Aug. Serm. de Symbolo ad Catech., cap. i. § 1. (aliter lib. 1. de Symbolo ad Catech.) Op. tom. vi. col. 547, B.]

¹ [Tertullian. de Oratione, cap. xii. Op. p. 134, B.]

¹ [ἐπ’ αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπέυχεται ὁ ἱερεὺς τῷ

λαῷ, ἐπέυχεται δὲ ὁ λαὸς τῷ ἱερεὶ τὸ γὰρ, μετὰ τοῦ πνεύματος σου, οὐδὲν ἄλλο ἐστίν.—S. Chrysost. in 2 Cor. cap. viii. Hom. xviii. Op. tom. x. p. 368, C.]

^k [Cosin here refers to the Missale in usum Eccl. Sarisb., in which the words, Dominus vobiscum. R. Et cum spiritu tuo, are said before the first collect except the contrary is ordered.]

¹ [This also refers to the *Oremus*, which generally precedes the collects in the Missale.]

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The second Collect for Peace.] In Ord. Sarum hæc oratio est post-communio in Missa pro Pace^m.

Through Jesus Christ our Lord. Ideo autem omnes collectæ terminantur per Jesum Christum Dominum nostrum, ut omne quod datur a Patre, intelligamus per Filium ejus nos accipere, cujus hæreditas sumus. Alcuin. de Div. Officiisⁿ. Quod in fine orationis subjungitur, per Dominum nostrum, eo respectu sit, quod Christus mediator est Dei et hominum; et impossibile est æterna Dei beneficia per aliam viam decurrere ad nos quam per ipsum; per ipsum ergo petimus et impetramus. Rupert. de Div. Off., lib. i. cap. 31^o.

The second Collect at Evening Prayer.] In Ord. Sarum hæc oratio est collecta in Missa pro Pace^p.

DE SYMBOLO S. ATHANASII^q.

Nor dividing the substance.] Et nota quod in hoc . . . tollitur error sive hæresis Arii, qui posuit, quod Patri, et Filio, et Spiritui Sancto, sicut sunt diversa nomina, ita sunt diversæ substantiæ. 24. q. 3. c. Quidam. χ . Ariani. Linwood^r.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.] De quibus . . . dicitur, Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus Sanctus. 1 Jo. 5. . . . Et in hoc destruitur error Sabellii, qui posuit unam essentiam, sed negavit Trinitatem personarum, dicens, quod una persona quandoque dicitur Pater, quandoque dicitur Filius, quandoque dicitur Spiritus Sanctus. 24. q. 3. c. Quidam. χ . Sabelliani. Linw.^s

^m [Deus, auctor pacis et amator, quem nosse, vivere: cui servire regnare est: protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidimus nullius hostilitatis arma timeamus; per, &c.—Missa pro pace; post-communio. Ibid. Commune, fol. xxxix., b.]

ⁿ [Albini Flacci Alcuini de Divinis Officiis, c. 40. ap. Hittorp. p. 68. col. 2, D.]

^o [Ruperti Abbatis de Divinis Officiis, lib. i. c. 31. ap. Hittorp. p. 473. col. 1, B.]

^p [Deus a quo sancta desideria, recta consilia et justa sunt opera; da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra

mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla, per, &c.—Missa pro pace, Oratio, Miss. Sarisb. ubi supr.]

^q [Instead of these notes on the Creed of S. Athanasius, Nichols simply put, Vide Lindwood, lib. i. tit. 1.]

^r [Lyndwood Provinciale Anglicanum, lib. i. tit. i. c. 1. (De Summa Trinitate c. Ignorantia) p. 2, note m. The reference at the end is to the Decretum, par. 2. caus. 24. quæst. 3. c. 39. ¶ Ariani. ap. Corp. Jur. Can. tom. i.]

^s [Lyndwood, ibid., note n, in verb. trium personarum sc. Patris, Filii, et Spiritus Sancti, quoting the Decretum, ibid., ¶ Sabelliani.]

And yet They are not three eternal, but one eternal.] "Pro clariori intellectu præcedentium et subsequentium . . . nominum ul Trinitatem pertinentium, . . . nota, quod omne nomen quod de Deo dicitur, aut est essentialia, aut personale, aut notionale. . . . Nominum essentialium (qualia sunt Deus, Deitas, Essentia, Substantia, Natura,) quædam sunt substantiva, quædam adjectiva: substantiva sunt, ut Divinitas, Deus, Creator et similia, et horum quædam sunt abstracta, quædam concreta, quædam media: abstracta sunt quæ absolute significant Divinam Essentiam, ut Essentia, Deitas, Bonitas, et hujusmodi, et de his datur hæc regula, quod semper supponunt et significant Essentiam, nec possunt trahi per aliquod conjunctum ad supponendum pro persona; unde talia nomina conjuncta cum præpositionibus, vel nominibus, vel verbis, vel participiis notionalibus reddunt propositiones falsas in quibus ponuntur; . . . ut, Essentia generat, vel generatur; Essentia est de Essentia, vel Essentia est apud Essentiam, et hujusmodi. Et est tenendum, quod ista nomina abstracta, puta essentialia, prædicantur de qualibet persona per se, et de omnibus simul singulariter, sed non pluraliter; verbi gratia, Pater est Deitas, Filius est Deitas, Spiritus Sanctus est Deitas, et hi simul sunt una Deitas, et non tres Deitates. Concreta dicuntur quæ significant quasi formam in subjecto, ut Deus, Creator, et similia; et de his hæc datur regula, quod generaliter significant Essentiam, . . . licet quandoque ponuntur pro persona. Media sunt quæ habent modum et formam et significationem abstractorum, sed usum et officium concretorum, ut Lumen, Sapientia, Principium et hujusmodi. Ista enim sicut abstracta prædicantur de qualibet persona per se, et de omnibus simul singulariter, sed non pluraliter, ut supra dictum; Item supponunt pro personis sicut concreta, ut cum dicitur Lumen de Lumine . . . et hujusmodi. Adjectivorum nominum alia significant pure Essentiam nihil connotando, ut Ens, bonus, &c., alia aliquid connotando, . . . quorum quædam connotant aliquid privative, quædam positive; privative, ut Eternus, Immensus; . . . et de his datur eadem regula quæ de præmissis [scil.] Quod prædicatur de omnibus personis insimul et divisim, singulariter et non pluraliter, ut Pater est æternus, Filius est æternus, Spiritus Sanctus est æternus, non tamen tres æterni, sed unus æternus." De reliquis nominibus personalibus et nominalibus lege Linwood in gloss. de Sum. Trin. c. 1. ad verb. procedentem^t.

^t [Id. ibid., p. 4, note d. That is the passage in the text is extracted. The note from the former part of which It ought to be observed that Cosin

And the Holy Ghost is God.] Ex hoc confunditur error Macedonii, qui dicebat Spiritum Sanctum non esse Deum. 15 Dist. c. 1^u.

Nor begotten.] Ingenitus, sic dictus eo quod ab alio non sit, unde S. Aug. lib. xv. de Trin. "Pater (inquit) solus non est de alio, ideo solus appellatur ingenitus, non quidem in Scripturis sed in consuetudine disputantium, et de re tanta sermonem, qualem valuerint, proferentium." Linw.^v

The Holy Ghost is of the Father, and of the Son.] Non ut a duobus principiis, sed ab uno principio^x.

But proceeding.] Bene exprimitur in Const. Provinc. Angliæ l. i. c. de Sum. Trin. A Patre et Filio pariter procedens, hoc est, "non a duobus spirationibus, sed una spiratione [supra quo habes textum] extr. eod. tit. c. fidei, in lib. vi.^y"

All men shall rise again with their bodies, and shall, &c.] In hoc articulo confunditur error multorum qui negabant resurrectionem generalem, et præcipue eorum qui dicebant, quod anima resumerent alia corpora; contra quos dicit Apostolos, Oportet corruptibile hoc induere immortalitatem. 1 Cor. xv.^z

And they that have done good, shall go into life everlasting; and they that have done evil, into, &c.] Id quod Christus ait, Matth. xxv. Ibunt hi in supplicium æternum, justi autem in vitam æternam^a: h. e. unusquisque percipiet, prout hic in corpore gessit, sive præmium, sive pœnam. Psalm. Tu reddes unicuique secundum opera sua.

*Everlasting fire.] Adverte quod de æterna hac pœna non fit mentio nec in Symbolo Apostolorum nec in Symbolo Ecclesiæ (post evangelium recitato), saltem per expressum, (licet per oppositum intelligitur æterna damnatio, ut in hoc Symbolo Athanasii.) Prov. Angl. de Summa Trin. et Linw. *ibid.*^b*

omits portions of Lyndwood, and occasionally makes explanatory or other slight alterations.]

^u [Id., *ibid.*, note a, in verb. esse Deum, referring to the Decretum, pars i. dist. 15. cap. 1.]

^v [Ibid., p. 3, note e, ad verb. ingenitum. The passage of S. Aug. is in his work De Trinitate, lib. xv. c. 26. § 47. Op. tom. viii. col. 1000, D.]

^x [Ibid., p. 4, note c, ad verb. pariter procedentem.]

^y [Ibid., being the continuation of the passage last cited. The reference is to the Lib. Sext. Decretalium, lib. i.

tit. i. de Summa Trin. cap. unic. apud Corp. Jur. Can., tom. iii., from which the words of these two extracts are taken.]

^z [Ibid., p. 5, note r, ad verb. in carne et anima.]

^a [Ibid. This passage is made up of extracts from these notes of Lyndwood, p. 5, note q, ad verb. gloriam æternam; note p, ad verb. Ecclesiæ; p. 6, note c, ad verb. æterna damnatio.]

^b [Id., *ibid.*, p. 6, note c. The words in parentheses, and of the last clause, licet, &c., are added by Cosin.]

ON THE LITANY.

By Thy Cross and Passion, &c.] The ancient fathers of the Greek Church in their Liturgy, after they had recounted all the particular pains in Christ's passion, as they are set down in the four Gospels, and by all, and by every one of them, called for mercy and deliverance (as here we do), added after all, and shut up all with this petition, *Δὲ ἀγνωστῶν κοπῶν καὶ βασανῶν ἐλέησον καὶ σῶσον ἡμᾶς*: "By Thine unknown sorrows and sufferings, Good Lord, have mercy upon us, save and deliver us;" for He felt more of them than we know, or can distinctly express.

And in the Day of Judgment, Good Lord deliver us.] This petition and prayer referreth to us after we are dead; and supposeth, that being dead, we are still capable of God's mercy and favour when the last day of the general judgment shall come: for when that time comes, "we must every one (be we alive, or be we dead) stand before the tribunal-seat of Christ, and then shall all men give an account severally for their own deeds, every person for himself," Rom. xiv. 10, 12; 2 Cor. v. 10; even for "every idle word that he hath spoken," Matt. xii. 36. It doth, therefore, concern us to pray for ourselves, (as here the Church of England, therein following the religious order and example of many Churches abroad, hath directed us,) not only as we consider ourselves in this present state of life, or "at the hour of our death," but likewise as we shall be hereafter in the future state of dead persons, and in expectation of our final sentence, when we shall be examined for every thing we have done or said amiss, at the last day of judgment. Which examination being yet to come, and to follow us when we be dead, we may lawfully pray, that after death we may be delivered from the rigour of it; and that God would have mercy on us, both before we die (considered as persons here alive), and afterwards (considered as persons that have been long dead), when we shall come to render up our account "in the day of judgment." At which time, Christ will not sit upon His tribunal-

seat only to execute a former sentence given "at the hour of death," but proceed further, and call every one to a reckoning for what "they have done in their bodies, whether it be good, or whether it be evil," Eccles. xii. 14; 2 Cor. v. 10. "For the Son of Man shall come in the glory of His Father, with His angels, and *then* (not before) He will reward every man according to his works," Matt. xvi. 27. "Behold I come quickly, and My reward is with Me, (with Him when He comes,) to give every one according as his work shall be," Apoc. xxii. 12; that is, shall be then found to be upon the account which they must then make to Him. And "who can abide the day of His coming," (Joel ii. 11,) if He shall proceed strictly with them, by the rules of justice and judgment? Knowing therefore this terror, (as the apostle speaks, 2 Cor. v. 11,) we pray here for mercy and deliverance there, that at this last day of judgment the strictness and rigour of His discussing, examining, and sentencing our words and deeds, may be graciously mitigated, and that He would "be merciful to us in that day," as St. Paul prayed for Onesiphorus, (2 Tim. i. 18,) being then most probably dead; or whether he were dead or no, that prayer related to him, as he should be in the state of death, and wherein that day of judgment should find him: and so do we consider ourselves here in making the same prayer, and saying, "in the day of judgment, Good Lord deliver us." It is a part, therefore, of the piety and religion of the Church of England, (as it hath been likewise of the universal Church of Christ heretofore: S. Aug., *Lib. de Cura pro Mortuis*, c. 1^e and 4^d.) to pray for mercy after death, and not to doubt, (for otherwise we may be sure she would never set us to pray and petition here for it,) but that such as are dead in Christ, and in the Catholic communion of His Church, be capable of it. Nor can we

^e Non parva est universæ Ecclesiæ, quæ in hac consuetudine claret, auctoritas, ut in precibus sacerdotis locum suum habeat commendatio mortuorum. [S. Aug. Liber de Cura gerenda pro Mortuis. Cap. i. § 3. Op. tom. vi. col. 516, G. This passage is in the margin of the original.]

^d Et iterum, Non sunt præmittendæ supplicationes pro spiritibus mor-

tuorum, quas faciendas pro omnibus in Christiana et Catholica societate defunctis, etiam tacitis nominibus sub generali commemoratione suscepit Ecclesia, ut quibus ad ista desunt parentes aut filii, aut quicunque cognati vel amici, ab una eis exhibeantur pia matre communi. [Idem, *ibid.*, cap. 4. § 6. col. 519, F. This is also in the margin of the original.]

conceive a more probable interpretation of these words, than that there is mercy and favour to be found in the day of judgment. But as we offer, and have set forth this interpretation, because none other appear to us to be more probable; so because it is not any fundamental point or article of faith, necessary to salvation, we will leave it free for every man to think and judge of it as he shall see cause. Only if he findeth not a more solid and certain interpretation, let him take this.

Vide quæ annotavimus ad illa verba, "that we, and all that are departed in the true faith, may have our perfect consummation of bliss," &c. in Officio et Sepultura mortuorum^e.

That it may please Thee to keep,—our most gracious King, &c.] De his precibus Tertullianus Latinorum patrum antiquissimus, Apologetic., cap. 39^f; 'Oramus etiam pro imperatoribus; pro ministris eorum et potestatibus, pro statu sæculi, et pro rerum quiete.' Et ad Scapulam^g; 'Itaque et sacrificamus pro salute imperatoris, sed Deo nostro et ipsius, sed quomodo præcepit Deus, pura prece.' Huc etiam spectant verba Cyrilli Hierosolymitani; Catech. Mystag. v.^h: 'Obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro regibus, pro militibus, pro sociis, pro ægrotis et afflictis, et in summa pro his omnibus qui egent auxilio; egemus autem omnes.'

That it may please Thee to bless and keep the magistrates.] Those that are subordinate, and have no authority but from the king: of ancient time, the word magistrate had no other signification; howsoever, of late days they use it and take it commonly for the chief governor in a kingdom; *contra Latine vocis usum; nam Romanis magistratus minorum semper potestatum nomen est; as here it is.*

^e [See below, notes on the Office for the Burial of the Dead.]

^f [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

^g [Idem ad Scapulam, cap. 2. ibid. p. 69, C.]

^h [παρακαλούμεν τὸν Θεὸν ὑπὲρ κοινῆς τῆς ἐκκλησιῶν εἰρήνης ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας ὑπὲρ βασιλείων

ὑπὲρ στρατιωτῶν καὶ συμμάχων ὑπὲρ τῶν ἐν ἀσθενείαις ὑπὲρ τῶν καταπονομένων καὶ ἀπαξαπλῶς ὑπὲρ πάντων βοηθείας δεομένων δεόμεθα πάντες ἡμεῖς, καὶ ταύτην προσφέρομεν τῇν θυσίαν.—S. Cyril. Hierosol. Catech. 23. (Mystag. 5.) cap. 8. Op. p. 327, D. 328, A. The Latin version used by Cosin is obviously incorrect.]

The magistrates are here but the ministers or servants under the king, for secular affairs.

That it may please Thee to bring into the way of truth, . . . to strengthen such as do stand, &c.] S. Aug. ep. 107¹: *Vitalem Pelagianismo affinem increpans; 'Audis sacerdotem Dei orantem pro incredulis, ut eos Deus convertat ad fidem, et pro catechumenis, ut eis desiderium regenerationis inspiret, et pro fidelibus, ut in eo quod esse cœperunt ejus munere perseverent, subsannat has pius voces? et non respondebis Amen?'* And St. Chrysostom gives us a good reason for the use of this prayer, *Homil. 72. in S. Matth.*¹: *Nam quoniam nostra ipsi peccata cognovimus, pro aliis qui peccarunt, quique peccare possunt, nos clamamus.*

O Lamb of God, O Lamb of God, O Christ, &c.] Exception is taken against these repetitions, as being a custom of the heathen, forbidden by our Saviour, Matth. vi. 7, "When ye pray, use no vain repetitions." *Sed eo loco non vetamur id quod sollicitè expetimus aliquoties repetere, quod Christus ipse fecit; . . . at prohibemur tantum Deo verba annumerare, quasi ille preces ex prolixitate potius et labore externi istius operis quam ex intimo animi affectu (cui excitando, non indicando, verba in precibus inserviunt) metiretur. . . . Ideo Christus hic docet preces concisas esse debere, id quod extat apud Sira-
rachidem, μή δευτερώσης λόγον ἐν προσευχῇ σου, ubi δευτεροῦν τὸν λόγον idem est quod βατταλογεῖν. Exemplum vero vitandi moris ab exteris gentibus hic petite (Judæi enim erant huic vitio minus obnoxii, quod hodieque extat apud Aben Esdram initio ad Ecclesiasten, et in aliis ipsorum libris) quibus id erat perquam familiare, unde illud in Comædia^k:*

[Ecclus.
vii. 15.]

Ohe jam desine Deos . . . obtundere,
. . . nisi illos tuo ex ingenio judicas,
Ut nil credas intelligere, nisi idem dictum sit centies.

*Contra eum morem est illud Plauti in Pænulo*¹,

Paucis verbis rem divinam facito.

¹ [S. Aug. Epist. 217. (al. 107.) ad Vitalem. § 2. Op. tom. ii. col. 799, F.]

¹ [ἐπειδὴ γὰρ αὐτοὶ κατεγνώκαμεν ἑαυτῶν ἁμαρτήματα, ὑπὲρ μὲν τῶν πολλὰ ἡματηκότων, καὶ ἐγκληθῆναι ὀφειλότων

αὐτοὶ βοῶμεν.—S. Chrysost. in S. Matt. cap. xxii. Hom. 72. (al. 73.) § 4. Op. tom. vii. p. 700, A.]

^k [Terentius, Heaut. v. 1. 6.]

¹ [Plautus, Pænulus, i. 2. 196.]

Centies idem dicere est βαπτολογεῖν. Grotius^m. *Sperabant prophanae gentes ideo se exauditum iri, quia longae orationis tædio (ut sacerdotes Baal) se defatigant, πολύλογοι autem solent iidem esse βαπτόλογοι, quia ut multa dicant necesse habent sæpe jam dicta repetant. At quæ nihil, nisi opus est, complectitur oratio (ut hic) non potest πολύλογος diciⁿ.*

Let us pray.] In sacris paganorum admonitio erat, hoc agite; in nostris, attendite. Et si plebi istud prædicatur, quanto magis sacerdoti? Sane virgines Vestæ certo tempore ibant ad regem sacrorum, hisque verbis solennibus apud cum utebantur, Vigilasne rex, Vigila; propterea quod qui religioni inserviunt, quam vigilantissime ac curiosissime agere oportet. Pars aliqua impietatis incuria est^o.

O God, merciful Father.] Hæc oratio habetur in Ord. Sarum ad Missam de tribulatione cordis^p.

A prayer for the King's Majesty.] In Ord. Sarum similis oratio habetur pro Rege Hen. VIII. in Missa pro Rege^q.

The only ruler of princes.] Solius enim Dei imperio subdi regem dicimus, nec inter homines habet superiorem. Sic Optatus Milevit^r: 'Super imperatorem non est nisi solus Deus qui fecit imperatorem.' Et Tertullianus^s: 'Colimus imperatorem sic, quomodo et nobis licet, et ipsi expedit, hominem a Deo secundum, et quicquid est a Deo consecutum, solo Deo minorem. Hoc et ipse volet. Hic enim omnibus major est, dum solo vero Deo minor est.'

Almighty and everlasting God.] Habetur hæc oratio in Ord. [For the Clergy and People.]

^m [Grotius, Comment. in loc. ap. Critic. Sacr., tom. vii. col. 268.]

ⁿ [Id., ibid.]

^o [There is a word, probably the name of the author of the passage extracted, crossed out here.]

^p [Deus qui contritorum non despiciis gemitum, et merentium non spernis affectum; adesto precibus nostris quas pietati tuæ pro tribulatione nostra offerimus, implorantes ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates, ad nihilum rediges; et consilio misericordiæ tuæ allidas; quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ec-

clesia tua referamus consolati: Per Dominum, &c.—Missa pro tribulatione cordis, Oratio: Missale Sarisb. Commune, fol. xxx.]

^q [The collect is as follows: Quæsumus, omnipotens Deus, ut famulus tuus rex noster N. qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus decenter ornatus, et vitiorum voraginem devitare, et hostes superare, et ad te, qui via, veritas et vita es, gratiosus valeat pervenire: Per Dominum, &c.—Missa pro Rege, Oratio: Miss. Sarisb. ubi supr. fol. xxx.]

^r [S. Optatus de Schism. Donat., lib. iii. cap. 3. Op. p. 52.]

^s [Tertullian ad Scapulam, cap. 2. Op. p. 69, E.]

Sarum inter Memorias faciendas per totum annum, sub tit. pro Episcopis vivis et subditis, in Missa de B. Maria in ejusd. capella^t, et in Missa pro Prælati[s] [et] subditis^u.

For rain, if the time require, for fair weather, &c.^x] In the Order of Sarum for all these things following, there was a special mass said.

In the time of any common plague or sickness.] In the Order of Sarum, they were wont for this purpose to say a special mass, which they said was made by Pope Clement V. at Avignon^y. The people were appointed at this mass to kneel, and to hold a burning wax candle in their hand all the while, and to let it burn (in the church or their houses) five days together. This if they did, they were promised by the pope large indulgences; and were assured by their parish priests to be delivered from sudden death: for they told them, *Hoc est certum et approbatum in Avinione, et in partibus circumvicinis*. In this mass they used for the epistle^z or first lesson, the 24th chapter of the 2nd of Samuel; and for the gospel or second lesson, the 4th of St. Luke; *Surgens Jesus, usque ad, quia ideo missus sum*. And they used divers prayers for the aid of St. Sebastian^a, that he would be propitious to England, as he was to Lombardy, where they were made to believe that he freed the whole country from the

^t [Omnipotens sempiterne Deus, qui facis mirabilia magna solus, pretende super famulos tuos pontifices, et super cunctas congregationes illis commissas spiritum gratiæ salutaris, et ut in veritate tibi compliaceant, perpetuum eis rorem benedictionis infunde; Per Dominum, &c.—Memoriæ per totum annum in capella B. M. V. Pro episcopis vivis et subditis: Oratio. [Ibid., fol. xxvii. b. See fol. xxv.]

^u [Memoriæ communes; Pro prælati[s] et subditis: Oratio. Ibid., fol. xxxvii. b.]

^x [Missa pro serenitate aeris, ibid. fol. xxxiv.; pro pluvia petenda, ibid. b.; tempore belli, ibid. fol. xxxv.; contra mortalitatem hominum, ibid. fol. xxxvi.; pro peste animalium, ibid. b.]

^y [The introductory rubric is as follows:—Missa pro mortalitate evitanda quam dominus noster papa Clemens fecit et constituit in collegio cum omnibus cardinalibus, et concessit omnibus pœnitentibus vere contritis et con-

fessis sequentem missam audientibus, cclx. dies indulgentiæ. Et omnes audientes sequentem missam debent portare in manu unam candelam ardentem dum missam audiunt per quinque dies sequentes, et tenere eam in manu per totam missam genibus flexis; et eis mors subitanea nocere non poterit; et hoc est certum et approbatum in Avinione, et in partibus circumvicinis.—Ibid., fol. liv. Cosin seems not to have understood the rubric correctly.]

^z [See ibid., fol. liv. b. and lv. The calling the Epistle, (or lection used before or instead of the Epistle,) and the Gospel, the first and second lesson, is incorrect.]

^a [This refers to the next Missa: Missa de Sancto Sebastiano tempore pestis. In the Gradual there occur these words: "O Sancte Sebastiane, Christi martyr egregie, cujus meritis tota Lombardia fuit liberata a peste mortifera; libera nos ab ipsa, et a maligno hoste.—Ibid., fol. lvi.]

plague. All which the Reformed Church of England hath now abolished, and by this one prayer (*pura prece*, as Tertullian^b calleth it) seeketh in such a time the mercy of God.

SECOND
SERIES.

THE COLLECTS, EPISTLES, AND GOSPELS, TO BE USED, &c.

1. COLLECTS.

Collectæ, sic dictæ, quod in unum vota populi colligerent, vel quod fierent populo jam in unum collecto. Collectæ. For though the people come slowly to church, and do not make up a full congregation or collection of themselves together at the beginning of divine service, yet before it has proceeded thus far, they are usually a full-collected assembly. Tertullian, in his Apologetic, cap. 39^c; *Coimus in cœtum et congregationem, et ad Deum quasi manu facta precationibus ambimus orantes. Hæc vis Deo grata est. Oramus igitur, &c.*

Collecta autem, si Alcuino nostro, Bedæ nostratis discipulo, Carolique magni imperatoris præceptori et familiari, credimus, dicta est a collectione, eo quod ex auctoritate divinarum Scripturarum sit collecta: . . . vel quod ex multis sermonibus una colligatur oratio; sive a collectione vel societate populi, qui tunc in unum concurrens colligitur. de Divin. Officiis^d.

2. EPISTLES AND GOSPELS.

“Post hæc commentaria apostolorum, et scripta prophetarum leguntur.” Just. Mart.^e *Vocat hæc Tertullianus fomenta fidei, ab interlectione Scripturarum. Ex quo præterea liquet lectiones eas e Scriptura sumptas quæ temporì congruerent. “Cogimur (inquit, Apol., cap. 39^f.) ad divinarum literarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus.”* Epistolæ et Evangelia.

Justissimis de causis veteres Christiani Commentaria de rebus Christi (quæ ad explicandam, illustrandam et confirmandam doc- Nomen Evangelii.

^b [Tertullian. ad Scapulam, c. 2. Op. p. 69, C.]

^c [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

^d [Alcuinus de Div. Off., c. 40. ap. Hittorp. p. 68. col. ii. D.]

^e [καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχωρεῖ.—S. Justin. Mart. Apol. i. § 67. Op. p. 83, D.]

^f [Tertullian. ubi supra.]

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trinam a Christo annunciatam pertinent, omnes Ejus κηρύγματος circumstantiæ) Evangelium appellavere: ut ipso quoque nomine admoneretur populus quanto dulciora hæc annuntiatio et historia Christi contineat, quam prophetarum vaticinia, quorum pleraque triste illud nomen נשיון sibi præscribunt. Esse autem antiquissimum, et ab ipsis apostolicis deductum temporibus Evangelii titulum docet nos Justinus in Apologia^g pro Christianis. Grotius^h.

Quando singulis dominicis et festis diebus singulæ et certæ lectiones cum ex apostolicis prophetisque scriptis, tum ex evangelicis adsignatæ fuerint, liquido non constat; nam Hieronymi lectionarium dubiæ fidei est. Solet referri ad ævum Caroli Magni, quin ad ipsum Carolum. Sed ejus auspiciis non nisi homilias patrum, quibus textus illi Scripturæ exponerentur, delectas esse, scribit Sigebertus ad annum 807ⁱ.

3. GOSPELS.

Ritus usitati ad lectionem evangelii.

Antiqui moris est, ut fideles, dum evangelium legitur, starent capite aperto, arma, si quæ habuissent, aut baculos deponerent, in signum remissæ omnis vindictæ, ac depositi odii. Versus Hildeberti episcopi Cenomanensis:—

Inde sinistrorsum Domini sacra verba leguntur;
Plebs baculos ponit, stat, retegitque caput^k.

Gratian in Decreto, de Consecr. dist. i. cap. 68^l: ‘Evangelium non sedendo, sed stando audire debemus.’ Citat Anastasii primi papæ epistolam ad episcopos Germ. et Burg.^m sicut ante eum fecerunt et

^g [οἱ γὰρ ἀπόστολοι ἐν τοῖς γινόμενοις ὑπ’ αὐτῶν ἀπομνημονεύμασιν, & καλεῖται εὐαγγέλια.—S. Just. M. Apol. i. c. 66. Op. p. 33, B.]

^h [Grotius, in loc. Matth. cap. i. apud Criticos Sacros, tom. vii. col. 36. Grotius has hos libros instead of commentaria. Cosin had originally written this, but crossed it out, and wrote commentariâ, but did not alter qui into quæ.]

ⁱ [Sigebert's words are: Karolus imperator, per manum Pauli diaconi sui, decerpens optima quæque de scriptis catholicorum patrum, lectiones unicuique festivitati convenientes, per circulum anni in Ecclesia legendas compilari fecit.—Sigeberti Gemblacensis

monachi Chronica, ad ann. 807, p. 98. ap. Miræi Chronica. Antw. 1608.]

^k [Ven. Hildeberti versus de Mysterio Missæ; (de Evangelio) l. 49. Op. col. 1137, Paris, 1708.]

^l [Ap. Corp. Jur. Can., tom. i.]

^m [Anastasius episcopus cunctis Germanicis et Burgundiæ regionis episcopis in Domino salutem. . . Significastis enim quosdam sacerdotes in ecclesia, quando evangelia leguntur, sedere, et Salvatoris Domini verba non stantes, sed sedentes, audire: et hoc ex majorum traditione se accepisse narratur. Quod nullatenus deinceps fieri sinatis apostolica auctoritate mandamus; sed, dum sancta evangelia in ecclesia recitantur, sacerdotes et cæteri

*Burchardus*ⁿ, lib. i. c. 103, et *Ivo*, p. 2. c. 138^o, et p. 6, c. 93^p.
sed illa epistola non est Anastasii. Blond.^q *Antiqua tamen est,*
et in Corpus Juris (quod in hac parte ab Ecclesia Anglicana reci-
pitur) relata^r.

Habetur in ordinario Missæ secundum usum Sarum hæc regula
(post Gloriam in Excelsis); Notandum est, quod omnes clerici
tenentur stare ad Missam, nisi dum legitur epistola^s.

FIRST SUNDAY IN ADVENT.

Oratio in Miss. Sarum^t. *Excita quæsumus, Domine, poten-*
tiam Tuam, et veni; ut ab imminentibus peccatorum nostrorum pe-
riculis, Te mereamur protegente eripi, Te liberante salvari, qui vivis
et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per
omnia sæcula sæculorum. Amen.

The Epistle. This also we know, the season^u, &c.]

Sic incipit epistola hujus dominicæ in Missali Sarum.

And make no provision for the flesh, to fulfil the lusts thereof.]

Ante hæc verba finitur epistola in Miss. Sarisburiensi.

After the epistle^v (which was read every Sunday, and
some other solemn times, by the sub-deacon upon the pulpit
that stood in the midst of the quire, but at other times upon
the steps at the upper end of the quire) followed the Gradual,
sung by two quiresters upon the same pulpit. And the

omnes, non sedentes, sed venerabiliter
curvi in conspectu evangelii stantes,
dominica verba intente audiant et fide-
liter adorent.—Anastasii I., Epist. i.
apud Concilia, tom. ii. col. 1428, 1429.]

ⁿ [Burchard. Ep. Wormat. Decre-
torum libb. xx. lib. iii. c. 103. p. 99.
ed. Paris. 1549.]

^o [Decretum, pars ii. cap. 138, Op.
Ivonis Carnotens., pars i. col. 72. ed.
Paris. 1647.]

^p [Ibid., pars vi. cap. 93. col. 204.]

^q [Blondel, Pseudo-Isidorus et Tur-
rianus Vapulantes, p. 557. Genev.
1628.]

^r [This is one of the decretal epistles,
forged in the ninth century.]

^s [Ordinarium Missæ ap. Missale
Sarib., fol. cxlii. b. The words of the
rubric are, Nisi dum lectio epistolæ
legitur, et graduale, et alleluia, vel
tractatus cantatur.]

^t [Missale Sarib., fol. i. b.]

^u [The epistle begins, Fratres sci-

entes quia hora est; and ends at sed
induimini Dominum Jesum Christum.
Ibid., fol. ii. b.]

^v [The rubric referred to is as fol-
lows: Incepta vero ultima oratione
ante epistolam, subdiaconus per me-
dium chori ad legendam epistolam in
pulpitum accedat. Et legatur epistola
in pulpito omni die dominica, et quan-
docunque chorus regitur per totum
annum, et in die cœnæ, et in vigilia
paschæ et pentecostes, et in commemo-
ratione animarum. In omnibus vero
aliis festis et feriis, et in vigiliis, et in
quatuor temporibus extra hebdomadam
pentecostes ad gradum chori legatur tam
in quadragesima quam extra quadra-
gesimam. Quando epistola legitur,
duo pueri in superpelliciiis . . . ante
gradum chori in pulpito per medium
chori ad graduale incipiendum se præ-
parent, et suum versum decantandum.
—Ibid.]

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Gradual^x (so called, because it is sung before the Gradus, or steps of the quire) was only a verse of a Psalm. After which followed another, that they called the Verse; and after that an hymn, which they called the Prose Tract, or Sequence, sung by the whole quire, so called, because all the words of it seem to follow one another in the same tract or manner of expression.

In these Sequences there be prayers made to the saints upon those days which bear their names: the chief reason why the Church of England has omitted them, as sometimes they were also omitted in Sarum Missal. *Non male monet synodus Coloniensis habita A^o. 1536. p. 2. c. 11^v, nonnullis olim usurpatis sequentiis aliquid labis adhæsisse, et propterea ab iis recte posse abstineri. Prosas, ait, indoctas nuperius missalibus cæco quodam judicio inventas prætermittere per nos liceret. Sunt tamen inter eas quæ spiritu et vita non carent^z.*

All these the Church of England thought fit to omit, as parts of the service that were neither needful nor of ancient use.

The Gospel, Matth. xxi. 1.]

Habetur hoc idem evangelium in Missali Sarum, quod etiam in pulpito in medio chori collocato legebat diaconus versus Aquilonem^a.

Blessed is He that cometh in the name of the Lord.

Hic finitur evangelium in Miss. Sarum^b.

In Salisbury Missal, there was a special epistle and gospel relating to Christ's Advent, appointed for Wednesdays and Fridays during all that time^c.

^x [The rubric in the Missal. Sarisb. directs: Post versum chorus repetat gradum. Notandum est quod per totum annum repetatur graduale post suum versum, ad missam de die: nisi in festis duplicibus, et nisi in quinta et sexta feria hebdomad. paschæ, et in quatuor temporibus, post lectionem, ubi graduale habetur post lectionem, et quando tractus decantatur; repetatur etiam in die nativ., &c.—Ibid.]

^y [Prosas indoctas nuperius missalibus cæco quodam judicio inventas prætermittere per nos liceret.—Conc. Colon. I. ann. 1536. par. ii. capit. 11. tom. xix. col. 1227.]

^z [The passage in parentheses is a note added on the word Sequence. It is made up out of Calixtus de Sacrificio Christi, &c., § lix. lx.]

^a [Missale Sarisb., fol. iii. b. The rubric referred to is on the preceding page, as follows: Et sic precedens diaconus per medium chori, . . . ad pulpitu accedat . . . quandocunque enim legitur epistola in pulpito ibidem legatur et evangelium: . . . et semper legatur evangelium versus aquilonem, id est, boream.]

^b [Ibid.]

^c [Ibid. et sqq.]

THE SECOND SUNDAY IN ADVENT.

Oratio in Miss. Sarum^d. *Excita, Domine, corda nostra ad præparandas Unigeniti Tui vias, ut per Ejus adventum purificatis Tibi mentibus servire mereamur, qui Tecum vivit et regnat, &c.*

The Epistle, Rom. xv. 4.]

Habetur hæc eadem epistola in Miss. Sarum^e.

The Gospel, Luke xxi. 25.]

Habetur hoc idem evangelium in Miss. Sarum^f.

THE THIRD SUNDAY IN ADVENT.

In Miss. Sarum habentur eadem Oratio, eadem Epistola, idem Evangelium^g.

And in this week (being Ember-week) there was a special service, epistle, and gospel appointed for the Wednesday, Friday, and Saturday, all relating to the Advent^h.

*Ubi et hæc habetur rubrica*ⁱ: *Semper jejunia quatuor temporum in tertia hebdomada adventus Domini celebrentur.*

THE FOURTH SUNDAY IN ADVENT.

In Missali Sarum hæc eadem habetur Oratio, Epistola eadem et idem Evangelium^k.

After this, there is in the Missal of Salisbury a peculiar service for Christmas-even^l.

^d [Ibid., fol. iv. b.]

^e [Ibid., fol. v.]

^f [Ibid.]

^g [Before 1662 the collect for the third Sunday in Advent was: Lord, we beseech Thee, give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. In the Salisbury Missal it is, *Aurem tuam, quæsumus, Domine, precibus nostris accomoda; et mentis nostræ tenebras gratia tuæ visitationis illustra; qui vivis et regnas, &c.*—Ibid., fol. vi., where see also the epistle and gospel.]

^h [Ibid., fol. vi. b.—ix.]

ⁱ [Ibid., fol. ix. The first words of the rubric are: *In quacunq; feria dies nativitatis Domini contigerit, semper, &c.*]

^k [Before 1662 the collect ran thus: Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us, that whereas through our sins and wickedness we be sore let and hindered, Thy bountiful grace and mercy (through the satisfaction of Thy Son our Lord) may speedily deliver us, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. The collect in the Salisbury Missal is: *Excita, quæsumus, Domine, potentiam tuam et veni, et magna nobis virtute succurre, ut per auxilium gratiæ tuæ, quod nostra peccata præpediunt, indulgentiæ tuæ propitiationis acceleret, qui vivis, &c.*—Ibid., fol. ix. See the epistle and gospel, *ibid.*]

^l [Ibid., fol. x. b.]

CHRISTMAS-DAY.

Christmas.] Id est, Christi Missa. Sic enim vulgus Teutonum et Anglorum festos dies plerumque nominare solebat, a publico Ecclesiæ ministerio, seu liturgia, in qua cum complures missæ, seu dimissiones, modo catechumenis, modo pœnitentibus et energumenis, modo fidelibus olim denunciarentur, quodque vulgus Latinorum hanc ob causam missam, seu missarum solennia compellavit, in hominum usum ita ea res transiit, ut dies festi, dies missæ, sicut nundinæ celebresque mercatorum conventus missæ, dicerentur. Flor. Har.^m

In the Missal of Sarum there be three services appointed for Christmas: one, *ad Galli Cantum*; another, *in Aurora*; and a third, *in Die*; which third the Church of England now only usethⁿ.

Oratio Sarum^o: *Concede, quæsumus, omnipotens Deus, ut Unigeniti Tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet [per eundem Dominum, &c.] qui Tecum, &c.*

Epistola Sarum eadem est cum hac nostra^p.

In Miss. Sarum idem habetur Evangelium^q.

ST. STEPHEN'S DAY.

Oratio eadem est in Miss. Sarum^r.

Then shall follow the collect of the Nativity.] As it was appointed in the Missal of Sarum: Sequitur memoria de Nativitate^a.

Epistola Sarum^t.

Evang. Sarum^u.

ST. JOHN THE EVANGELIST'S DAY.

Eadem Oratio in Miss. Sar.^x

^m [Probably Florentius Vander Haer, in his *Antiquitatum Liturgicarum Arcana*; but the editor has not found the passage.]

ⁿ [Missale Sarisb., fol. xi.—xiii.]

^o [Ibid., fol. xiii.]

^p [Ibid., fol. xiii. b.]

^q [Ibid.]

^r [Before the last revision, the collect was, Grant us, O Lord, to learn to love our enemies by the example of Thy martyr St. Stephen, who prayed for his persecutors to Thee which

liveth, &c. In the Salisbury Missal it is, Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus qui novit etiam pro persecutoribus orare Dominum nostrum Jesum Christum Filium tuum, qui tecum, &c.—Ibid., fol. xiv.]

^s [Ibid.]

^t [Ibid.]

^u [Ibid., fol. xiv. b.]

^x [The collect for St. John's Day, before 1662, was in these words: Mer-

Loco hujus Epistolæ habetur in Miss. Sarum lectio ex xv. Ecclesiastici⁷.

Evangelium Sarum^z.

INNOCENTS' DAY.

In Missal. Sarum Oratio eadem^a.

Eademque Epistola^b.

Et idem Evangelium^c.

THE SUNDAY AFTER CHRISTMAS-DAY.

Miss. Sarum: Sexta die a Nativitate Domini, sive Dominica fuerit, sive non. Oratio Sarum^d: Omnipotens sempiternæ Deus, dirige actus nostros in beneplacito tuo, ut in nomine dilecti Filii tua mereamur bonis operibus abundare, qui, &c.

Epistola eadem^e.

Evangelium habetur ex 2 cap. S. Luc.: Erant Joseph et Maria mater Jesu mirantes super his quæ dicebantur de Illo, &c. usque ad, Et gratia Dei erat in Illo^f.

The Gospel, Matth. i. 1. The book of the generation^g.] Ebionitæ hæretici deleverunt totam genealogiam, et quæ sequuntur, ad locum ubi Christus baptizatur, plane sicut Marcio hæreticus

ciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being lightened by the doctrine of Thy blessed apostle and evangelist John, may attain to Thy everlasting gifts, through Jesus Christ our Lord. In the Missale Sarisb. it is, Ecclesiam tuam, quæsumus, Domine, benignus illustra, ut beati Joannis apostoli tui et evangelistæ illuminata doctrinis ad dona perveniat sempiterna, per, &c.—Ibid., fol. xv.]

⁷ [Ibid. The passage is Ecclus. xv. 1—6.]

^z [Ibid., but the gospel in the Missal. Sarisb. ends at "we know that his testimony is true."]

^a [Before 1662, the collect for Innocents' Day was, Almighty God, whose praise this day the young Innocents, Thy witnesses, have confessed and shewed forth not in speaking but in dying, mortify and kill all vices in us, that in our conversation our life may express Thy faith, which with our tongues we do confess, through Jesus

Christ our Lord. In the Missal. Sarisb.: Deus, cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt; omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur etiam moribus vita fateatur; Qui cum Deo Patre et Spiritu Sancto vivis et regnas, per, &c.—Ibid., fol. xv. b.]

^b [Ibid.]

^c [Ibid.]

^d [In the Salisbury Missal there is no special office for the Sunday after Christmas. The only day within that week that had not a particular festival was Dec. 30, this Dies sexta.—See ibid., fol. xvi. b.]

^e [Ibid.]

^f [Ibid.]

^g [Before 1662 the gospel for this day began at the first verse of St. Matthew's Gospel. This note is from Grotius, in Matt. cap. i. ver. 1. apud Criticos Sacros, tom. vii. col. 38.]

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prima S. Lucae capita induxit. Fecerunt autem hoc pro suo instituto, quia Dominum Jesum Christum credi vellent purum hominem et ex Josepho natum; virtutum autem merito consequutum unctionis gratiam.

Salmon begat Booz of Rachab.] Hoc ex traditione Judæorum. Grot.^h

David the king begat Solomon of her that was the wife of Uriah.] Mulieres in hoc censu obiter pauca nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminorum per Christi Evangelium proludit. Idem^l.

Josias begat Jechonias, and his brethren.] Omnes calamitate sua nobiles; neque id ab hoc loco alienum, ne quis miretur regiam stirpem ad humilem fortunam detrudi. Idem^k.

*That it might be fulfilled, &c.] Quod non ita intelligi debet, quasi Deus Christum ex Virgine nasci voluerit, ut quod Esaias dixerat fieret; cum potius, quia Deus id voluerit fieri, ideo et voluerit per Isaiam dici: nam vox *ŷva*, ut sæpe, non finem agentis, sed solam rei consequentiam significat. Grot.^l*

THE CIRCUMCISION OF CHRIST.

Oratio Sarum^m: Deus qui nobis nati Salvatoris diem celebrare concedis octavum, fac nos quæsumus Ejus perpetua divinitate muniri, cujus sumus carnalis commercio reparati, qui, &c.

Epistola Sarum: Apparuit gratia Dei, &c.ⁿ

And when the eighth day was come, &c.] Hic incipit evangelium in Miss. Sar.^o

If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same collect, epistle, and gospel at the Communion, which was used the day of Circumcision.] Non habetur in Miss. Sarum^p.

^h [Id., ibid., in v. 5. col. 39.]

^l [Id., ibid., in v. 6.]

^k [Id., ibid., in v. 4.]

^l [Id., ibid., in v. 22. col. 49.]

^m [Missale Sarisb., fol. xvii.]

ⁿ [The Epistle in the Sarum Missal is Tit. ii. 11—14.]

^o [The gospel in the Sarum Missal is one verse, Luc. ii. 21, i. e. the last

verse of our gospel.—Ibid., fol. xvii. b.]

^p [There was no need for any such provision, as the days between the Circumcision and the Epiphany are the octaves of St. Stephen, St. John, the Holy Innocents, and St. Thomas of Canterbury.—See the next series of notes on this point.]

THE EPIPHANY.

The Collect.] Sarum^q.

The Epistle.] Sarum^r. Isa. lx.: *Surge illuminare Jerusalem, &c.*, which is our first lesson.

The Gospel.] Sarum^s.

FIRST SUNDAY AFTER THE EPIPHANY.

Collect.] Sarum^t.

Epistle.] Sarum^u.

The literal sense of the Epistle.

I beseech you therefore, brethren.] Because the apostle had set forth in all his epistle before, the chief points and mysteries of our Christian religion, therefore he descends now to the duties of a Christian life, that the one may be answerable to the other; which is the method and order that the Church here hath followed;—after the setting forth of the chief solemnities and feasts of the year, (wherein the principal mysteries of Christianity are contained,) to go on, (as St. Paul doth,) and to give us his good lessons for our lives; for by the word “therefore” there is a dependence made of one following upon the other, to make now a right use of the grace that hath been by Christ bestowed on us.

Your bodies a quick sacrifice.] For God does not now require any more Levitical sacrifices, which were made of brute beasts, but He requires the sacrificing of ourselves, not by killing our bodies, but by mortifying and destroying our carnal affections, and by sanctification of life, to offer up and consecrate ourselves to Him. St. Aug. in *Psal.* 1^x.: *Habes in*

^q [Deus qui hodierna die unigenitum tuum gentibus stella duce revelasti, concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur: per eundem Dominum.—In die Epiphaniæ, Oratio. Missale Sarisb., fol. xviii. b.]

^r [Lectio Esaiæ Prophetæ, in place of the epistle.—Ibid.]

^s [Ibid., fol. xix.]

^t [Vota quæsumus, Domine, supplicantis populi cœlesti pietate prosequere, ut et quæ agenda sunt videant, et ad implenda quæ viderint conva-

lescant, per Dominum.—Dom. i. post octav. Epiph., Oratio. Ibid., fol. xx. Our first Sunday after the Epiphany is the Sunday within the octave, of the Sarum Missal, and the service was the same as that for the Epiphany itself. Our service for the first Sunday after the Epiphany is that of the first Sunday after the octave of the Sarum rule.]

^u [Ibid.]

^x [Noli extrinsecus pecus quod mactes inquirere, habes in te quod occidas.—S. Aug., Enarr. in *Psal.* l. v. 18. § 21. Op. tom. iv. col. 473, E.]

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te quod occidas, i. e. you have always somewhat in yourself to kill.

Be not conformed to this world.] Which is wholly set upon what is evil; 1 Joh. v. 19, seeking after honours, pleasures, and riches.

Be ye changed.] By quitting those bad affections, and giving no assent to them.

May prove &c. what the will of God is.] That is, by submitting your own wills to His, and by preferring His precepts before these vile affections.

That no man should stand high in his own conceit.] Pleasing himself in his endowments and gifts that he hath above other men, and searching after secrets, &c.

But to judge of himself, &c.] This is to be wise unto sobriety, not affecting to meddle with other men's offices, nor to be curious in such things as do not pertain to his own. Whereunto the similitude which followeth serveth most aptly.

The Gospel.] Sarum^v.

The exposition of the literal sense of the Gospel.

The feast-day.] That is, the feast of the Passover, which He, and His parents, and the Jews from all quarters, were wont and bound duly to observe, Deut. xii.

Sitting in the midst of the doctors.] Not that He sat (as the pictures commonly set Him out) in one of the doctors' chairs, and the highest of all the bench; for neither would they have permitted Him to do it, nor was it agreeable to the minority of His age, but that He was there sitting or present among them, (as John i. 26, He is said to be "standing in the midst among the Jews;" and Matt. xviii. 20, "I will be in the midst of them,") in the manner of an auditor or a disciple, observing that order which was accustomed, hearing them, and asking them questions; though in the meanwhile He shewed Himself to be such a disciple with them, that He posed the masters, and taught them much more than any of them knew before, herein declaring Himself to be more than a man; for they were astonished at Him, asking such questions and making such answers, as that the power of His Deity shewed forth itself in Him.

How happened it that ye sought Me? Wist ye not, &c. An answer that seems to be somewhat short, and more quick than a mother would have expected from a son; but such were His usual returns, when she took upon her to shew any authority over Him, to let both her and His reputed father know, that He had another manner of Father in heaven, whose divine affairs were not to give place unto any human authority; which though they understood not for the present, yet in this answer they rested, and His mother, the blessed Virgin, laid it up in her heart.

And was obedient unto them. When He had given this testimony of His power and greatness that was to come, and afterwards make itself more manifest, shewing already that His authority was above theirs, presently He returns to His wonted subjection, and teacheth all persons what reverence and obedience we owe to our parents.

And Jesus prospered (or grew) in wisdom. A text which is urged by the Arians and the Socinians, but it will not serve their turn: for Christ being a person that consisteth of two natures, it is no derogation to His Godhead if here He be said to grow and prosper in respect of His manhood; which could not neither be said so to prosper in wisdom and knowledge, as if in the minority of His age He had been ignorant of anything that He came to know after; for He had in Himself the full knowledge of all things communicated to His human understanding by the Divine Nature united thereunto; but because from time to time He was pleased to manifest that knowledge by degrees, and not otherwise to let it be seen or known unto the world, therefore in regard of other men's taking notice of it only, is He here said to have grown up or prospered in it. And whereas they object that the text [says¹], He prospered in wisdom as He did in age, which was not in a seeming manner to all other men, but truly and really as all mankind doth besides; we are to answer, that every word in a context is not to be taken in the same sense that another word is which is joined to it; as for example, Matt. viii. 22, "Let the dead go and bury their dead;" John xx. 7, "I ascend to My Father, and your Father;" where the same words are to be understood after a different manner. And so it is here.

¹ In Nicholls, but not in the original.

Historical Observations upon the Gospel^s.

This is the first story that we have of Christ after His return out of Egypt, whither His father and mother fled with Him, to avoid the massacre that Herod made of the innocent children in Bethlehem, and all the coasts about it.

And Jesus prospered (or grew) in wisdom. In the ancient Church there were a sort of men (numbered for heretics, as Liberatus tells us, in his Historical Breviary, cap. 10^a.) that had the name of *Agnoetæ*, or Ignorants, given to them; for they said and held it to be good gospel, by virtue of these words which they found there, and interpreted at their pleasure, that Christ's human nature was (especially in this His minority of age) ignorant of many things, and that His understanding or knowledge was not perfect in Him at the first, but came to Him by degrees, as His age and years did. Of this sect Themistius, a deacon, was the author; concerning whom we read in the epistle of Sophronius, patriarch of Jerusalem, (Synod. v. act. 11,) after this manner^b; "Anathema (or a curse) be upon Themistius, who was the most wicked father and first disseminator of that heresy which attributeth ignorance to Christ as He was man;" for His human nature being always united to His divine, this new doctrine could no way subsist.

^a [These observations are placed in the MS. at the end of the Sundays after Epiphany, with the heading, "Historical observations upon the Gospels of every Sunday after the Epiphany." It is thought best to place them now under the Sundays to which they belong. Cosin had designed to write some on each Sunday, and had set down the names of the second and third Sundays with blank spaces after each.]

^a [The statement of Liberatus is in c. 19, speaking of Timotheus, bishop of Alexandria, A.D. 519: Cui cum diceret Themistius diaconus ejus, si corpus Christi corruptibile est, debemus Eum dicere et aliqua ignorasse, sicut de Lazaro. Hoc Timotheus negavit dicendum. A cujus communione

Themistius desciscens, schisma fecit. Et ab ipso dicti sunt in Ægypto Themistiani.—Liberatus Diaconus, Breviarium causæ Nestorianorum et Euty-chianorum, c. 19. p. 137. ed. Paris, 1675, and in the collections of councils.]

^b [This should be Synod vi. In the third council of Constantinople, the sixth general council, A.D. 680, a letter of Sophronius, bishop of Jerusalem, A.D. 634, was read, in which an anathema was pronounced on Θεμιστίσιος, ὁ τῆς ἀγνοίας πατὴρ καὶ γεννήτωρ καὶ σκοπεὺς ἀθεσμότατος, ὃς ἀγνοεῖν Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν τὴν ἡμέραν ἐφληνάφει τῆς κρίσεως, κ.τ.λ.—Conc. Constant. III. act. xi. Concilia, tom. vii. col. 924, D.]

THE SECOND SUNDAY AFTER EPIPHANY.

The Collect.] Sarum^c.

The Epistle.] Sarum^d.

The literal sense.

The gift of prophecy, or interpreting the Scriptures, (for so is prophesying understood, 1 Cor. xiv.)

That it be agreeing to the faith, [i. e. to] the articles of the Apostles' Creed, then generally preached over all the world, as containing all things necessary to salvation, and being the sum of the whole Scripture.

An office, or ministry, which is properly the deacon's office.

With singleness, or simplicity, that is, to them who need, without respect of persons, and performing the trust reposed in him with all faithfulness.

He that ruleth. This is to be understood of those presbyters, of whom the apostle speaketh, 1 Tim. v. 17, "The presbyters that rule well are worthy of double honour;" from whence they came afterwards to be bishops over others. These presbyters were of one sort, and there was another sort of them that laboured in the preaching of the word.

The rest of this Epistle is plain and easy to be understood.

The Gospel.] Sarum^e.

What have I to do with thee? Ita enim Latini aiunt, quid tibi mecum est. At Hebræis aliud significat; nimirum, cur mihi molestiam exhibes? quod clare apparet, 2 Sam. xvi. 10, et 2 Paralip. xxxv. 21. Hoc autem si ex usu Latini sermonis interpretaris, contemptum videtur inducere. Grot.^f

This beginning of miracles. A miracle is so called, because it begets admiration; and yet everything that is or deserves to be admired, must not presently be called a miracle; for many things done by art and the power of nature may be wondered at, and yet they are no miracles, which are and

^c [Omnipotens sempiterne Deus, qui
coelestia simul et terrena moderaris,
supplicationes populi tui clementer ex-
audi, et pacem tuam nostris concede
temporibus, Per, &c.—Dom. ii. post
octav. Epiph., Oratio; Missale Sarisb.,
fol. xxi. b.]

^d [Ibid.]

^e [Ibid.]

^f [Grotius Comment. in Matt. cap. 8.
v. 29. apud Criticos Sacros. tom. vii.
col. 331.]

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can only be done by the power of God, above the faculty, and beyond the order of nature, to which He is not tied. This miracle, therefore, so done by Christ, was a manifest argument of His divine power and Godhead.

And shewed or manifested forth His glory^g. For these words' sake it is, that this gospel is appointed by the Church for one of the gospels to be read and published in the time of Epiphany, which gives the name to all these five Sundays; for Epiphany is nothing else but the manifesting forth of Christ's glory and Deity, whereof this gospel is a testimony. And because it was the first Epiphany that He so made of Himself after His baptism and beginning to preach, therefore was it also appointed to be the second lesson at even upon the day of Epiphany itself.

THE THIRD SUNDAY AFTER EPIPHANY.

The Collect.] Sarum^h.

The Epistle.] Sarumⁱ.

For in so doing thou shalt heap coals of fire upon his head. Which is an Hebrew proverb, and we read it Prov. xxv. 22, the sense whereof is, that either we shall gain our enemy by heaping benefits upon him, which may inflame or kindle his reciprocal charity towards us; or else, if that cannot be done, yet at least he will burn in his own conscience, and tell himself that we deserve not his hatred.

The Gospel.] Sarum^k.

The literal sense.

Tell no man. Which at other times Christ also enjoined to them whom He had healed, Matt. ix. 30, Mark v. 43; yet are not they reprehended that divulged those things which He did for them. Even this leper in St. Mark i. 45, and in St. Luke v. 12, went and told it abroad, notwithstanding Christ's prohibition to the contrary. And to the demoniac Christ Himself gave a command, that he should go and tell what great things God had done for him, Mark v. 19, Luke

^g [See Bp. Cosin's Sermons, Serm. iii. Works, vol. i. p. 45.]

^h [Omnipotens sempiterne Deus, infirmitatem nostram propitius respice, atque ad protegendum nos dexteram

tue majestatis extende: Per Dominum, &c.—Dom. iii. post octav. Epiph., Oratio; Miss. Sarisb., fol. xxii. b.]

ⁱ [Ibid.]

^k [Ibid.]

viii. 39. But the resolution and reconciling of these seeming contrarieties is well given by St. Chrysostom¹, who saith, that Christ forbade the publishing of His own fame, but commanded the glory of God to be openly declared to all men. For He had regard both to the indiscretion of the inconsiderate multitude, who might otherwise have made ill use of it, as they did, John vi. 15, when they went about seditiously to make Him a king, and to the desire of vain-glory that some men use to take in it, when they do any good for another, and therefore He would not have His own fame divulged; but He had regard withal to the acknowledgment which every one receiving a benefit from the hand of God is to make to Him, and therefore, in that respect, He commanded the thing itself to be told, and thankfulness to be duly returned to Him who is the author of all goodness to us.

Go and shew thyself to the priest. St. Hierome^m thinks that this was done in regard of the priests themselves, that either they might hereby be the sooner brought to believe in Christ, or else be so much the more inexcusable, if seeing the leper cleansed by Him, they would not believe. But the truer sense is, that Christ hereby had regard to the law of Moses, Levit. xiv., which He commanded the leper to observe.

For a witness or testimony. That is, for a law or a statute to be duly kept; for in the 119th Psalm God's laws and statutes are often called His testimonies.

There came unto Him a centurion. It is said in St. Luke vii. 13, that not the centurion himself in person, but that others came to Christ for him; that is to say here, what a man doth by another, it is the same as if he did it by himself.

¹ [οὐδὲ γὰρ ἐκεῖ ἀνακηρύττειν ἑαυτὸν ἐκέλευσεν, ἀλλὰ δοῦναι δόξαν τῷ Θεῷ.—S. Chrysost. in loc. in Matt. Hom. 25. § 2. Op. p. 309, A.]

^m [Variis ob causas mittit eum ad sacerdotes. Primum propter humilitatem, ut sacerdotibus deferre honorem videatur. Erat enim lege præceptum, ut qui mundati fuerant a lepra, offer-

rent munera sacerdotibus. Deinde, ut mundatum videntes leprosum, aut crederent Salvatori, aut non crederent. Si crederent, salvarentur: si non crederent, inexcusabiles forent. Et simul ne, quod in eo sæpissime criminabantur, legem videretur infringere.—S. Hieron. Comment. in Matth., lib. i. cap. 8. v. 4. Op. tom. vii. col. 44, A, B.]

THE FOURTH SUNDAY AFTER EPIPHANY.

The Collect ⁿ.] Sarum.

The Epistle.] *Epistola Sarum est initium Epistolæ nostræ in 1 Dom. Adventus*°.

The Gospel.] Sarum ^p.

Both winds and seas obey Him.] *Hic finitur Evangelium Sarum.*

The literal exposition.

In the sea. The sea of Galilee, or the sea of Tiberias. See the Historical Notes that follow.

But He was asleep. The disciples being in such great danger, Christ seemeth to take no care of them. After this manner He proveth us often in other afflictions and dangers, that He suffereth to come upon us, intending thereby to make us more sensible of our own miserable condition in this life, and the more solicitous of seeking after Him who hath both power and goodness enough to help us in our greatest distresses. For though for a while He may seem to neglect us, yet being importuned by continual prayer, He will arise out of His sleep, and still the storm for us.

Two men possessed, &c. St. Matthew says here, they were two men; but St. Mark, iv. 35, and St. Luke, viii. 22^a, (where the same story is repeated,) say there was but one, and that this one was possessed with a whole legion of devils, which made him so fierce and so famous in the country, that in comparison of him the other was not greatly noted among them, being not possessed after so extraordinary a manner as this his fellow was. But two they were.

To torment us before the time. By which words they declare that they were not ignorant of the damnation which

ⁿ [Before 1662 the Collect for the fourth Sunday after Epiphany was: "God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly, grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome, through Christ our Lord." In the Missal. Sarisb. it was: Deus qui nos in tantis periculis constitutos pro humana scis

fragilitate non posse subsistere, da nobis salutem mentis et corporis ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus, per, &c.—Dom. iv. post octav. Epiph., Oratio; Miss. Sarisb. fol. xxiii.]

^o [The Epistle in the Missale Sarisb. is from Rom. xiii. 8—16. *ibid.*]

^p [*Ibid.*]

^a [Mark v. 2; Luke viii. 27. The text is as in Cosin's MS.]

waited for them at the time appointed in the end of the world, till when they are reserved in chains of darkness, to be punished after that day, when they, and all wicked persons who have followed their suggestions, shall be tormented for ever, in another manner and a far greater degree than they are now, 2 Pet. ii. 4; Jude, ver. 6. But they are afraid lest it should come upon them sooner, and therefore here they entreat it may be put off to the last, that in the meantime they may do the more mischief; however, herein they acknowledge and fear the divine power and majesty of Christ, whom they implore that if He would not suffer them still to possess these two men, He would at least permit them to run upon the herd of swine feeding hard by, and not send them out of the Gergesites' country to which they were accustomed, into the place of hell, where they knew well they were for ever to be tormented.

And He said, Go your ways. Christ, though He came to undo the works of the devils, yet He came not then to execute His last judgment and condemnation upon them. And therefore they obtain their desire of Him for a time.

And behold, the whole herd of swine was carried headlong into the sea. Hereupon it appeareth, 1. That they were true devils, delighting to do mischief, wherever they can be permitted, even upon beasts, or any other creature that God made. 2. What a great deal more they would do, even to the destruction of all mankind, (if God did not restrain them from it,) as they did to these swine that perished by them. 3. That they can do no more than God is pleased (for the sins and trial of men) to suffer them. 4 and 5. That they chiefly affect to be with swine, that is, such men as live like swine; and such were the Gergesites.

Historical Observations on the Gospel.

Into the country of the Gergesites. That which is here called the country of the Gergesites is named in St. Mark v. and St. Luke viii. the country of the Gadarens, for they were both conterminant, and joining one to the other. And these were the Gerasens (for that was another name they had)

mentioned by Josephus, (lib. ii. *Belli*, cap. 20^r;) and dwelling in the eastern part of Galilee, upon the borders of Peræa. (Id., lib. iii. cap. 2^s.) Gadara was their metropolitan city in that region, and a strong fortified place, remembered by Pliny, (lib. v. cap. 18^r;) and by Ptolemy in his Geography, (lib. v. cap. 15^u.) It was seated beyond Jordan, in the division of Manasseh's tribe, and touched upon the lake which in the Gospel is called the sea of Tiberias.

And there was a herd of swine feeding. It is made a question, and a kind of wonder that swine should be there fed; for to the Jews that creature was unclean and abominable. But most likely it is, that these swine belonged to some other strangers that there inhabited among the Jews, for the Arabians were close by, and might well be the owners of that herd.

The whole city came out, and besought Him that He would depart from their coasts. This they did either out of the sense of their own unworthiness to have such a guest as Christ was among them, or out of the fear they had to lose yet more of their worldly goods in that and other kinds besides. "And Christ went His way;" but He left the demoniac whom He had cured behind Him, as well to upbraid their ingratitude as to put them in mind to amend their lives, (for some of them were idolaters, and the rest were brutish in their manners,) lest a worse matter should befall them.

THE FIFTH SUNDAY AFTER EPIPHANY.

The Collect.] Sarum^x.

The Epistle.] Sarum^y.

^x [Γερασηνοί τε οὔτε εἰς τοὺς ἐμμελι-
ναντας ἐπλημμέλησαν, καὶ τοὺς ἐξελεθῆναι
ἐθελήσαντας προέπεμψαν μέχρι τῶν
ὄρων.—Josephus, Bell. Jud., lib. ii.
cap. 18. § 6. (aliter cap. 20.) Op. tom.
ii. p. 199.]

^y [πρὸς ἀνατολὴν Ἀραβία τε καὶ Σι-
βωνίτιδι πρὸς δὲ Φιλαδελφηνῆ καὶ Γερα-
σοῖς ἀποπέμνεται.—Id. ibid., lib. iii.
cap. 3. § 3. (aliter cap. 2.) Op. tom. ii.
p. 223.]

^z [Decapolis: Gaddara Hieromiace
præfluente, et jam dictum Hipponius
Dion, &c.—Plin. Hist. Nat., lib. v.

c. 20.]

^a [Κοιλῆς Συρίας (Δεκαπόλεως πό-
λεις αἰθε) . . . Γέρασα . . . Γάδωρα.—Cl.
Ptolemæus, Geographia, lib. v. cap. 15.
p. 160. ap. Bertii Theatrum Geogr.
Vet. Amstel. 1618.]

^b [Familiam tuam, quæsumus, Do-
mine, continua pietate custodi: ut quæ
in sola spe gratiæ cœlestis innititur,
tua semper protectione muniatur: Per,
&c.—Dom. v. post octav. Epiph. Ora-
tio: Miss. Sarisb. fol. xxiv.]

^c [Ibid.]

The Gospel.] Sarum^z.

The literal sense of this parable.

It is only to tell us that wicked men, stirred up by the devil, will be in the Church, mixed among them that are there truly religious, and that, by the permission of God, this shall so continue to the end of the world.

The Sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday.] In Sarum the third is taken^a.

SUNDAY CALLED SEPTUAGESIMA.

Sar.^b *Sciendum est quod officium hujus diei nunquam differatur propter aliquod festum, nisi cum Purificatio (aut Dedicatio Ecclesiæ) hac die contigerit, tum enim differtur ad fer. iv.*

The Collect.] Sarum^c.

The Epistle.] Sarum^d.

The literal sense.

Perceive ye not, &c. As they at Corinth might easily do, for they were accustomed there to celebrate and to be spectators of such games, wherein the runners contended to get the victory and carry away the prize. *See the Historical Observations hereafter.*

But one receiveth the prize. That is, he who outran the rest and came first to the end of the race.

So run. Not so, as in their secular races, where one only getteth the reward; but so, as he there doth, who never

^z [Ibid.]

^a [The words cited were the rule before the last review. In the Sarum Missal there is a provision for six Sundays, as the first Sunday after the Epiphany is there the Sunday within the octaves; and our second Sunday would be the first after the octaves, and so on, so that we use each Sunday's service a week earlier than they did. The Sarum service for the fifth Sunday after the octaves (our sixth after Epiphany) has the Officium, Gradual, &c., "ut in Dom. iii.," but the Collect, Epistle and Gospel of our fifth Sunday after the Epiphany. This has probably led Cosin to make the statement in the text; the editor has not

found any other rule which could be so understood.]

^b [This is a rubric in the Sarum Missale, fol. xxv., with slight but immaterial variations. Cosin had fer. iii. instead of iv. This has been corrected in the text.]

^c [Preces populi tui, quæsumus, Domino, clementer exaudi: ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur, Per Dominum, &c.—Dominica in lxx. Oratio, Missale Sarisb. ibid.]

^d [Ibid. Cosin has omitted to notice that the Epistle in the Sarum Missal is continued to ch. x. 4, "and that Rock was Christ."]

giveth over till he cometh to the end. In this the race of religion ought to be like the race at Corinth, but in the other respect not so; for whereas they gave the reward but to one alone, who outran all his fellows, in the race of the Church all that run and hold out to the end shall have their reward.

Every man, &c. A second similitude; the other was of running a race, this of wrestling in a theatre, which were frequently celebrated near Corinth and the places about, and became famous abroad in the world, as in the *Histor. Observ.*^e is set forth.

Abstaineth from all things that may lessen or hinder the use and strength of his body, as gluttony, drunkenness, and lust will do, and useth a temperate and an exquisite diet proportioned to his purpose.

A crown that shall perish. Such as were used to be given to the victors in the Olympic games. See the *Hist. Observ.*

But we to obtain an everlasting crown. Much more therefore ought we to abstain from anything that may hinder us.

I therefore so run, not as, &c. For our better encouragement, he giveth himself for an example, and for our direction he telleth us how to run, not negligently, not despairingly, but with force and labour, and with aiming continually at our mark.

So fight I, against concupiscence and worldly affections; *not as one that beateth the air,* as they fight that miss their strokes, cutting the air instead of their enemy, and flourishing with the sword in their hand to no purpose.

But I tame my body. Which is by subduing the affections of the flesh, with continual mortification thereof, and abstaining from vice.

A castaway. That is, not to be a partaker of the fruit and price of the gospel, which is eternal blessedness.

The Gospel.] Sarum.^f

The literal sense.

The kingdom of heaven, &c. This parable is spoken by Christ for the explaining of the two last sentences that are annexed to it, ("So the first shall be last," &c. "for many are called," &c.) That is to say, as it happened to them that came last into

* [These Historical Observations were never written; there is space left for them.]
^f [Missale Sarisb., fol. xxv.]

the vineyard, (which is the Church of Christ,) that beyond the expectation of all men they should have their reward first given them, and a reward greater than they could hope for themselves, having not wrought so long as the other labourers did; and on the contrary, that they who came first to labour should be last of all rewarded, and though they had travailed all the day long, yet their reward should be less than they expected, wherein nevertheless there was no injustice or wrong done to them; so shall it be in the latter days of the world, when they that are reputed here to be the first, shall be accounted of by Christ much less than they that are thought to be the last, and the last in men's account shall be preferred before the first, without any injustice on God's part, whose benignity it is to promise and to give any reward at all, because men merit nothing by their works; and yet it is their duty to do all that they are set to do, and God will give no reward to them that stand idle, and do no service in His Church.

For many are called, but few are chosen. This is the reason given how it cometh to pass, that in the end, "many who be now first shall then be last;" for though they be all called, yet they are not all chosen, because they murmur against their master, and envy the bounty that He sheweth to others; not so much regarding His free and liberal goodness, as their own merits and deservings for their works. But as men here err on one side, who say that God hath absolutely elected some particular persons, without any respect had therein to their faith in Christ, which is never true, unless they live in His obedience; so do they err likewise on the other side, who say (both ignorantly and improperly) that God hath generally elected all persons of the world, therein confounding His universal good-will towards all, whereby He gave His Son for the redemption of the world, with His election of them that believe in Him, and obey the truth of His gospel, which is a condition always annexed to His act of election. And as the first opinion excludeth both Christ and the redemption that He made of mankind, so the second is repugnant to the very word of Christ here used, which no man can otherwise take or understand, than of those that are segregate and chosen out of

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the common multitude, as all those are that unfeignedly love and serve Christ, according to the gospel that He hath given them.

SUNDAY CALLED SEXAGESIMA.

The Collect.] Sarum^g.

The Epistle.] Sarum^h.

The literal sense.

Ye suffer fools gladly, &c. This is said by an irony, for seeing they thought themselves so wise that they despised all others, and yet suffered them to glory over their own wisdom, and to magnify their credit, they might as well suffer him also, that could glory (if that were aught worth) above them all.

Ye suffer if a man bring you into bondage, if a man devour, if, &c. Not simply this, but in regard of the contumely that you suffer by them; for though they do not really devour you, or smite you upon the face with their fists, yet such things they do to you, that you are no less abused by them than if they did those things indeed.

As though we had been weak, &c. That is, they object to you our mean and low condition of living among you, bringing a calumny upon our humility towards you.

I speak foolishly. Excusing himself that his adversaries put him to rehearse those things, which though they seem to abase him, yet he might justly glory in them.

They are Hebrews. So did they use to boast, and say of themselves.

They are the ministers of Christ. So they pretended to be.

I am more. Above them in truth and deed, being able to shew the works and signs of an apostle, which they cannot.

^g [The Sarum Collect (ibid., fol. xxvi.) is: Deus, qui conspicis quia ex nulla nostra actione confidimus; concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur: Per, &c., this day being regarded as a kind of commemoration of St. Paul, as in the epistle; instead of the words in italics we have "by Thy power."]

^h [Ibid. But the Sarum Epistle (2

Cor. xi. 19, sqq.) for the Sunday continued to chap. xii. verse 9, "That the power of Christ may rest upon me;" only at the place where our epistle ends there is a division, and a rule at the end, Hæc epistola tota legatur hac die tantum: quando vero dicitur per hebdomadam semper incipiatur ab ista clausula, Damasci præpositus (i. e. at chap. xi. 32, where ours ends.)]

In death oft. That is, in dangers that threatened present death.

Forty stripes save one. The law in Deut. xxv. 3 was, that the stripes given for the punishment of a malefactor should not exceed the number of forty. The Jews, to be the surer of not transgressing this law, took one less; and it was not therefore lawful among them to exceed thirty-nine, which St. Paul suffered five times over.

Thrice was I beaten, &c. I was once stoned, I suffered thrice shipwreck, &c. Of these we have no story in the Acts of the Apostles, where St. Luke omitted many things that concerned St. Paul's sufferings, but here they are summed up.

My infirmities. Indeed his true glory, though his adversaries, who had their ease and lived at their pleasure in worldly prosperity, thought them to be low and mean infirmities, as all such matters are in the eyes of the world.

The Gospel.] Sarum¹.

Which for a while believe, and in time of temptation go away.] Sub Anastasio imperatore vir potens Romæ, Theudericus Afer, opinionis Arianæ, habuit diaconum orthodoxum, quem unice diligebat. Is diaconus, quo Theudericus omnibus partibus et gratior et acceptior esset, dum se ad illius mores et ingenium fingeret, transiit, deserta ὁμοουσία fide, ad Arianismum; Theudericus, qui deprehendit mutationem istam, non ex animi sententia sed decipiendi et adulandi causa proficisci, præfatus, QUI DEO NON SERVASTI FIDEM, QUI MIHI HOMINI FECERIS? jussit diacono caput amputari. Sed in hac re omnino memorabile est exemplum Constantii imperatoris patris Constantini Magni; nam ut de iis periculum faceret, qui in comitatu vere et bona fide Christiani essent, convocatis palatinis edixit, ut qui pariter cum eo diis sacrificarent, hi in palatio manerent, ibique et gradum et dignitatem obtinerent, qui detrectassent discederent, cum hoc beneficio, quod liceret impune; itaque alii Christianam religionem prodiderunt, alii abesse maluerunt. Imperator reduxit tenaces, et quia observaverint fidem, censuit eos sibi identidem fidos amicos, consi-

¹ [Miss. Sarisb., fol. xxvi. b.]

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liariosque fore, alios, ut impostores effeminatosque ablegavit, Euseb.^k Sozom.^l

THE SUNDAY CALLED QUINQUAGESIMA.

Oratio Sarum^m.

Preces nostras quæsumus, Domine, clementer exaudi, atque a peccatorum vinculis absolutos, ab omni adversitate custodi; per, &c.

The Epistle.] Sarumⁿ.

The literal sense.

With the tongues of men. The apostle intending to teach us, that all things without charity are nothing worth, beginning with the tongues and several languages of the world, wherein most men covet (as the Corinthians did more than others) to be skilful.

And of angels. That is to say, if the angels had any tongues, or peculiar use of languages by themselves; which is but an emphatical expression, that the apostle here useth in the manner of an hypothetical hyperbole, the like whereof we may read Rom. viii. 38 and Gal. i. 8.

And have no love. That is, if I use not those tongues (and all that follow after) to the use and profit of others.

Though I could prophesy, either by having the gift of foretelling things to come, or of explaining the word of God by special revelation.

Had all faith. That is, the faith to do miracles; for here he speaketh not of a justifying faith, which is never severed from charity.

My goods to feed the poor. That is, do the external works of charity itself, as the Pharisees gave alms to be seen.

And give my body to be burnt, as the heathens threw themselves into the fire for vain-glory. But the martyrs of Christ gave their bodies to be burnt out of the love they had to God and His true religion, whereby they edified and confirmed others.

^k [Euseb. Pamph. in Vita Constantine, lib. i. cap. 16. ap. Hist. Eccles. Scriptorum, tom. i. p. 508.]

^l [Sozomen, Hist. Eccles., lib. i.

cap. 6. Ibid., tom. ii. p. 15.]

^m [Miss. Sarisb., fol. xxviii.]

ⁿ [Ibid.]

It profiteth nothing. That is, these gifts, and all these actions, how specious soever they are in the eyes of men, yet unless charity and a religious use and purpose go along with them, they are but so many fruitless vanities.

Love suffereth long, &c. Which are the works of charity, opposed to the common vices of the world, and especially to such as were rife among the Corinthians, an angry, malignant, envious, obstinate, proud people.

Seeketh not her own. That is, preferreth the pleasuring of others rather than pleasing her own desires.

Suffereth all things. That is, all the common infirmities of others, not their enormous and wilful misdoings.

Believeth all things. That is, is not suspicious of men's evil doings, nor believeth them till they be apparent.

Hopeth all things. That is, despaireth not even of their amendment and salvation, who for the present are wicked and evil doers.

Endureth all things. That is to say, all things which with a good conscience may be tolerated. For otherwise, blasphemies against God, and the truth of His religion, charity suffereth not; nor will she nourish the pravities and vices of others by flattery and connivance.

Though prophesying fail, &c., yet love falleth never away. Charity begins in this life, and shall continue for ever in the other, both towards God, and all His saints. But prophecies shall cease there; for there will be no use of them, nor of any interpretations of the Scriptures, after the consummation of this world. *Tongues shall cease.* That is, there will be no diversities of speaking hereafter in heaven.

And knowledge vanish away. That is, such knowledge as is here acquired by industry and experience; for our knowledge will be perfect in the other life, where all imperfection of knowledge, such as we now have in this, shall vanish away.

Now we see in a glass. Our knowledge of God here is by revelation and the effects of His power, and therefore we call it abstractive; hereafter we shall know Him more perfectly, as the angels now do, and that we call intuitive.

Now abideth faith, hope, and love. That is, all other gifts and graces shall endure but for a time, as long as it is God's

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pleasure to let them continue; but these three shall endure to the end, and never cease, whereof charity is the greatest, because that shall continue also in the life to come, where there will not be the like use of faith and hope.

The Gospel.] *Sarum idem Evang. habet*^o. The literal sense whereof is clear, and needeth no explication.

THE FIRST DAY OF LENT.

Sar. Miss. Feria 4^a. in capite jejunii; Post sextam, imprimis fiat sermo ad populum, si placuerit^p.

The Collect.

This Collect is made up out of three or four other Collects in the Order of Sarum^q.

The Epistle, Joel ii. 12.] Sarum^r.

The Gospel, St. Matt. vi. 16.] Sarum^s.

After this day followeth in the Order of Sarum a service for every day throughout the whole time of Lent^t.

THE FIRST SUNDAY IN LENT.

Oratio Sarum^u. *Deus qui Ecclesiam tuam annua Quadragesimali observatione purificas, præsta familiæ Tuæ, ut quod a Te obtinere abstinendo nititur, hoc bonis operibus exequatur, per, &c.*

To use such abstinence.] *Voluerunt majores nostri prisci Christiani et primæ Ecclesiæ antistites, nos tota Quadragesima, non modo sobrie et commessionum, crapulæque expertes, vivere, quomodo alioquin vivendum semper est, sed sumptionem cibi ultra consuetam horam differre, et per integrum diem sola frugali cæna (nisi tamen corporis aut operis nonnullorum ratio evidenter et necessario aliud exegerit) contentos esse; atque*

^o [Ibid.]

^p [Ibid., fol. xxviii. b.]

^q [The opening of the Collect is from one of many Collects used on this day in the Sarum office, Omnipotens sempiternæ Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœ-

nitentiam, &c. The other Collects pray in varied expressions for penitence and pardon. See Miss. Sarisb., fol. xxx. b. fol. xxxi. a.]

^r [Ibid.]

^s [Ibid.]

^t [Ibid., fol. xxxii. sqq.]

^u [Ibid., fol. xxxiv.]

adeo corpus jejuniis et abstinentia attenuare, ut mens ad Deum eo liberior et purior feratur. C.^x

That our flesh being subdued by the spirit, we may ever obey, &c.] Est hæc ratio jejunii finalis, sed non formalis. Quum ergo S. Aug., Tract. 17. in Joh.^y, perfectum jejunium vocat, abstinere ab iniquitatibus, et illicitis voluptatibus sæculi; Magnus item Basilius^z, Serm. priore de jejunio, verum appellat jejunium a vitiis esse alienum; et Serm. poster.^a, Verum jejunium (ait) est immunitas a vitiis, continentia linguæ, cohibitio iræ, segregatio concupiscentiæ, obtreptionis, mendaciæ, perjurii;—ita intelligendi sunt, quod verum quidem et proprie dictum jejunium, si rationem formalem spectes, est abstinere a cibis, at abstinere a vitiis est jejunium metaphoricum, et improprie dictum; nihilominus hoc ipsum, si finem (qui est Deo obedire, pietatem et justitiam operari) respicias, est jejunium verum, i. e. Deo maxime acceptum.

Epistle and Gospel.] Sarum^b.

THE SECOND SUNDAY IN LENT.

The Collect, Epistle and Gospel.] Sarum^c.

THE THIRD SUNDAY IN LENT.

The Collect.] Sarum^d.

The Epistle.] Sarum^e.

The Gospel.] Sarum^f.

^x [Calixtus, de Sacrificio Christi, &c. § 1.]

^y [Jejunium autem magnum et generale est, abstinere ab iniquitatibus et illicitis voluptatibus sæculi, quod est perfectum jejunium: ut abnegantes impietatem et sæculares cupiditates, temperanter et juste pie vivamus in hoc sæculo.—S. Aug. in Johan., cap. 5. Tract. 17. § 4. Op. tom. iii. par. 2. col. 424, C.]

^z [μη μέντοι ἐν τῇ ἀποχῇ μόνῃ τῶν βραμάτων τὸ ἐκ τῆς νηστείας ἀγαθὸν ὄριζον. Νηστεία γὰρ ἀληθὴς ἢ τῶν κακῶν ἀλλοτριώσις.—S. Pasil., Homil. 1. de Jejunio, § 10. Op. tom. ii. p. 9, B.]

^a [ἀληθὴς νηστεία ἢ τοῦ κακοῦ ἀλλοτριώσις, ἐγκράτεια γλώσσης, θυμοῦ ἐποχῆ, ἐπιθυμιῶν χωρισμὸς, καταλαλιῆς, ψεύδους, ἐπιπορκίας. Ἡ τούτων ἔνδεια

νηστεία ἐστὶν ἀληθὴς. Ἐν τούτοις μὲν οὖν ἡ νηστεία καλόν.—Id., Homil. 2, de Jejun. § 7. Ibid., p. 15, D.]

^b [Missale Sarisb., fol. xxxv. b.]

^c [The Sarum Collect is: Deus qui conspicias omni nos virtute destitui, interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore: et a pravis cogitationibus mundemur in mente; Per Dominum, &c.—Miss. Sarisb., fol. xl. See the Epistle and Gospel, ibid., b.]

^d [Quæsumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram dexteram tuæ majestatis extende; Per Dominum, &c.—Dom. iii. Quadrag. Oratio; Miss. Sarisb. fol. xlv.]

^e [Ibid.]

^f [Ibid.]

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*In all goodness, righteousness, and truth.] Hic finitur
Epistola secundum usum Sarum.*

THE FOURTH SUNDAY IN LENT.

Sarum, Dominica media Quadragesimæ.

The Collect.] Sarum^h.

The Epistle.] Sarum hic incipit, It is written that Abraham had two sons. Sar. Epistola addit in fine, Qua libertate Christus nos liberavitⁱ.

The Gospel.] Sarum^k.

THE FIFTH SUNDAY IN LENT.

Sarum, Dominica in Passione Domini^l.

Collect.] Sarum^m.

Epistle.] Sarumⁿ.

Gospel.] Sarum^o.

THE SUNDAY NEXT BEFORE EASTER.

Sar. Dominica in Ramis Palmarum. Wherein, before this Missal Service, they had the benediction, distribution, and procession of palms round about the church, with many prayers and ceremonies, justly taken away from the usage of our Church^p. We call it now Passion-Sunday, *vide not. in Evang. ad initium.*

Collect.] Sarum^q.

Epistle.] Sarum^r.

Gospel.] Sarum^s. Non dicitur, Gloria Tibi Domine^t.

^s [This is the title of the Sunday in the Sarum offices. Ibid., fol. li.]

^h [Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus; Per Dominum, &c.—Dom. media Quadrag. Oratio; ibid.]

ⁱ [Ibid.]

^k [Ibid., fol. li. b.]

^l [Ibid., fol. lvii.]

^m [Quæsumus, omnipotens Deus, familiam tuam propitius respice, ut te largiente regatur in corpore, et te servante custodiatur in mente; Per Dominum, &c.—Dom. in Passione Domini, Oratio; ibid.]

ⁿ [Ibid.]

^o [Ibid., fol. lvii. b.]

^p [See the Missale Sarisb., fol. lxii,

lxiii.]

^q [Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius, ut et patientiæ ipsius habere documenta et resurrectionis ejus consortia mereamur; Per eundem Dominum, &c.—Dom. in Ramis Palmarum, Oratio; ibid., fol. lxiii. b.]

^r [Ibid.]

^s [Ibid., fol. lxiv., sqq. The portion read on this day in the Sarum Office was Matt. xxvi. 1—xxvii. 61. The Gospel in our books before 1662 was xxvi. 1—xxvii. 56, viz., what is now the First Lesson and Gospel.]

^t [This is the rubric before the Passio, ibid., fol. lxiv.]

Sar. Passio Domini nostri Jesu Christi^a.

All this week long the sad story of Christ's Passion is read, together with other Scriptures of the prophets and apostles that refer thereunto: which though it ought always to be in our minds, as a matter whereupon our Christian religion and our eternal salvation chiefly dependeth, yet hath the Church designed and set apart these last days of Lent for a more peculiar meditation upon that mysterious and blessed Passion of our Saviour, who suffered it for us at this very time of the year, wherein we are now appointed to recount it, that so it may the more powerfully affect us, and work a true repentance in us of all our sins, for which we see Christ crucified, or represented to us in all this story, as if He was crucified before our eyes.

Yielded up the Ghost.] *In ordine secundum usum Sarum hic inclinatur se diaconus^x, vel prosternitur versus Orientem, et dicit privatim Pater noster, Ave Maria, In manus tuas, Domine, commendo spiritum meum, Redemisti me, Domine Deus veritatis. Deinde surgit et postea residuum Passionis legit.*

Pergit Ordo Sarum usque ad, Sedentes contra sepulchrum. Sequitur Evangelium, Altera autem die, usque ad, signantes lapidem^y.

MONDAY BEFORE EASTER.

Sar. Feria 2^a Hebdomadæ Sanctæ^z.

The Epistle, Is. lxiii. 1.

Sarum Epistola est quæ in hoc nostro libro habetur die Martis usque ad, by his God^a.

The Gospel, Mark xiv. 1.

Evang. Sarum est Joh. xii. Ante sex dies Paschæ, usque ad, et abscondit se ab iis^b.

^a [Ibid. -This is the title of this portion of Scripture in the Sarum Missal; the proper Gospel follows.]

^x [Ibid., fol. lxvi, Cosin cites the words of the rubric, but has altered inclinatur into inclinatur, and so throughout.]

^y [See Miss. Sarisb., fol. lxvi. b.]

^z [In the edition of the Sarum Mis-

sal of 1555 the title of this day is Feria ii. post Dominicam in Ramis Palmarum; in that printed at Rouen 1506, it is Feria secunda post Ramos Palmarum.]

^a [i. e. Is. l. 5—10; see Missale Sarisb., fol. lxvii.]

^b [Ibid.]

TUESDAY BEFORE EASTER.

The Epistle, Is. i. 5.

Epistola Sarum, Jer. xi.^c *Domine demonstrasti mihi, usque ad, causam meam, Domine Deus meus.*

The Gospel, Mark xv. 1.

Sarum habet Evangel. præcedens una cum præsentid.

Which came up with him to Jerusalem.] Hic finitur in Ordine Sarum^e.

WEDNESDAY BEFORE EASTER.

The Epistle, Heb. ix. 16.

Habet Sarum hic Epistolam, quæ apud nos habetur die Lunæ^f.

The Gospel, Luke xxii. 1.

Sarum habet hoc die et istud et sequens Evangelium^g.

THURSDAY BEFORE EASTER.

Sar. Feria quinta in Cæna Domini. Ubi imprimis fiebat reconciliatio pœnitentium, per episcopum aut sacerdotem^h.

The Epistle, 1 Cor. xi. 17.] *Epistola Sarumⁱ.*

The Gospel, Luke xxiii. 1.

Sar. habet hoc die Evangelium Joh. xiii. de lotis pedibus apostolorum^k.

And the veil of the temple did rent.] Sar. Et cum dixerit diaconus, Velum templi scissum est, velum ante altare cadere permittatur^l.

^c [Jerem. xi. 15—18. Ibid., fol. lxviii.]

^d [That is, in the Sarum Office, both chapters xiv. and xv. to v. 41, entitled the Passio secundum Marcum, are read; chap. xv. 42—46, coming afterwards under the title Evangelium. Ibid. fol. lxviii—lxx.]

^e [Ibid.]

^f [Rather Is. lxii. 11, and lxviii. 1—7; after that is a second Collect, and then Is. liii. Ibid., fol. lxx. b.]

^g [That is, the whole of the Passio secundum Lucam is read, chap. xxii. 1 to xxiii. 49. The portion which follows,

vi. 50—53, comes after under the title Evangelium. Ibid. fol. lxxii., lxxiii.]

^h [These are the words of the rubric, ibid., fol. lxxiii. b.]

ⁱ [Ibid., fol. lxxiv. b.]

^k [John xiii. 1—15, is read as the Gospel for this day in the Sarum Office, ibid., fol. lxxv. Then after vespers (see below) another Collect is said, and John xiii. 16, to the end of chap. xiv. is read, ibid., fol. lxxvi. b., lxxvii., while they drank the potum caritatis.]

^l [This is in the Wednesday service in the Sarum Missal, fol. lxxiii.]

Wherein never man before had been laid.] Hic finitur Evangelium pro die Mercurii in Ordine Sarum^m.

Post Evangelium (in Ordine ad usum Sarumⁿ) ponebantur a subdiacono tres hostiæ ad consecrandum; quarum duæ reservabantur ad crastinum, una, de qua percipiebat sacerdos, altera, quæ posita fuit cum cruce in sepulchro.

Cantata Communionem statim inceptæ sunt vespere [...] ante post-Communionem et finem Missæ, simulque cum illo finiebantur.

Post prandium conveniebant clerici in Ecclesia, ad altaria abluenda, et faciendum Mandatum.

Altaria abluantur vino et aqua.

Mandatum faciebant in capitulo, ubi lecto Evangelio (Joh. xiii.) et habito sermone, duo sacerdotes omnium pedes lavabant, unus ex una parte, et alter ex altera parte chori, ipsique invicem laverunt sibi pedes. Interim chorus cantabat antiphonas.

Peracta vero ablutione pedum, et dicto iterum sermone accipiebant caritatis potum. Deinde dicebantur preces. Sed dum fratres sumebant poculum caritatis, legebatur Evangelium (Joh. xiii. et xiv.) Amen, Amen dico vobis, non est servus major Domino suo, &c. usque ad, Surgite, eamus hinc; et ita recedebant^o.

GOOD FRIDAY.

This day, in respect of what Christ suffered, was an evil day to Him, and ought to be a day of great sorrow to us. But in respect of that which He hath obtained for us by it, it is (as we rightly call it) a good day, and ought to be a day of great joy to us. To Him, indeed, the day of the fierceness of God's wrath; but to us, the day of the fulness of God's favour; and, as the apostle called it, a day of salvation.

The Collects.

First Collect.] Sar. Oratio in fine Missæ ad feriam 4^{am}. P

^m [Ibid.]

ⁿ [This is a rubric at the end of the proper Gospel, *ibid.*, fol. lxxv.]

^o [See the Rubrics, *Miss. Sarisb.*, fol. lxxv.—lxxvii. It should be noted that on this day Mass was not said till after nones.]

^p [Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum; Qui tecum, &c. This Collect is appointed at the end of the service for the Wednesday before

Second Collect.] *Hæ reliquæ sumptæ sunt ex pluribus quæ habentur in Ord. Sar.^q*

We offer before Thee for all estates of men.] *Vide quæ annotata sunt ad Orationem pro statu Ecclesiæ in terra militantis, infra post Offertorium.*

Have mercy upon all Jews, Turks, infidels, &c.] The like prayer was used by the Church in St. Augustin's time, as appeareth in his 107th Epistle^r, *Nunquid ubi audieris sacerdotem Dei ad Ejus altare orantem clara voce, ut incredulas gentes Deus ad fidem suam venire compellat, non respondebit Amen?* And he saith none but a Pelagian will find fault with this prayer. *Item Gennadius Massil. Lib. de Eccl. Dogmatibus, cap. 30^s; Quum sanctarum plebium præsules mandata sibi legatione fungantur, apud divinum clementiam humani generis agunt causam, et tota secum Ecclesia congemiscente, postulant, et precantur, ut infidelibus donetur fides, ut idololatræ ab impietatis suæ liberentur erroribus, ut Judæis, ablato cordis velamine, lux veritatis appareat, ut hæretici Catholicæ fidei perceptione resipiscant, ut schismatici Spiritum redivivæ charitatis accipiant, ut lapsis pœnitentiæ remedia conferantur, et cœlestis misericordiæ aula reseretur.*

In Ordine Sarum ad hanc Orationem, non flectuntur genua^t.

The Epistle.] *Sarum loco hujus Epistolæ habentur duæ lectiones, una ex Oseæ vi., altera ex Exod. xii.^u*

The Gospel.] *Sarum^x.*

Easter, (Miss. Sarisb., fol. lxxiii. b.) and is appointed to be used also on Good Friday. Ibid., fol. lxxx. b.]

^q [The second Collect for Good Friday corresponds with the following in Miss. Sarisb.: Omnipotens sempiternus Deus, cujus Spiritu totum corpus Ecclesiæ sanctificatur et regitur, exaudi nos pro univervis ordinibus supplicantes, ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur; Per Dominum nostrum Jesum Christum (qui tecum vivit et regnat) in unitate ejusdem, &c.—Orat. 6. in Fer. vi. in die Parasc. Ibid., fol. lxxx. b. The third Collect is like the last six Sarum Collects, Pro hæreticis, pro perfidis Judæis, pro paganis. Of these the second begins, 'Omnipotens sempiternus Deus, qui salvos omnes homines, et neminem vis perire;' the last is similar to it, and

the substance of the prayers is like ours. Ibid., fol. lxxx. b.]

^r [S. Aug. Epist. 227, ad Vitalem (aliter Ep. 107.) cap. 7, § 26. Op. tom. ii. col. 808, A.]

^s [Gennadius Massiliensis, liber de Eccl. Dogmat. c. 30, pp. 16, 17. ed. Hamburg. 1614.]

^t [The rubric at the Collects, pro perfidis Judæis, is, Non dicitur hic, Flectamus genua, Levate. Ibid., fol. lxxx. b.]

^u [The First Lesson is the last clause of Hosea v. and the first six verses of Hosea vi. The Second, Exod. xii. 1—11.—Ibid., fol. lxxvii. b., lxxviii.]

^x [The Passio in the Missal. Sarisb. on Good Friday, was St. John xviii. 1—xix. 37, after which the Evangelium continued the sacred narrative to the end of the 19th chapter.

In Ordine Sarum⁷ sequitur adoratio crucis plane idololatræ. In Missa nulla fit consecratio; sed hostia pridie reservata, postquam in calicem vino et aqua mixtam immissa fuerit, a sacerdote sumitur. Dicuntur Vesperæ mane et finitur Missa. Deinde crux et hostia reponuntur in sepulchro, ante quod accenditur cereus, qui continue ardet usque ad vigiliam Paschæ, quando novus ignis benedicitur, et cereus Paschalis accenditur, continens 36 pedes in longitudine.

EASTER-EVEN².

In vigilia Paschæ, benedicitur ignis et thumiamata. De hoc novo igne accenditur cereus, cæteris luminaribus prius extinctis; sequitur benedictio cerei Paschalis, qui accensus ardet continue per hebdomadam Paschæ, dominicis et festis usque ad ascensionem Domini.

Deinde cantatur a pueris septiformis Litaniam, et pulsatis omnibus campanis in classicum, incipit Missa. Quæ omnia non immerito a nobis ablata sunt.

In the Service-books before 1662 also the Gospel was St. John xviii. 1, to the end of ch. xix.]

⁷ [The rubric in the Missal. Sarisb. orders, Deinde procedant clerici ad crucem adorandam nudatis pedibus, incipientes a majoribus. . . . His finitis, deportetur crux per medium chori a predictis duobus sacerdotibus ubi a populo adoretur ante aliquod altare.

Deinde sacrificio super altare more solito deposito et incensato cum aquæ et vini infusione in calicem; scilicet post ablationem manuum, dicat, &c. . . . Postea demittat in calicem sicut solet partem hostiæ. . . . Statim communicet se sacerdos. Deinde post lotionem manuum dicant vespæras. . . . Et sic missa et vespæras simul finiantur. . . . Finitis vespæris, sacerdos reponat crucem in sepulchrum pariter cum corpore dominico, scilicet in pixide. . . . Exinde ardebit continue unus cereus ad minus ante sepulchrum usque ad processionem quæ fit in resurrectione Dominica in die paschæ: ita tamen quod dum psalmus "Benedictus" canitur, et cætera quæ sequuntur in sequenti nocte extinguatur. Similiter extinguatur in vigilia paschæ dum benedicitur novus ignis usque dum accendatur cereus paschalis xxxvi. pedes continens in longitudine.]

² [Before 1662 there was no Collect appointed for Easter-even. The rubrics of the Missal. Sarisb. give the following instructions: Sabbato sancto in vigilia Paschæ . . . fiat benedictio ignis ab executeore officii. . . . Sequatur benedictio thumiamatis sive incensi. Post benedictionem incensi impleatur thuribulum de carbonibus cum incenso et incensetur novus ignis. Postea accendatur solus cereus super hastam de novo igne, ceteris luminaribus ecclesiæ prius extinctis. Deinde sequatur benedictio cerei Paschalis. . . . Ardebit cereus Paschalis continue per hebdomadam Paschæ ad matutinas et ad missas et ad vespæras. Similiter, fiat in octavo Pentecostes. Omnibus vero dominicis ab octavo Paschæ usque ad ascensionem Domini ad missam tantum accendatur; etiam in festis Sancti Marci Evangelistæ, Apostolorum Philippi et Jacobi ad missam tantum. In annunciatione Beatæ Mariæ et in inventione sanctæ crucis sicut in octavo Paschæ accendatur. After certain Lessons and Collects follows the rubric: Deinde sequatur septiformis litania quæ in medio chori a septem pueris in superpellicis dicitur. Finita litania, incipiat missa sollenniter a cantore sine regimine chori. . . . Tunc pulsantur omnes campanæ in classicum.]

SECOND
SERIES.

The Epistle.

In Ordine Sarum habetur Epistola quæ apud nos legitur in die Paschæ^a.

The Gospel^b.

In Ordine Sarum habetur Evangelium ex xxviii. Mat. Vespere autem Sabbati, &c. usque ad, prædixi vobis.

Dicuntur etiam Vesperæ cum Missa^c.

EASTER-DAY.

The Collect.] Sarum eadem Oratio^d.

The Epistle.] Epistola^e in Ord. Sar. 1 Cor. v. Expurgate vetus fermentum, usque ad, in azymis sinceritatis et veritatis.

The Gospel.]

Evang. in Ord. Sarum^f. S. Marc. xvi. In illo tempore Maria Mag. &c. emerunt aromata, &c. usque ad, sicut dixi vobis.

MONDAY IN EASTER-WEEK.

The Collect.] In Ord. Sarum habetur alia Oratio^g.

The Epistle. Ye know the preaching that God sent unto the children of Israel, &c.]

Hic incipit Epistola in Ord. Sarum^h.

The Gospel.] Sar. idemⁱ.

TUESDAY IN EASTER-WEEK.

The Collect.] In Ordine Sarum habetur alia Oratio^j.

The Epistle. In that He has raised up Jesus again.] Hic finitur Epistola in Ordine Sarum^k.

^a [The Epistle in the Order of Sarum is part of that which we have appointed for Easter-day, Coloss. iii. 1—4.—Ibid., fol. lxxxviii.]

^b [Matt. xxviii. 1—7. Ibid., fol. lxxxviii.]

^c [Ibid., b.]

^d [The words of the Collect in the Missal. Sarisb. are: Deus qui hodierna die per unigenitum tuum æternitatis nobis aditum devicta morte reserasti, vota nostra quæ preveniendo aspiras, etiam adjuvando proseguere, per eundem Dominum, &c.—Ibid., fol. xci.]

^e [Ibid.]

^f [Ibid., b.]

^g [The Collect in the Missal. Sarisb. was: Deus qui solemnitate Paschali

mundo remedia contulisti, populum tuum, quæsumus, Domine, cœlesti dono proseguere, ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam; Per, &c.—Ibid.]

^h [Ibid.]

ⁱ [Ibid., fol. xcii.]

^j [Before 1662 the Collect now appointed for the first Sunday after Easter was used on the Tuesday in Easter-week. The Collect for this day in the Missal. Sarisb. is: Deus qui Ecclesiam tuam novo semper foetu multiplicas, concede famulis tuis ut sacramentum vivendo teneant, quod fide perceperunt; Per, &c.—Ibid., fol. xcii. b.]

^k [Ibid.]

The Gospel.] Sarum habet idem Evang.¹

After this day there is in the Order of Sarum a service for every day in the week^m.

SECOND
SERIES.

THE FIRST SUNDAY AFTER EASTER.

Sarum; Dominica in Octavis Paschæⁿ.

The Collect.] Sarum habet eandem Orationem^o.

The Epistle.] In Ord. Sarum repetitur Epistola in die Paschæ,

1 Cor. v.^p

Item hæc eadem Epistola cum eodem Evangelio dicuntur, Fer. 4. et 6^q.

The Gospel.] In Ord. Sarum repetitur Evang. in die Paschæ, Mar. xvi.^r

THE SECOND SUNDAY AFTER EASTER.

The Collect.] In Ord. Sarum non habetur hæc Oratio^s.

The Epistle. For Christ also suffered for us.] Hic incipit Epistola in Ord. Sarum^t.

The Gospel.] Sarum habet idem Evangelium^u.

THE THIRD SUNDAY AFTER EASTER.

In Ord. Sarum habetur eadem Collecta^x.

Sarum habet eandem Epistolam^y.

Sarum habet idem Evangelium^z.

¹ [Ibid.]

^m [Ibid., fol. xciii—xcv.]

ⁿ [That is, this is the name of the Sunday.]

^o [Before 1662 the Collect for the first Sunday after Easter was the same as that for Easter-day; as it is in the Sarum Missal, fol. xcvi.]

^p [Ibid.]

^q [On the contrary, the Epistle and Gospel which we have on this Sunday were to be said each day in the week except Wednesday and Friday, which had Epistles and Gospels of their own.—Ibid., fol. xcvi., &c.]

^r [Ibid., fol. xcvi.]

^s [The Collect for the second Sunday after Easter in Missal, Sarisb. is: Deus,

qui in Filii tui humilitate jacentem mundum erexisti, fidelibus tuis perpetuam concede lætitiã, ut quos perpetuæ mortis eripuisti casibus, gaudiis facias sempiternis perfrui; Per eundem Dominum, &c.—Ibid., fol. xcvi.]

^t [Ibid.]

^u [Ibid., b.]

^x [Deus, qui errantibus ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis, da cunctis qui Christiana professione censentur, et illa respuere qui huic inimica sunt nomini, et ea quæ sunt apta sectari; Per Dominum, &c.—Ibid., fol. xcix.]

^y [Ibid., but with the first word of v. 19.]

^z [Ibid.]

SECOND
SERIES.

THE FOURTH SUNDAY AFTER EASTER.

Sarum habet eandem Collectam^a, Epistolam, et Evangelium^b.

THE FIFTH SUNDAY AFTER EASTER.

Sarum habet eandem Coll., Epist., et Evang.^c

ASCENSION-DAY.

Sarum habet eandem Collect., Epist., et Evang.^d

The Gospel. Confirming the words with miracles following.]
Et quibus hæc non sunt satis, nihil est satis.

SUNDAY AFTER ASCENSION-DAY.

In Ord. Sarum non habetur hæc Oratio^e.

Sarum habet eandem Epistolam^f.

Sarum habet idem Evangelium^g.

After this, there is in the Order of Sarum a special service for Whitsun-eve^h.

WHIT-SUNDAY.

In Ord. Sarum non habetur hæc Oratio. Invenitur tamen in Commemoratione S. Spiritusⁱ.

^a [The Collect before 1662 began: Almighty God, which doest make the minds of all faithful men to be of one will, grant unto Thy people, &c. In the Missal. Sarisb. the words are: Deus qui fidelium mentes unius efficit voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia; Per Dominum &c.—Ibid., fol. c. b.]

^b [Ibid.]

^c [Ibid., fol. ci. b. The Collect is: Deus, a qua bona cuncta procedunt, largire supplicibus tuis, ut cogitemus te inspirante quæ recta sunt et te gubernante eadem faciamus; Per Dominum nostrum Jesum Christum; but the Gospel ends at v. 30, "By this we believe that Thou camest forth from God."]

^d [Ibid., fol. ciii. The Collect is: Concede, quæsumus, omnipotens Deus,

ut qui hodierna die unigenitum tuum redemptorem nostrum ad cælos ascendisse credimus, ipsi quoque mente in cælestibus habitemus; Per eundem, &c.]

^e [The Collect for this day in the Missal. Sarisb. is: Omnipotens sempiternæ Deus, fac nos tibi semper et devotam gerere voluntatem et majestati tuæ sincero corde servire, per, &c.—Ibid., fol. civ. Our Collect is from the antiphone at vespers on Ascension-day. O rex Gloriæ, Domine virtutum, qui triumphator hodie super omnes cælos ascendisti, ne derelinquas nos orphanos, sed mitte promissum Patris in nos, Spiritum Veritatis.—Breviar. Sarisb., fol. cxi. b.]

^f [Ibid.]

^g [Ibid.]

^h [Ibid., fol. civ. b.]

ⁱ [This Collect is the Collect for Whit-Sunday in the Sarum Missal, fol. cvi., (as well as for the Missa in

Sarum habet eandem Epistolam^k.

Sarum legit hoc Evang. in vigilia Pentecostes, usque ad, Jesus answered and said unto him, If a man love Me, &c.^l

In Ord. Sarum hic incipit Evang.^m

SECOND
SERIES.

MONDAY IN WHITSUN-WEEK.

Sarum non habet hanc Collectamⁿ.

Habet Ordo Sarum eandem Epistolam^o.

Ordo Sarum habet idem Evangelium^p.

TUESDAY IN WHITSUN-WEEK.

Ordo Sarum non habet hanc Collectam^q.

Sarum habet eandem Epistolam^r.

Sarum habet idem Evangelium^s.

TRINITY SUNDAY.

Ordo Sarum habet eandem Collectam, Epistolam, et Evang.^t

Upon the Thursday after, there is in the Order of Sarum^u, a service appointed for the Sacrament, and they called it *Festum Corporis Christi*. But there is no mention of any transubstantiation, or circumgestation of the Sacrament, as now the papists use.

The Epistle is 1 Cor. xi. [23—29.] *The Gospel*, John vi. [55—58.]

commemoratione Sancti Spiritus, or de Spiritu Sancto; *ibid.*, Commun., fol. xx.) The words are: Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere; Per Dominum &c. in unitate ejusdem &c.]

^k [*Ibid.*]

^l [Of our Gospel for Whit-Sunday the first portion, v. 15—23, is the Gospel for the Vigil of Whit-Sunday; the second, v. 24—31, for Whit-Sunday.—*Ibid.*, fol. cvi.]

^m [That is, at the words just cited: In illo tempore dixit Jesus, &c.]

ⁿ [The Collect in Missal. Sarisb. for Monday in Whitsun-week is: Deus qui apostolis tuis sanctum dedisti Spiritum, concede plebi tuæ piæ petitionis effectum, ut quibus dedisti fidem, largiaris et pacem; Per Dominum &c. in unitate ejusdem &c.—*Ibid.*, fol. cvii.]

^o [The Epistle for this day begins in the Missal. Sarisb. at v. 42.—*Ibid.*]

^p [*Ibid.*, b.]

^q [The Collect for the Tuesday in Whitsun-week in Missal. Sarisb. is: Adsit nobis, Domine, quæsumus, virtus Spiritus Sancti, quæ et corda nostra elementer expurget, et ab omnibus tueatur adversis; Per Dominum &c. in unitate ejusdem &c.—*Ibid.*]

^r [*Ibid.*]

^s [*Ibid.*]

^t [In Missal. Sarisb. the Collect is: Omnipotens sempiternæ Deus, qui dedisti famulis tuis, in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniermur adversis; Per Dominum nostrum. The Epistle ends in v. 10, (*in sæcula sæculorum*.)—*Ibid.*, fol. xcii., xciii.]

^u [*Ibid.*, fol. xciii.]

THE FIRST SUNDAY AFTER TRINITY.

Ord. Sarum habet eand. Collect., Epistolam, et Evangelium^x.

THE SECOND SUNDAY AFTER TRINITY.

Ordo Sarum habet eandem Collect., Epist., et Evang.^y

THE THIRD SUNDAY AFTER TRINITY.

Ordo Sarum habet eandem Collect., Epist., et Evang.^z

THE FOURTH SUNDAY AFTER TRINITY.

Ordo Sarum habet easdem Collect., Epist., item Evang.^a

THE FIFTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.^b

THE SIXTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.^c

^x [Ibid., fol. cxiv. The Collect is: Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris; et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis, et voluntate tibi et actione placeamus; Per Dominum. The Epistle begins at the words 'God is love,' in v. 8.]

^y [Ibid., fol. cxv. The Collect for the second Sunday after Trinity, before 1662, was: Lord, make us to have a perpetual fear and love of Thy holy name, for Thou never failest to help and govern them whom Thou doest bring up in Thy steadfast love; Grant this, &c. And in the Missal. Sarisb.: Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis, per Dominum, &c. The Epistle ends at v. 18.]

^z [Ibid., fol. cxv. b., cxvi. The Collect is: Deprecationem nostram, quæsumus Domine, benignus exaudi; et quibus supplicandi præstas affectum,

tribue defensionis auxilium; Per Dominum. The Epistle begins at verse 6, not in verse 5, as ours.]

^a [Ibid., fol. cxvi. b. The Collect is: Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te rectore, te duce, sic trans-eamus per bona temporalia, ut non amittamus æterna; Per Dominum nostrum.]

^b [Ibid., fol. cxvii. The Collect is: Da nobis quæsumus Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione lætetur; Per Dominum nostrum.]

^c [Ibid., fol. cxviii. The Collect is: Deus qui diligentibus te bona invisibilia præparasti; infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur; Per Dominum nostrum. The Gospel ends at v. 24, not 26, as ours does.]

THE SEVENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.^d

THE EIGHTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Ep., et Evang.^e

THE NINTH SUNDAY AFTER TRINITY.

*Sarum habet eandem Collectam, Ep., et Evang.^f**The Epistle. We should not lust after evil things as they, &c.]**Hic incipit Epist. in Ord. Sarum.*

THE TENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., Evang.^g

The Gospel. For the days will come unto thee, that thine enemies shall cast a bank about thee, &c.] Which days came to pass according to this prediction of our Saviour thirty-eight years after His death, in the time of Flavius Vespasian, then Roman emperor^h.

And these be the Historical Observations concerning the destruction of Jerusalem.

In the 12th year of Nero (*An. a Nat. Christo 67.*) Florus was sent governor into Judæa; against whom and the power of the Romans the Jews began to rebel the very year following, as Josephus computeth the time.

In the 13th year of Nero was the ensign of the Roman eagle first brought into Jerusalem, and there set up in the temple by Florus, which gave the first occasion to the Jews of rising against him.

^d [Ibid., fol. cxix. The Collect is: Deus virtutum, cujus est totum quod est optimum; inserte pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum; ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias. Per.]

^e [Ibid., b. The Collect is: Deus, cujus providentia in sui dispositione non fallitur; te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas; Per. The Epistle ends in the middle of v. 17.]

Largire nobis, Domine, quæsumus, semper spiritum cogitandi quæ recta sunt, propitius, et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus. Per.]

^g [Ibid., fol. cxxi. The Collect is: Pateant aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare; Per Dominum.]

^h [See Joseph. Antiq. Jud., lib. xx. cap. 11. Op. tom. i. p. 981.]

^f [Ibid., fol. cxx. b. The Collect is:

And now in the holy place was seen the abomination of desolation (whereof Christ foretold); from which time to the final destruction of Jerusalem, there passed only three years and a half, the just time that the prophet Daniel had spoken of for that purpose long before. The Roman forces then brought against the Jews were under the conduct of Flavius Vespasian, (afterwards made emperor,) who came this year to Jerusalem, and besieged it in the month of May. In the 28th chapter of Deuteronomy, Moses compared the Roman nation to an eagle flying and seizing upon the Jews' country, as if he had therein a regard to the event of this time.

In the meanwhile, all the Christians that were in the city of Jerusalem, being by divine providence timely admonished to leave it, went to the city of Pella, on the other side of Jordan, and there had their safety, as Lot had in Zoar, when God meant to destroy Sodom. Euseb.¹

Two years after (Nero having slain himself) Fl. Vespasian was cried up and proclaimed emperor by his army, which then besieged Jerusalem. Whereupon he sailed away with all haste to Rome, and left the care of the siege behind him with his son Titus, who followed him in the empire.

The next year ensuing was the city taken, in the time of the Jews' Passover feast. In August the temple was burnt, and in September all the city set on fire. And here was an end of the Jewish government, the 71st year after Christ's Nativity, and 38 years after His Ascension.

By the relation of Josephus^k there perished at this besieging and taking of Jerusalem, what by famine, and what by the sword, no fewer than eleven hundred thousand persons. And one hundred thousand were sold besides, or carried away captive.

¹ [Οὐ μὴν ἀλλὰ καὶ τοῦ λαοῦ τῆς ἐν Ἱεροσολύμοις ἐκκλησίας, κατὰ τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως ἐκδοθέντα, πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καὶ τινα Πειραίας πόλιν οἰκεῖν κεκελευσμένου (Πέλλαν αὐτὴν ὀνομάζουσιν) ἐν ᾗ τῶν εἰς Χριστὸν πεπιστευκότων ἀπὸ τῆς Ἱερουσαλὴμ μετφοκισμένων, ὡσὰν παντελῶς ἐπιλελοιπῶτων ἀγίων ἀνδρῶν, αὐτὴν τε τὴν Ἰουδαίαν βασιλικὴν μητρόπολιν καὶ σύμπασαν τὴν Ἰουδαίαν γῆν, ἣ ἐκ Θεοῦ δίκη λοιπὸν αὐτοὺς ἄτε τσαυτὰ

εἰς τε τὸν Χριστὸν καὶ τοὺς ἀποστόλους αὐτοῦ παρηνομηκότας μετῆι, τῶν ἀσεβῶν ἔρδην τὴν γενεὰν ταύτην ἐκείνην ἐξ ἀνθρώπων ἀφανίζουσα.—Euseb. Hist. Eccl., lib. iii. cap. 5. p. 93.]

^k [τῶν μὲν οὖν αἰχμαλώτων πάντων, ὕσα καθ' ὅλον ἐλήφθη τὸν πόλεμον, ἀριθμὸς ἐννέα μυριάδες καὶ ἑπτακισχίλιοι συνήχθη τῶν δὲ ἀπολομένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἑκατὸν καὶ δέκα.—Josephus, de Bell. Jud., lib. vi. c. 9. § 3.]

Tacitus reckoneth in his history, that there were at this time six hundred thousand men inclosed within the city walls¹. So many were there of the Jews, that came out of Egypt.

THE ELEVENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.^m

THE TWELFTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.ⁿ

THE THIRTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.^o

THE FOURTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.^p

Sarum habet eand. Ep., Coll., et Evang.^q

¹ [Multitudinem obsessorum omnis ætatis virile et muliebre secus, sexcenta millia fuisse accepimus.—Tacit. Histor., lib. v. cap. 13.]

^m [Ibid., fol. cxxii. The Collect for the eleventh Sunday after Trinity, before the last revision, was: God which declarest Thy Almighty power most chiefly in shewing mercy and pity, give unto us abundantly Thy grace, that we running to Thy promises, may be made partakers of Thy heavenly treasure, through Jesus Christ our Lord. In the Missal. Sarisb.: Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos gratiam tuam, ut ad tua promissa currentes, cœlestium bonorum facias esse consortes; Per Dominum, &c. The Epistle ends with our "the grace bestowed upon me was not in vain."]

ⁿ [Ibid., fol. cxxii. b. The Collect for the twelfth Sunday after Trinity, before 1662, was: Almighty and everlasting God, which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us that that our prayer dare not presume to ask, through

Jesus Christ our Lord. And in the Missal. Sarisb.: Omnipotens sempiterna Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota, effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, et adjicias quod oratio non presumit; Per, &c.]

^o [Ibid., fol. cxxiii. b. The words of the Collect for the thirteenth Sunday after Trinity, before 1662, were these: Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, Grant, we beseech Thee, that we may so run to Thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord. In the Salisbury Missal: Omnipotens et misericors Deus, de cujus munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur, tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus, per Dominum, &c.]

^p [Ibid., fol. cxxiv. The Collect is: Omnipotens sempiterna Deus, da nobis fidei, spei, et charitatis augmentum; et ut mereamur adsequi quod promittis, fac nos amare quod præcipis; Per Dominum nostrum, &c.]

^q [Ibid., fol. cxxv. The Collect is: Custodi, Domine, quæsumus, eccle-

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THE SIXTEENTH SUNDAY AFTER TRINITY.

Sarum habet eand. Coll., Ep., et Evang.^r

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.^s

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.^t

THE NINETEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect.^u

The Epistle. To lay from you the old man which is corrupt, &c.] Hic incipit Epist. in Ord. Sarum^x.

That he may give to him that needeth.] Hic finitur^y.

Sarum habet idem Evangelium^z.

THE TWENTIETH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., Evang.^a

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.^b

siam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas; tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per. The Epistle is Galat. v. 25—vi. 10, and the Gospel ends at "all these things shall be added unto you."

^r [Ibid., fol. cxxvi. The Collect is: Ecclesiam tuam, Domine, quæsumus, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper munere gubernetur; Per Dominum, &c. The Gospel ends at "God hath visited His people."]

^u [Ibid. b, and fol. cxxvii. The Collect is: Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos; Per Dominum.]

^t [The Collect for the eighteenth Sunday after Trinity, before 1662, was: Lord, we beseech Thee, grant Thy people grace to avoid the infections of the devil, and with pure heart and mind to follow Thee the only God, through Jesus Christ our Lord. In the Missal.

Sarish. it was: Da, quæsumus, Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectari; Per Dominum, &c.—Ibid., fol. cxxviii.]

^x [The Collect for the nineteenth Sunday after Trinity, before 1662, ran thus: O God, forasmuch as without Thee we are not able to please Thee, grant that the working of Thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord. The words of the Missal. Sarish. are: Dirigat corda nostra, quæsumus, Domine, tuæ miseracionis operatio, quia tibi sine te placere non possumus; Per Dominum nostrum, &c.—Ibid., fol. cxxviii.]

^y [Ibid.]

^z [i.e., from v. 23 to 28.]

^a [Ibid.]

^b [Ibid. b, and fol. cxxix. The Collect is: Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude; ut mente et corpore pariter expedit, quæ tua sunt liberis mentibus exequamur; Per Dominum.]

^c [Ibid., b. The Collect is: Largire

*Sword of the Spirit, which is the Word of God.] Hic finitur
Epist. Sarum^c.*

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THE TWENTY-SECOND SUNDAY AFTER TRINITY.

*Sarum habet eandem Collect., Ep., et Evang. partem^d.
Therefore is the kingdom of heaven likened, &c.] Hic incipit
Evang. Sarum^e.*

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.^f

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

*Sarum habet eandem Collectam^g.
For this cause we also, &c.] Hic incipit Epist. Sarum.^h*

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

*Sarum Dominica proxima ante Adventum.
Ibidem habetur eadem Coll., Ep., et Evang.ⁱ
The same prophet that should come into the world.] Which
last words refer to Christ's Advent, next therefore to follow.
If there be any more Sundays before Advent Sunday, to supply
the same, shall be taken the service of some of those Sundays
that are omitted between the Epiphany and Sexagesima.] In
the Order of Sarum, if there be more Sundays after Trinity
than twenty-five, it is appointed, that the service of the
twenty-fourth Sunday shall be repeated over again, once,*

quæsumus Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mudentur offensis, et secura tibi mente deserviant. Per &c.]

^c [Ibid.]

^d [Ibid., fol. cxxx. The Collect is: Familiam tuam, quæsumus Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota. Per Dominum. The Epistle begins at "We are confident of this very thing."]

^e [Ibid. b.]

^f [Ibid., fol. cxxxi. The Collect is: Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod

fideliter petimus, efficaciter consequamur. Per Dominum.]

^g [Ibid. b. The Collect is: Absolve, quæsumus Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.]

^h [Ibid. The Epistle ends one verse before ours. The Gospel is the same, but ends at "was made whole from that hour," v. 22.]

ⁱ [Ibid., fol. cxxxii. b. The Collect is: Excita, quæsumus Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Per Dominum.]

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twice, or thrice, as the number of those Sundays may be. So that the twenty-fifth Sunday is always to be observed for the Sunday next before Advent^k.

DE APOSTOLIS.

Quo loco quisque apostolorum docuerit, quam sua singuli prædicatione effecerint, et quid illis acciderit, quemve vitæ finem sortiti sint, scriptores quidem ecclesiastici commemorant, sed non ex omni parte consentiunt, et recentiores sunt plerique, quam quod certo istarum rerum conscii esse potuerint. Ea vero quæ in Actis Apostolorum continentur, loco certissimæ et verissimæ historiæ ecclesiasticæ esse possunt et debent. Et certum est apostolos Christi ab Hierosolyma egressos prædicavisse Evangelium Christi ubique, Domino cooperante, et sermones eorum confirmante per subsequentia signa.

Ab æquo itaque lectore veniam mihi dari postulo, si in recitandis iis, quæ Scriptores Ecclesiastici annotarunt, interdum meum qualecunque iudicium libere et candide interposuero.

ST. ANDREW'S DAY.

De Andrea Apostolo.

Euseb.
Hist. Eccl.
l. iii. c. 1^l.
Nazianz. in
Orat. ad
Arianos^m.
Niceph. l. ii.
c. 22ⁿ. et
l. iii. c. 1^o.

Scriptores Ecclesiastici affirmant, eum in Scythia et vicinis regionibus Evangelium docuisse. Nazianzenus scribit eum in Epiro prædicasse. Dorotheus^p in Synopsi dicit eum docuisse etiam apud Sogdianos, Sacas, in Selastopoli interiore, quæ

^k [The rubric in the Missal. Sarisb. gives the following directions after the service for the twenty-fifth Sunday after Trinity: Cum prolixum fuerit tempus inter inceptiōem historiæ, "Deus omnium" et Adventum Domini, officium "Dicit Dominus" per tres dies dominicas cantetur ut supra notatum est. Cum vero breve fuerit tempus, semper proxima dominica ante adventum quando de dominica agitur cantetur "Dicit Dominus" cum oratione "Excita, quæsumus, Domine;" Epistola "Ecce dies veniunt;" Evangelio "Cum sublevasset." Si vero dominica non vacaverit, tunc in feriis primo loco per hebdomadam cantetur. Cæteræ vero dominicæ quæ remanserint in ferialibus diebus cantentur. That part of our rubric which says "And if there be fewer, the overplus may be omitted, &c." was added in 1662.]

^l [Ἄνδρέας (ἔληχεν) τὴν Σκυθίαν.—Euseb. Eccl. Hist., lib. iii. c. 1. p. 87.]

^m [. . . Ἄνδρέα πρὸς τὴν Ἑπειρον.—S. Greg. Naz. Orat. xxxiii. adv. Arianos, § 11. Op. tom. i. p. 611, A.]

ⁿ [Καππαδοκία μὲν οὖν αὐτῷ καὶ Γαλατία καὶ ἡ τῶν Βιθύνων αὐτῷ ἐλάχχανον. ἐπὶ θλίβει γὰρ μὴν καὶ τὴν ἡ τῶν Ἀνθρωποφάγων ὀνόμασται ἦτε Σκυθῶν ἐρημία, Εὐξεινός τε πόντος ἐκότερος, τὰ τε πρὸς Βορρᾶν καὶ Νότον αὐτοῦ κλίματα· τό τε Βύζαντος πέδον.—Niceph. Callist. Hist. Eccl., lib. ii. c. 39.]

^o [Ἄνδρέα δὲ, τὰ περὶ τὸν Εὐξεινον καὶ τὴν Σκυθίαν πᾶσαν, Βυζάντιον τε, Μακεδονία τε, καὶ ἡ περὶ Ἑλλάδα Ἑπειρος ὁ κληρὸς ἦν.—Id. ibid., lib. iii. c. 1.]

^p [Dorothei Episc. Tyri, de vita ac morte Prophetarum et Apostolorum Synopsis (liber fabulosus) apud Bibl. Patr. Max., tom. iii. p. 426, G.]

est in Æthiopia. Nicephorus ait eum per Cappadociam, Galatiam, et Bithyniam in Scytharum solitudines ad utrumque Pontum Euxinum accessisse. Quæ Abdias^a, in vitis apostolorum de Andrea commemorat, caute sunt legenda: multis enim ineptiis, quæ spiritum apostolicum non spirant, historiam suam prorsus suspectam reddit.

De morte S. Andreae alii¹ affirmant, eum Patris, civit. Achaiae, ab Ægea præfecto Edessenorum in crucem actum; alii² eum in Scythia crucifixum esse credunt.

¹ Sophronius.
² Sabellic. Enn. 7. lib. iv.

The Collect.

The Collect in the Order of Sarum is for the intercession of Andrew, and so here omitted, this being put instead thereof^r.

Sarum habet eandem Epistolam et idem Evang.^s

ST. THOMAS'S DAY.

Non habetur hæc Collecta in Ord. Sarum^t. Sarum habet eandem Epistolam et idem Evang.^u

THE CONVERSION OF ST. PAUL.

Ordo Sarum habet eand. Coll., Ep., et Evang.^x

THE PURIFICATION OF ST. MARY.

In the Order of Sarum^y here is first appointed the benediction of wax candles, to be distributed to the people, and

^a [Acta Apostolorum apocrypha Abdiae primo, ut ferunt, Babyloniae episcopo ascript. lib. iii. de Gestis beati Andreae Apostoli; ap. Fabric. Cod. Apocr. N. T., tom. ii. pp. 456—515.]

^r [The Collect for S. Andrew's Day in Missal. Sarisb. was: Majestatem tuam Domine suppliciter exoramus ut sicut ecclesiae tuae beatus Andreas apostolus extitit prædicator et rector, ita apud te sit pro nobis perpetuus intercessor, per Dominum, &c.—Missale Sarisb. (Sanctorale), fol. i. b.]

^s [Ibid. But the Epistle in Missal. Sarisb. began at v. 10, and ended with v. 18.]

^t [The Collect in Missal. Sarisb. for S. Thomas's Day was: Da nobis, quæsumus, Domine, beati Thomae apostoli tui ita solennitatibus gloriari ut ejus semper et patrociniis sublevemur, et fidem congrua devotione sectemur, per Dominum, &c.—Ibid., fol. v.]

^u [Ibid.; but the Gospel in Missal. Sarisb. ends with v. 29.]

^x [Ibid., fol. viii. The Collect for the feast of the Conversion of S. Paul, before 1662, was: God, which hast taught all the world through the preaching of the blessed Apostle St. Paul, grant, we beseech Thee, that we which have his wonderful conversion in remembrance, may follow and fulfil Thy holy doctrine that he taught, through Jesus Christ our Lord. And in Missal. Sarisb.: Deus qui universum mundum beati Pauli Apostoli tui prædicatione docuisti, da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla gradiamur, per Dominum, &c. The Gospel ends one verse earlier than ours, at "shall inherit everlasting life."]

^y [The directions given in Missal. Sarisb. (ubi supra, fol. x.) are: In purificationem beatæ Mariæ Virginis

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set up in their houses, when they will, for the driving away of devils and all other mischiefs from them.

This benediction of wax-lights is there founded upon Simeon's words in St. Luke, "To be a light," &c.

*Sarum habet eandem Collectam*².

In the Order of Sarum, the Epistle is Mal. iii.^a: *Hæc dicit Dominus, ecce Ego mitto Angelum Meum, &c. usque ad, Sicut anni antiqui, dicit Dominus.*

Sarum habet hoc ipsum Evang. et Canticum Simeonis in fine^b.

ST. MATTHIAS' DAY.

In the Order of Sarum, the Collect is for the intercession of Matthias, and therefore here omitted and changed^c.

Sarum habet eandem Epistolam et idem Evang.^d

ANNUNCIATION OF THE VIRGIN MARY.

Virgin Mary.] Jam quod diem conceptionis Christi sub Mariæ nomine plebs celebrat, acriter in eam superstitionem

cantata hora sexta fiat benedictio luminis solenniter a pontifice vel a sacerdote, cappa serica induto, cum aliis indumentis sacerdotalibus, super supremum gradum altaris converso ad orientem, sic incipiente "Dominus vobiscum," "Et cum spiritu tuo," "Oremus." "Benedic, Domine Jesu Christe, hanc creaturam ceræ supplicantibus nobis, et infunde ei per virtutem sanctæ crucis benedictionem cælestem, ut qui eam ad repellendas tenebras humano usui tribuisti, talem signaculo sanctæ crucis tuæ fortitudinem et benedictionem accipiat, ut quibuscunque locis accensa sive apposita fuerit discedat diabolus, et contremisecat et fugiat pallidus cum omnibus ministris suis de habitationibus illis, nec præsumat amplius inquietare servientes tibi, qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum. Amen." Again in the next prayer: "Domine, sancte Pater, omnipotens æterne Deus, qui omnia ex nihilo creasti et jussu tuo per opera apium hunc liquorem ad perfectionem cereorum venire fecisti et qui hodierna die petitionem justî Simeonis implesti, te humiliter deprecamur ut," &c. And a rubric then orders: "Peracta candelæ

rum benedictione accendantur candelæ et distribuantur."

² [Ibid. The Collect is: Omnipotens sempiternæ Deus, Majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem Dominum.]

^a [The Service-books before 1662 directed the Epistle for the Purification of the Virgin to be "the same that is appointed for the Sunday." The Missal. Sarisb. has the Epistle which we now use, Mal. iii. 1, ending however with v. 4.—Ibid., fol. xi. b.]

^b [The Gospel before 1662 was S. Luke ii. 22, to v. 27. In the Missal. Sarisb. it was S. Luke ii. 22—32.—Ibid., fol. xii.]

^c [The Collect for S. Matthias' Day in Sarum Missal was: Deus, qui beatum Matthiam Apostolorum tuorum collegio sociasti, tribue, quæsumus, ut ejus interventione tuæ circa nos pietatis semper viscera sentiamus; Per Dominum nostrum Jesum Christum filium tuum.—Ibid., fol. xiv. b.]

^d [Ibid.]

quotannis invecus sum. Galli enim sua lingua festum nostræ Dominæ in Martio appellant. Ac proinde dies ille sacer esse vulgo creditur. Sic tamen mihi temperavi, ut compescerem ex adverso, qui dies illos prorsus tollendos clamitabant. Calv., Ep. 128^e.

In Ord. Sarum Collecta est pro intercessione V. Mariæ; ac proinde in hac nostra Liturgia non habetur^f.

In Ord. Sarum habetur eadem Epistola et idem Evang.^g

ST. MARK'S DAY.

In Ord. Sarum hæc Oratio non habetur, sed alia pro intercessione^h.

Sarum habet eand. Epistolamⁱ et idem Evangelium^k.

ST. PHILIP AND ST. JAMES'S DAY.

In Ord. Sarum hæc Oratio non habetur, sed alia de meritis^l.

Ordo Sarum habet pro Epistola 5 Sap. Stabunt justim^m.

Ordo Sarum habet idem Evang.ⁿ

ST. BARNABAS, APOSTLE.

In Ord. Sarum non habetur ista Oratio, sed alia pro intercessione^o.

^e [Epist. Calvini Ministro Burensi, Epist. et Respons., p. 63. col. 1. Op. ed. Amst. 1667.]

^f [The Collect in Missal. Sarisb. for the Annunciation was: Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nunciaute, carnem suscipere voluisti, præsta supplicibus tuis, ut qui vere eam Dei genitricem credimus ejus apud te intercessionibus adjvemur; per eundem Dominum, &c.—Ibid., fol. xvii. Our Collect is the Post-Communion in the Sarum Office: Gratiam tuam, quæsumus Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Qui tecum vivit et regnat Deus; Per eundem &c.—Ibid., fol. xviii.]

^g [Ibid.]

^h [The Collect in Missal. Sarisb. for S. Mark's Day was: Deus, qui beatum Marcum Evangelistam tuum, evangelicæ prædicationis gratia sublimasti, tribue, quæsumus, ejus nos semper et eruditione proficere, et oratione defendi; Per Dominum, &c.—Ibid., fol. xix. b.]

ⁱ [Ibid. But the Epistle in Missal. Sarisb. ended at v. 13, "Unto the measure of the stature of the fulness of Christ," and the Gospel ended at v. 7.]

^k [The Gospel in the Sarum Office, being the same as ours, is the common gospel for the Vigil of an Apostle or Evangelist's day.—Ibid., Commune, fol. i.]

^l [The Collect for S. Philip and S. James's Day in Missal. Sarisb. was: Deus, qui nos annua apostolorum tuorum Phiippi et Jacobi solennitate lætificas, præsta, quæsumus, ut quorum gaudemus meritis instruamur exemplis; Per Dominum, &c.—Ibid., fol. xx. In our Service, before 1662, it was: O Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life, as Thou hast taught S. Philip and other the apostles, through Jesus Christ our Lord.]

^m [Ibid. Wisd. v. 1—5.]

ⁿ [Ibid.]

^o [The Collect for S. Barnabas' Day in the Missal. Sarisb. was: Ec-

*Ord. Sarum habet Epist. 2 ad Eph. Jam non estis^p.
Sarum habet idem Evang.^q*

ST. JOHN BAPTIST.

*In Ord. Sarum hæc Oratio non habetur, sed alia non inepta^r.
Sarum habet Epist. ex 49 Esaie, Audite insulæ^s.
Sarum habet idem Evang.^t*

*For He hath visited and redeemed His people.] Hic finitur
Evang. in Ordine Sarum.*

ST. PETER'S DAY.

Ord. Sarum habet, Petri et Pauli^u.

*Hæc oratio non habetur in Ord. Sarum^x; mandatum tamen
de pascendo grege habetur in Vigilia pro Evangelio^y.*

Sarum habet eandem Epist.^z

Sarum habet idem Evangelium^a.

Evangelium in die S. Petri.

*And I say unto thee, Thou art Peter.] In uno Petro figuratur
unitas omnium pastorum Ecclesiæ. St. Aug., in Serm. de Vigil.
Apostolorum Petri et Pauli^b. "Sunt quædam quæ ad Apostolum
Petrum proprie pertinere videntur, nec tamen illustrem habent in-
tellectum, nisi cum ad Ecclesiam referuntur, cujus ille agnoscitur
in figura gessisse personam." Idem, in Psal. 108^c. Loquitur
Dominus ad Petrum, Quod tu es Petrus, &c. Super unum
ædificat Ecclesiam, et quamvis Apostolis omnibus post resur-*

*clesiam tuam, quæsumus, Domine, beati
Barnabæ Apostoli tui commendet oratio,
et pro ea interventor existat quam doc-
trina et passione illustrat; Per, &c.—Ibid.,
fol. xxv. b.]*

^p [Ibid. This is the Epistle from
the Commune unius Apostoli.—Ibid.,
Commune, fol. i. b.]

^q [Ibid.]

^r [The Collect for S. John the
Baptist's Day in Missal. Sarisb. was:
Deus qui præsentem diem honorabilem
nobis in beati Joannis nativitate fecisti,
da populis tuis spiritualium gratiam
gaudiorum, et omnium fidelium mentes
dirige in viam salutis æternæ; Per
Dominum, &c.—Ibid., fol. xxix. b.]

^s [Ibid. Is. xlix. 1—17.]

^t [Ibid.]

^u [That is, in the Sarum Office it is
the festival of the two apostles, Dies

apostolorum Petri et Pauli.—Ibid., fol.
xxxi.]

^x [The Collect for S. Peter's Day
in Missal. Sarisb. was: Deus, qui ho-
diernam diem apostolorum tuorum
Petri et Pauli martyrio consecrasti, da
ecclesiæ tuæ eorum in omnibus sequi
præceptum per quos religionis sumpsit
exordium; Per, &c.—Ibid., fol. xxxi.]

^y [That is, John xxi. 15. Ibid., fol.
xxix. b.]

^z [Ibid., fol. xxx.]

^a [Ibid. b.]

^b [In uno Petro figurabatur unitas
omnium pastorum, sed bonorum qui
sciant oves Christi pascere Christo, non
sibi.—S. Aug. Serm. 147. de Script.
(aliter Serm. 24. de Sanct.) cap. 1. § 2.
Op. tom. v. col. 702, D.]

^c [Enarr. in Psal. 108. § 1. Op. tom.
iv. col. 1215, E.]

rectionem suam parem potestatem tribuat, dicens, Ego mitto vos, &c. tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem, sua autoritate disposuit. Hoc utique erant cæteri apostoli, quod Petrus fuit, pari consortio præditi honoris et potestatis; sed exordium ab unitate profisciscitur, ut Ecclesia Christi una monstretur, &c. Caus. 24. quæst. 1. cap. loquitur^d.

Istud etiam probatur ex verbis Christi, Ego pro te oravi, ut non deficiat fides tua. Quod de Ecclesia interpretatum est, quia fides Ecclesiæ nunquam deficit neque errare potest. Cap. a recta, in Caus. cit.^e Et probat Archidiaconus in cap. Ita Dominus, dist. 19^f. Non igitur intelligi potest de fide Petri, qui in fide defecit, ut legitur in Matth. cap. 26. et in cap. fide hor. dist. 19^g. Porro sicut ista verba ad Petrum directa, de Ecclesia intelliguntur, ita et illa, Tu es Petrus, de Ecclesia itidem intelligenda sunt.

And I will give unto thee the keys, &c.]

Si hoc tantum Petro dictum est, non hoc facit Ecclesia. Si ergo hoc in Ecclesia fit, Petrus quando claves accepit, Ecclesiam sanctam significavit. St. Aug., Tract. 50, in Joh. cap. 12^h. Hoc Petrus pro omnibus tanquam personam unitatis accepit. Idem, Serm. x. super Joh.ⁱ Non sine causa inter omnes Apostolos Ecclesiæ Catholicæ personam sustinet Petrus: huic enim claves regni cælorum datæ sunt; et cum ei dicitur omnibus dicitur, Quodcumque ligaveris, &c. amas Me? Pasce oves Meas, &c. Idem, de Agone Christiano, cap. 30^k. Habent quidem hanc judicariam potestatem omnes alii apostoli, &c. Petrus autem ideo specialiter accipit, ut omnes intelligant, quod quicumque ab unitate fidei et societate ejus se separaverit, nec a peccatis solvi, nec cælum ingredi potest. St. Hieronymus,

^d [Decretum, pars ii. causa 24. quæst. i. c. 18. The passage is from S. Cyprian de Unitate Ecclesiæ, § 3. p. 106. ed. Fell.]

^e [Ibid., c. 9.]¹

^f [See above, p. 230, note e. The editor has not had access to this work.]

^g [This seems to be a reference to the same work.]

^h [Si hoc Petro tantum dictum est, non facit hoc Ecclesia. Si autem et in Ecclesia fit, ut quæ in terra ligantur, in cælo ligentur, et quæ solvantur in terra, solvantur in cælo: quia cum excommunicat Ecclesia in cælo ligatur

excommunicatus; cum reconciliatur ab Ecclesia, in cælo solvitur reconciliatus: Si hoc ergo in Ecclesia fit, Petrus quando claves accepit Ecclesiam sanctam significavit.—S. Aug. in Johan. cap. 12. Tract. 50. § 12. Op. tom. iii. p. 2. col. 633, E.]

ⁱ [These words, 'hoc cum omnibus tanquam personam gerens ipsius unitatis acceperit; ideo unus pro omnibus.—Id. ibid., Tract. 118. § 4. ibid., col. 801, A. Similar pas-ages are very frequent in S. Augustine.]

^k [Id. de Agone Christiano, cap. 30. § 32. Op. tom. vi. col. 260, C.]

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in Glossa super hæc verba¹. Cum Petro dixit, Tibi dabo claves, transivit in alios hujus potestatis jus, quodque uni commendatur omnibus intimatur; et Petro dixit singulariter, quia cunctis Ecclesiæ rectoribus Petri forma proponitur. Leo, Serm. ii. de Ascens.^m Ex his satis aperte claret, non esse verum, quod jurisdictio ecclesiastica sic in Ecclesia tanquam thesaurus in arca, et quod Petrus receperit claves, ut aperiret arcam quando ei videretur, quasi exercitium potestatis soli Petro concessum sit, sed quod potestas in habitu sit concessa Ecclesiæ universæ.

Falsa est igitur Petri de Palude de Potestate Papæ, Quæst. 8. Art. 2ⁿ. et aliorum papistarum doctrina, qui volunt alios apostolos non immediate a Christo, sed a Petro potestatem jurisdictionis accepisse.

ST. JAMES, APOSTLE.

Ista Oratio in Ord. Sarum non habetur, sed alia de præsidio S. Jacobi^o.

*In Ord. Sar. Epist. est 2 ad Eph. Jam, &c.^p
Sarum habet istud Evang.^q*

ST. BARTHOLOMEW, APOSTLE.

In Ord. Sar. Oratio non multum differt ab hac nostra^r.

¹ [These words are cited as Jerome's in the Glossa Ordinaria on this passage.]

^m [S. Leo, Serm. iv. In anniversario die ejusdem assumptionis, cap. 3. Op. tom. i. col. 18. et Serm. lxxxiii. in natali S. Petri Apostoli, cap. 2. ibid. col. 331.]

ⁿ [Octava conclusio est de potestate jurisdictionis, quod eam alii apostoli non habuerunt a Christo immediate, sed quamcunque habuerunt a Petro habuerunt.—Petrus de Palude de causa immediata ecclesiasticæ potestatis. Articulus secundus, conclusio octava, sign. b. iii. 2. Paris. 1506.]

^o [The Collect for S. James's Day in Missal. Sarisb. was: Esto, Domine, plebi tui sanctificator et custos, ut apostoli tui Jacobi munita præsidii, et conversatione tibi placeat et secura deserviat; Per, &c.—Missale Sarisb. Sanctorale, fol. xxxix.]

^p [The Epistle referred to is Ephes.

ii. 19—22, the Epistle for the feast of one apostle in the Commune unius Apostoli.—Miss. Sarisb. Commune, fol. i. b. We retain it on S. Thomas's Day.]

^q [Ibid., fol. xxxix.]

^r [The Collect for S. Bartholomew's Day, before 1662, was in these words: Almighty and everlasting God, which hast given grace to Thine apostle Bartholomew truly to believe and to preach Thy word, grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he hath taught, through Christ our Lord. And in the Missal. Sarisb.: Omnipotens sempiternus Deus, qui hujus diei venerandam sanctamque lætitiã in beati Bartholomæi apostoli tui festivitãte tribuisti, da Ecclesiæ tuæ, quæsumus, et amare quod credit et prædicare quod docuit; Per Dominum, &c.—Ibid., fol. li.]

*Sarum habet Epist. ex 2 ad Eph. Jam non estis^a.
Sar. habet idem Evang.^t*

ST. MATTHEW, APOSTLE.

*Ista Oratio non habetur in Ordine Sarum, sed alia de inter-
cessione S. Matthæi^u.*

*Ord. Sarum habet Epist. ex Ezekiel i. Similitudo vultus^x.
Sarum habet idem Evang.^y*

ST. MICHAEL, AND ALL ANGELS.

Sarum habet eandem Orationem^z.

Sarum Epist. habet ex Apocal. cap. i. Significavit Deus^a.

*Ista Epistola habetur in Ord. Sar. alio die qui dicitur
S. Michaelis in Monte tumba^b.*

Sarum habet idem Evangelium^c.

ST. LUKE THE EVANGELIST.

*In Ord. Sarum habetur alia Oratio pro intercessione
B. Lucæ^d.*

Sarum habet Epist. ut in die S. Matthæi^e.

Sarum habet idem Evang.^f

ST. SIMON AND JUDE, APOSTLES.

Sarum non habet hanc Orationem, sed aliam non ineptam^g.

^a [See above, p. 294, note p.]

^t [Ibid., fol. li. This Gospel is from the Commune unius Apostoli, fol. ii.]

^u [The Collect in the Missal Sarisb. for S. Matthew's Day, was: Beati Matthæi Apostoli tui et Evangelistæ, Domine, precibus adjuvemur, ut, quod possibilitas nostra non obtinet, ejus nobis intercessione donetur; Per, &c.—Ibid., fol. lvii. b.]

^x [The Epistle is that from the Commune unius Evangelistæ, fol. iii., Ezek. i. 10—14.]

^y [Ibid., fol. lvii.]

^z [The Collect is: Deus, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur; ab his in terra vita nostra muniatur.—Ibid., fol. lix.]

^a [The Epistle is Rev. i. 1—5, part of the first verse only being read.]

^b [This festival, called S. Michaelis

in Monte tumba, was observed Oct. 16. See the Miss. Sarisb. Sanctorale, fol. lxiii.]

^c [Ibid., fol. lix. b.]

^d [The Collect for S. Luke's Day in the Missal Sarisb. was: Interveniât pro nobis, Domine, quæsumus, sanctus Lucas Evangelista, qui crucis mortificationem jugiter in suo corpore pro tui nominis honore portavit; Per Dominum nostrum, &c.—Ibid., fol. lxiii. b.]

^e [See above, note x.]

^f [Ibid., fol. lxiii. b.]

^g [The Collect for S. Simon and S. Jude's Day in the Missal Sarisb. was: Deus qui nos per beatos Apostolos tuos Simonem et Judam ad agnitionem tui nominis venire tribuisti, ad nobis eorum gloriam sempiternam et proficiendo celebrare, et celebrando proficere, per Dominum, &c.—Ibid., fol. lxxv.]

Sarum habet Epist. Rom. viii. Scimus quod diligentibus Deum^h.

*Sarum habet idem Evang.*ⁱ

ALL SAINTS' DAY.

All Saints. In the Order of Sarum these saints were reckoned to be, the Virgin Mary, the several orders of angels, the patriarchs, the prophets, the apostles, evangelists, martyrs, confessors, monks, virgins, and all clergymen. *Vide eund. Ord. ad hunc diem*^k, *et ad Missam de omnibus sanctis per totum annum.*

Ordo Sarum habet Orationem de intercessione et meritis omnium Sanctorum^l.

Sarum habet eandem Epistolam^m.

*Sarum habet idem Evangelium*ⁿ.

^h [i. e. Rom. viii. 28—39. Ibid.]

ⁱ [Ibid. The Gospel ended at "they hated Me without a cause."]

^k [See the *Sequentia* for this day.—Ibid., fol. lxvi. b.]

^l [The Collect for All-Saints Day in *Missal*. Sarisb. was; Omnipotens sempiternus Deus, qui nos omnium Sanc-

torum merita sub una tribuisti celebritate venerari, quæsumus ut desideratam nobis tuæ propitiationis abundantiam multiplicatis intercessoribus largiaris; Per &c.—Ibid., fol. lxvi. b.]

^m [Ibid.]

ⁿ [Ibid., but the last clause is omitted.]

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER^o.

Sic enim Apostolus Paulus hujus sacramenti celebrationem appellat, 1 Cor. xi. 20, κυριακον δεῖπνον. Item, 1 Cor. x. 21, τραπέζαν κυριακήν. Cœnam Domini, et mensam Dominicam.

In Actis Apostolorum, cap. ii. 42, dictum κοινωνία, Communio, καὶ κλάσις τοῦ ἄρτου, Fractio panis. Quam loquendi formam veteres imitati sunt. A priore enim et magis perspicua actione totum sacramentum hanc denominationem accepit, figura nec nova, nec parum usitata. Hebræis certe frangere panem idem est quod cibum sumere: et sicut Græci ab altera parte (nempe potu) totum convivium συμπόσιον dixerunt, ita etiam Hebræi ab altera sed potiore parte (nempe fractione ac esu panis) totum denominarunt.

Porro quoniam Servator noster, quando suprema sua cum discipulis cœna hoc sacramentum instituebat, εὐλογήσας καὶ εὐχαριστήσας, panem fregit poculumque distribuit, idem quoque nobis faciendum ostenderat; inde patres et Ecclesia deduxerunt appellationem Eucharistiae; qua voce utitur etiam Syrus interpres Act. ii. 42. Appellant quoque antonomastice λειτουργίαν, σύναξιν, καὶ μυστήριον, quæ vocabula aliis quoque rebus sacris conveniunt.

Sacramentum altaris dicitur non inepte, eo quod peragatur vel administretur ad mensam, quæ cum altari communem habet formam, sive imaginem, etsi non eundem usum, ad quem tamen alludit. Altaris igitur vocabulum, idque illustriore significatione quam in V. T. ab Apostolo Paulo in N. T. Hebr. xiii. [Heb. xiii. 10.] atque etiam a S. Johanne, Apoc. viii. et ab Esaia propheta, [Rev. viii. 3.] utrisque de ecclesia Christiana loquentibus usurpatur.

Sacrificium vero appellarunt e veteribus plerique, partim imitatione V. T. cujus vocabula et phrases Novi ritibus accommodabant; partim quod in hoc sacramento fidelibus communicantibus præsens sit id, quod olim materia fuit sacrificii, sive Corpus et Sanguis Christi, quæ pro nobis Deo Patri in

^o [This note is derived almost entirely from Calixtus' Dissertation De Sacrificio Christi semel in cruce oblato, et initerabili, (Helmstadt, 1644,) as are

the extracts on the Communion Service generally, in this series of notes. The references are given at the end of each extract.]

Varia denominationes quæ huic sacræ actione a

S. Scriptura, et antiquis Patribus attributæ sunt.

¹ Cœna Domini.

² Mensa Dominica.

³ Communio.

⁴ Fractio Panis.

⁵ Cibus et Potus Benedictionis.

⁶ Eucharistia.

⁷ Liturgia.

⁸ Synaxis.

⁹ Mysterium.

¹⁰ Sacramentum Altaris.

¹¹ Sacrificium.

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Ara Crucis obtulit; partim quod Eucharistia utpote sacramentum et actio a Christo instituta, sit Dei cultus, Ipsi gratus et acceptus, et propterea referatur inter sacrificia spiritualia, sive figurate et analogice ita dicta; qualis ministeriorum N. T. appellatio nec infrequens est nec ignobilis. Atque hinc reliqua vocabula ab antiquis sensu satis sano, a recentioribus vero nimis depravato, usurpato, Hostiæ, Victimæ, Immolandi, et Offerendi.

¹² Hostia.
¹³ Victimæ.
¹⁴ Immo-
latio.
¹⁵ Oblatio.
¹⁶ Missa.

Vox Missæ^o primo invenitur apud S. Ambrosium, Epist. xxxiii. lib. 5^p: "Ego" (inquit ad Marcellinam sororem) "mansi in munere, Missam facere cœpi; dum offero captum cognovi a populo castulum quendam," &c. Invenire est apud eundem Missarum solennia, et preces ad Missam præparantes duas^a (apud Ambrosium vero, sicut mox dicemus, vox Missa alia prorsus res erat, quam est hodie apud Romanenses novos) e quibus, unam et illo dignam, et nobis necessariam, ad scribendum non pigebit. "Fac nos" (inquit) "Domine Jesu Christe, per gratiam Tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter retinere, dicere et cogitare, quod Tibi placet, et expedit animæ meæ. Intret Spiritus Tuus bonus in cor meum, qui sonet tibi sine sono, et sine strepitu verborum loquatur omnem veritatem tantorum misteriorum."

Missæ autem vocabulum ab antiquis in Latina ecclesia, alia prorsus notione usurpatum est, quam quæ hodie apud pontificios obtinet. Veteres enim Latini dixerunt, Ite Missa est, (sicut Græci dicebant ἀφεσις) id est, missio sive dimissio; quemadmodum remissam pro remissione iidem usurparunt. Hinc itaque factum ut ab unico, eoque ultimo actu, totum illud sacerorum actuum corpus uno nomine Missa appellabatur. Usurpatur Missa pro dimissione, can. 84. Concil. Carthag. IV.^r, et can. 1. Concilii Valentini^s; in quibus mentio fit Missæ cate-

^o Si tamen perbrevis illa, quæ existat Cornelii Rom. episcopi ad Lupicinum Vien. episcopum epistola genuina est, vocabulum Missæ jam tum medio sæculo 3^o. in usu fuit. "Scias" ait, "quod publice neque in cryptis notioribus Missas agere Christianis licet." Ob odium nempe imperatorum Galli et Volusiani. [Epist. S. Cornelii ad Lupicinum apud Concilia, tom. i. col. 701, B. First printed by Baronius, Annal. Eccl. ad ann. 225. n. 47.]

^p [S. Ambros. Epist. xx. (edd. vet.

xxxiii.) ad Marcellinam, § 5. Op. tom. ii. col. 853, B.]

^a [These are spurious works, printed in the appendix to the works of S. Ambrose, tom. ii. col. 489, sqq.]

^r [Ut episcopus nullum prohibeat ingredi ecclesiam, et audire verbum Dei, sive gentilem, sive hæreticum, sive Judæum, usque ad missam catechumenorum.—Conc. Carthag. IV. (ita dict.) can. 84. Concilia, tom. ii. col. 1444, B.]

^s [Ut sacrosancta Evangelia ante

chumenorum. Sicut enim duplex sacrum, catechumenorum scilicet et fidelium, ad offertorium usque Missa catechumenorum dicebatur (quos priusquam offerretur, discedere oportuit,) ab offertorio et deinceps Missa fidelium. Altera autem alteri continua erat; nisi quod dimissio illa catechumenorum et pœnitentium intercederet. Isidorus Hisp. lib. Origin. vi. cap. 19^t: "Quando catechumeni foris mittuntur, clamat Levita, Si quis catechumenus remansit, exeat foris, et inde Missa; quia sacramento altaris interesse non possunt, qui nondum regenerati aut baptizati noscuntur." Et Alcuinus, lib. de divinis Officiis^u: "Missa nihil aliud intelligitur, quam dimissio, id est, absolutio (sive finis sacrorum) quum celebratis omnibus, populus per vocem diaconi a solenni observatione dimittitur." Idem tamen ut etiam plures alii mediæ infimæque ætatis scriptores, aliter alio loco explicat, improprie quidem, licet non impie^x: "Missa dicitur quasi transmissa, vel transmissio, eo quod preces et oblationes fidelis populi per ministerium et orationem sacerdotis ad Deum transmittuntur; sive quia nos mittat ad Deum^y." Talia potius ad vocabulum alludant, quam genuinum et verum ejus etymon explicant. Ipsum autem Missæ vocabulum, sicut apud pontificios hodie usurpatur pro vero et proprio Christi sacrificio, Deo patri (toties quoties) oblato pro vivis et defunctis, nusquam apud antiquos invenitur. Atque ob hanc causam ab Ecclesia Anglicana, quæ pravam illam opinionem de Missæ sacrificio extirpatum iovit, ipsum etiam vocabulum Missæ (novo, non antiquo sensu) rejicitur. In prima quidem Liturgiæ editione sub Rege Edvardo VI. etiam nomen Missæ^z (uti vulgum dicebatur) retentum fuit; sed quum illud homines papistarum doctrina fermentati ad pravam sensum detorquebant, visum est episcopis, ut in secunda ejusdem Liturgiæ publica-

munerum illationem vel missam catechumenorum, in ordine lectionum, post apostolum legantur.—Conc. Valent. (in Hisp. A.D. 524.) c. i. Ibid., tom. v. col. 759, B, C.]

^t [S. Isidori Hispal. Etymologiarum (seu Originum) lib. vi. c. 19. § 4. Missa tempore sacrificii est quando, &c.—Op. tom. iii. p. 279.]

^u [Alcuini de divinis Officiis, cap. De celebratione Missæ et ejus significatione, (ad fin. in verb. Ite Missa est) apud Hittorp. de Div. Off. p. 79. col. i. A.]

^x [Id., ibid., p. 67. col. i. E. After eo quod, the words of Alcuin are, populus fidelis de suis meritis non præsumens, preces et oblationes quas Deo omnipotenti offerre desiderat, per ministerium et orationem sacerdotis ad Deum transmittat.]

^y [Id., ibid., p. 67. col. ii. A.]

^z [The title at the beginning of the Communion Service in the first Book of Common-Prayer in the reign of Edward VI., A.D. 1549, is, "The Supper of the Lord, and the Holy Communion, commonly called the Mass."]

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Augustana
Conf. et
Apolog.
cap. 3. de
Abusibus^a.

tione penitus omitteretur. Interim Missæ vocabulum prout apud veteres Latinæ Ecclesiæ patres in usu fuit, nequaquam a nostris Ecclesiis improbatum. “Falso accusantur Ecclesiæ nostræ (verba sunt Confessionis Augustanæ sive Protestantium in Germania, quorum exemplar et nos etiam Angli in plerisque secuti sumus,) quod Missam aboleant. Missa enim apud nos retinetur, ea scilicet quæ habet exemplum ex Scriptura et patribus, et summa reverentia celebratur. Servantur et usitate cæremoniæ fere omnes,” ordo lectionum, orationum, cantionum, oblationis munerum, benedictionis sive consecrationis, et communionis sive distributionis, quæ in ecclesia peragi solebant^b. Habetur Missale haud multum a nostra Liturgia discrepans, “quod ad usum Ecclesiarum Augustanæ Confessionis Wittenbergæ speciosis et grandibus characteribus excusum una cum notis musicis ante annos LX. edidit Matthæus Ludecus^c, Ecclesiæ cathedralis Hamburgensis Decanus, vir juxta pius et eruditus; qui suum propositum cum Hieronymiana idem fecisse perhibet, antiquos legere, probare singula, retinere quæ bona sunt et a fide Ecclesiæ Catholicæ non recedere^d.” Id quod nos etiam palam profitemur.

Ex his “manifestum est, nos etiamsi in Missa Sacrificium proprie sic dictum non agnoscamus, neque Christi sacrificium semel in cruce peractum iterari admittamus, et quos in eam abusus et corruptelas temporum sequiorum iniquitas invexit rejudicemus; minime tamen omnium aut priscos, laudabiles, et πρὸς οἰκοδομὴν καὶ τὸ εἰσχημὸν facientes Ritus, aut ipsam veram, germanam et Christianam Missam abolevimus^e.”

[1 Cor.
xiv. ult.]

THE ORDER FOR THE ADMINISTRATION, &c.

In Primitiva Ecclesia hic erat ritus et ordo Sacrorum in

^a [The words cited in the text are from the Confession of Augsburg, c. iii. De Missa, at the beginning, (Libri Symbolici Eccl. Lutheranæ, ed. Meyer, p. 17. Gotting. 1830.) The latter part, ordo lectionum, &c., is accommodated from the Apologia Confessionis, c. xii. De Missa, (ibid., p. 15,) giving the substance of what is said, and adding some words.]

^b [See Calixtus de Sacrificio Christi in cruce semel oblato, et initerabili,

§ li., lii.]

^c [The editor has not seen this work, but has ascertained that its title is, Missale, Vesperale, et Matutinale; h. e. Cantica, hymnos, et collectas seu preces ecclesiasticas quæ in primis et secundis vespere, itemque matutinis precibus, per totius anni circulum, in ecclesiis et religiosis piorum congressibus cantare usitate solent. 1606.]

^d [Calixtus, ibid., § iv.]

^e [Id., ibid., § liii.]

sacris Christianorum conventibus (ut patet ex Justino^f, Tertulliano^g et aliis) a S. Paulo primum usitatus.

Primo, canebant Psalmos etiam populus. Secundo, legabantur Prophetiæ, et Scriptura sacra. Tertio episcopus prædicabat. Quarto, fiebat Cœna et Sacrum: quod tunc fere tantum oblatione panis et vini, eorundem consecratione sive benedictione, communione [...] ac oratione, cui populus respondebat Amen, constabat. 5^{to}. Postquam omnes communicassent quidam Psalmos et Hymnos in laudem Dei canebant, et variis linguis (adflati Spiritu) prophetabant. Alii Scripturas Sacras, more Judæorum, interpretabantur; alii audiebant, et subinde interrogabant aliquid circa id quod dicebatur; simulque inclamabant, cum aliquid pii et boni pulchre dictum, Amen, Amen. Postremo, claudebat omnia agape sive convivium omnium commune, in symbolum charitatis; post quod rursum succedebant hymni et orationes. A Lapide^h. Possuntque hodie pleraque ex iis quæ habet Apostolus in 1 ad Corinth. satis commode deduci.

Ordoⁱ autem quo hodie hoc Sacrum in Ecclesiis nostris celebratur est hujusmodi.

Principio jubetur, mensam sive altare mundis linteis et alio decenti apparatu sterni; S. Biblia, una cum libro Liturgiæ, patina, et calice super eandem mensam collocari; duos autem cereos superponi; celebrantem autem solenni ecclesiastico ornatu, id est, superpelliceo et casula sive capa amiciri. Nempe peculiari isto apparatu indicium facimus non esse vulgarem, quæ instituat, actionem, sed sacram et mysticam; atque adeo ut animi omnium intenti sint, et de dignitate tanti mysterii admoneantur. Recte autem monet præfatio de cæremoniis hos ritus ad essentiam religionis non pertinere, nec necessarias esse, sed adiaphoros, ita ut ab ecclesia in alios mutari possint; stante autem præsentis publicæ authoritatis mandato observari debent.

Deinde ad introitum dicitur oratio Dominica, et precatiuncula pro purificatione cordis. Sequuntur decem Domini præcepta a presbytero recitata, et responsio populi singulis præceptis inserta,

^f [S. Justin. M. Apol., i. c. 65—67. pp. 82, 83, cited repeatedly in the first series of notes.]

^g [Tertullian. Apol., c. 39. Op. p. 31, and in many other places.]

^h [This passage beginning at, In Primitiva Ecclesia, is taken from Cor-

nelius à Lapide on 1 Cor. xiv. 26.—In omnes D. Pauli Epistolas Comment., p. 318. Paris, 1638.]

ⁱ [The rest of this note was written much later than the preceding paragraph.]

qua Deum orent, ut eis misereatur; subjicitur Collecta pro Rege qui utriusque tabulæ custos a Deo constitutus una cum Collecta de tempore aut festo. Collectam hanc secundam excipit lectio Epistolæ et Evangelii, exinde legitur aut canitur Symbolum (seu professio Catholicæ fidei) quod dicitur Nicænum, seu rectius Constantinopolitanum; Symbolo subjungitur Homilia sive concio ad populum.

Habita concione sequitur Offertorium, et a communicantibus colligitur quod Ministrorum Ecclesiæ et pauperum egestatem sublevare queat. Quanquam solennioribus diebus apud nos (sicut et apud alios multis in locis Protestantes) ad ipsam aram sive sacram mensam offertur quod cedat usibus ejusdem mensæ et presbyterorum Ecclesiæ. Subjicitur precatio pro Ecclesia militante, pro imperatoribus Christianis omnibus, pro rege nostro, pro consiliariis et potestatibus ei subjectis, pro episcopis, pastoribus et curatis ecclesiasticis, pro consensu omnium et unitate in rebus fidei a Deo revelatis, pro eis qui in necessitate aliqua sint constituti, denique pro omnibus quibus vel nosmet ipsi, vel alii qua animam, quæ corpus indigemus; prorsus ad morem et mentem veterum, quibuscum has ipsas preces et ritus nostros componi, præter rem haud fuerit. Subsequitur Exhortatio ad populum duplex; una ut exeat foras qui non communicatum veniunt, altera ut reliqui sese digne præparent. Postea sequitur generalis omnium sed solennis peccatorum Confessio, quam excipit generalis itidem Absolutio ab episcopo vel presbytero pronunciata una cum selectis e S. Scriptura sententiis, quæ Dei misericordiam pœnitentibus promittunt. His ita peractis symbola panis et vini ante celebrantem collocantur, qui ad populum sese convertens legit antiquissimam admonitionem sive præfationem de cordibus sursum habendis, et gratis Deo agendis. Sequuntur autem speciales nonnullæ præfationes juxta diversitatem festorum, quibus solennes Deo gratiæ aguntur pro beneficiis, iisdem diebus memoratis, quæ hymno τρισάγιον clauduntur. Subjungitur oratio humilitatis et devotionis plena; deinde surgens celebrans per preces et recitationem verborum Domini quibus Sacram suam Cœnam instituerit, panem et vinum coram posita reverenter in Sacramentum consecrat; et postquam seipsum utraque specie communicaverit, easdem toti populo in genua humiliter inclinato distribuit. Finita distributione dicitur ab omnibus Precatio Dominica. Quam excipit oratio Oblationis, in qua commemoratur mors Christi et offertur Deo sacrificium laudis pro

redemptione humani generis per passionem ejusdem Servatoris nostri in æternum benedicti in cruce olim facta. Subsequitur gratiarum actio, et Hymnus Angelicus, qui dicitur Gloria in Excelsis Deo, &c. Postremo solenni benedictione totus communicantium cætus dimittitur. Atque hinc erat, quod ab hac ultima actione tota præmissorum sacrorum celebratio Missa veteribus dicebatur, quibus alia ejusdem vocabuli ratio, quæ hodie a nuperis Romano—Catholicis in usu est, penitus ignota fuit.

Ordo autem quem hic recitavimus fere idem est cum Coloniensi, qui ab ejusdem loci Archiepiscopo Hermanno, postquam Bucerum consulisset, constitutus est, circa annum Domini MDXXXVI. Illius enim exemplar et Protestantes in Germania, et Reformatores nostri in Anglia potissimum sequuti sunt.

Vide Reformationem Coloniensemⁱ ob quam idem Archiepiscopus Hermannus a non-reformatis pontificiis exauctoratus est.

The Table at the Communion-time having a fair white linen cloth upon it.] Vide quæ annotavimus ad rubric. ante initium Precum Matutinarum^k; for here is to be inserted and repeated the order there appointed, as well concerning the ornaments of the church, as of the priest or bishop, and other ministers that celebrate the Holy Communion, viz. “The minister, at the time of the Communion, shall use such ornaments in the church as were in use, by authority of parliament, in the second year (not the fifth year, when most of those ornaments were taken away,) of the reign of K. Edw. VI.” And then by the same authority this order was in use, and therefore (by the authority of parliament, in the Act of Uniformity, made 1 Eliz., and set at the beginning of the Liturgy, § penult.) is still required to be continued in the Church of England, viz. “The priest who shall (at the time of the Communion) execute the holy ministry, shall put upon him a vesture appointed for that ministration, that is to say, a white alb plain, with a vestment or cope; and all other priests and

ⁱ [The title of this work is, *Nostra Hermanni ex gratia Dei archiepiscopus Coloniensis, &c. simplex et pia deliberatio, qua ratione Christiana et in verbo Dei fundata reformatio doctrinæ, administrationis divinatorum Sacramentorum, &c. apud eos qui nostræ pastoralis curæ commendati sunt, tantisper instituenda sit, donec Dominus dederit constitui meliorem, vel per liberam*

et Christianam synodum, sive generalem sive nationalem, vel per ordines imperii nationis Germanicæ in sacrosancto Spiritu congregatos. The edition the editor has seen is Bonnæ, A.D. 1645. The service for the Holy Communion is at fol. lxxxix., sqq.]

^k [See above, pp. 227, sqq. and the notes there.]

deacons, who shall help him in that ministration, shall have upon them likewise the vestments appointed for their ministry, that is to say, albs with tunicles; but a bishop shall have upon him, besides his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain; and the preachers shall wear their hoods belonging to their several degrees taken in either of the universities of this realm." Upon the table also, besides the linen cloth and other needful furniture, were to be placed two lights, &c. See the notes before the Morning Prayer. *Nempe peculiari isto apparatu et antiqua et nostra Ecclesia indicium facere voluit, non esse rem vulgarem, aut communem quæ instituat actionem; sed solennem, sacrum et mysticum; atque adeo ut animi omnium eo magis intenti essent, &c., de tantæ rei dignitatem admonerentur*¹.

And therefore when all this order, with some other rites appointed in our Liturgy, were represented by the Scots (John Knox and his company being then at Frankfort, where the English Church used them,) to Mr. John Calvin at Geneva, he might have spared his hard and supercilious censure that he gave of them, when he said^m, *Legi Anglicanam Liturgiam, sicut vos eam descripsistis* (which most likely it is they did the worst way they could) *in qua vidi quasdam ineptias, tolerabiles tamen, &c. Epist. Francofurtensibus inscripta. Sed negari non potest, Calvinum (utut alias laude sua dignum) fuisse veterum Ecclesiæ rituum nimis rigidum censorem*ⁿ. Yet he saith of them in another of his books, as he saith here of ours, that they may be tolerated as long as they be not used to maintain any false doctrine, from which he acquitteth both the fathers

and us. *Equidem (ait) cum pium et orthodoxum de toto mysterio sive Sacramento sensum retinuisse eos videam, ullius impietatis damnare eos non sustineo. Excusari tamen non posse arbitror, quin aliquid in actionis modo peccaverint. Imitati enim sunt potius Judaicum sacrificandi morem, quam aut ordinaverat Christus, aut Evangelii ratio ferebat.* Which he intends of the words used in the ancient Church, priest, offering, and sacrifice, together with the ornaments or vestments that the

Calv. Inst.,
lib. iv. cap.
18. n. 20.

¹ [Calixtus, ubi supra, § lvii.]

^m [Calvin's words are: 'In Anglica Liturgia sicut' &c.—Calvinus Anglis Francofurd., Epistolæ &c., col. i. p. 98.]

ⁿ [Calvinus rigidus veterum censor, are the words of Calixtus, ibid. § cxxiii., who also cites the passage that follows from the Institutes.]

bishops and priests used, as here in our Church they are appointed to do. For he was jealous lest they might prove an occasion of introducing worse matters, as indeed among the new Roman Catholics they have done many, not only false doctrines, but superstitious and vain ceremonies, where they make account (if not theoretically, yet practically) that most of their religion doth consist. A fault that he need not have laid upon our Church, which had taken special order against such abuses of her better intentions, as he might have seen in the preface Of Ceremonies, why some were abolished, and some retained among us. But I doubt the Scots sent him not that preface to read, and described all our rites to him after the most odious and ridiculous manner that they could imagine, for so have many of their disciples done ever since. Indeed, if we had founded ourselves upon the ridiculous *Rationale* of Durandus, or put any religion in them, (more than the obeying of a lawful command given for better order and decency in the Church was religion,) he might have had the more reason to find fault with us; but herein he was mistaken, and in our affairs was not sufficiently informed, otherwise he would have kept his *ineptiæ (tolerabiles tamen)* to himself. *Interim equidem papistæ° quidquid est in hodierna ipsorum missa vasculorum, vestimentorum, actuum, motuum, nictuum, ad significanda vitæ et mortis Christi mysteria, partim putide, et histrionice, partim superstitiose retulerunt. Ista autem apud sequioris ævi scriptores nonnullos utramque faciunt paginam, Durandum præsertim Rationalis auctorem. Videatur apud eum specimen, lib. iv. cap. 6^p et cap. 10^q, de Igne et Thuribulo. Si tanta harum rerum mysteria, qualia ille describit, et somniat, quanta aliarum quæ apud illos sunt in usu, existimabimus? ad quæ forte sine nausea loquenda valido opus fuerit stomacho.*

The priest standing at the north side of the Table.] Quando stamus ad orationem. B. Cypr. de Orat. Dominica^r. Stantes oramus, quod est signum resurrectionis, (tempore Paschali,) unde etiam omnibus diebus Dominicis ad altare id observatur. S. Aug., Epist.

° [This passage is from Calixtus, *ibid.* § cxxiii., cxxiv., who gives also the words of Durandus.]

^p [The passage referred to is n. 5. of this chapter.]

^q [Most of the chapter is cited by Calixtus.]

^r [S. Cypr. de Orat. Dominic. Op. Tract., p. 152.]

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119^s, et Tertull., *de Orat.*, c. 14^t. *Si ad aram Dei steteris; atque ejus rei testimoniis vetera abundant monumenta. Stantes orabant Judæi* (Matth. vi. 5.) *nisi luctus tempore, tunc enim orabant proni, aut in genibus. Vide infra notas ad hanc rubricam uberiores.*

At the north side.] Antiquitus vero ad medium Divini altaris adstitit. Dionys., Eccl. Hier., cap. 3^u.

S. Matth. vi. 5. *Stantes orabant Judæi, nisi luctus tempore...* vid. Dan. ix. 20. *Christiani in Quadragesima, quod tempus pœnitentiæ dicatum orabant in genibus; diebus Dominicis et in Pentecoste, id est totis L. diebus post Pascha, non nisi stantes; ut docet Tertullianus de Corona Mil.^x et canon ultimus Synodi magnæ Nicæensis; et qui pœnitentiam agebant delictorum intra præstitutum tempus erant ὑποπίπτοντες, postea συνεστῶτες^y. Statio igitur apud veteres non quamvis sed receptissimum orandi modum significat. Ita Marci xi. 25, Quando statis orantes; Luc. xviii. Phariseus stans orat; et apud Nehem. ix. 5, populus ad preces jubetur consurgere, et Gen. xviii. 22, ubi in Hebræo est, Abraham stabat coram Deo, Chaldæus vertit, orabat. Neque aliter verbum standi usurpatur, Jerem. xv. 1, et xviii. 19, et Job. xxx. 20. Atque ita vocem stationis usurpant tum Judæi, tum Christiani veteres; interdum et συνεκδοχικῶς pro piorum conventu. Grot.^z*

Of the Table.] Quæ erat veterum consuetudo, ut omnia quæ ad celebrationem cœnæ Dominicæ pertinebant ad aram dicerentur. In hac autem celebratione inter Ecclesias Protestantium in Germania et nostras in Anglia nullum fere est discrimen, nisi quod ab antistite sive sacrorum ministro apud nos ad sacram mensam preces dicuntur, apud illos e suggestu recitantur. Qua in re cum antiquis non conveniunt.

The priest.] This term or title of priest is here used throughout this whole Communion-service, unless it be in

^a [S. Aug. Ep. 55. ad Januarium (aliter Ep. 119) cap. 15. § 28. Op. tom. ii. col. 139, E.]

^t [Tertullian. de Oratione, cap. 14. Op. p. 136, A.]

^u [καὶ νιψαμένων τὰς χεῖρας ὕδατι τοῦ ἱεράρχου καὶ τῶν ἱερέων, ὃ μὲν ἱεράρχης ἐν μέσῳ τοῦ θυσιαστηρίου καθίσταται.—S. Dionys, Areop. de Eccles. Hierarchia, cap. 3. Op. p. 188, A.]

^x [Die Dominico jejuniun nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pente-

costen usque gaudemus.—Tertullian. de Corona, cap. 3. Op. p. 102, A.]

^y [ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ φυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ.—Conc. Nicen. (A.D. 325.) can. xx. Concilia, tom. ii. col. 41.]

^z [Grotius, Comment. in Matth. cap. vi. v. 5. apud Criticos Sacros, tom. vii. col. 266.]

such parts of it which may be read upon Sundays and holy-days when there is no Communion, for then may another minister perform the office; but the sacrament of the Eucharist is reserved for the priest, no other minister of an inferior order having any commission or power given him to meddle either in consecrating the elements or absolving the penitents that come to receive them.

Otherwhiles the Church of England calleth those that are presbyters by the name of priests, and those that are deacons by the name of Levites; nor can there be any just exception against these appellations, which are given them only by analogy and allusion to the priests and Levites of the Old Testament. And there is a clear place of Scripture for it, Isa. lxvi. 20, *Adducent ex omnibus gentibus munus Domino, &c. Atque etiam ex iis adsumam in sacerdotes et in Levitas, ait Dominus*, the prophet speaking there of the religious service that was to be done under the New Testament. So doth the apostle accommodate the name of circumcision to the sacrament of Baptism, Col. ii. 11, and the name of the passover or sacrifice to the Eucharist; ("Christ our passover is offered for us, let us therefore keep our feast;" that is, our Eucharist). And the name of altar to the table of the Lord, Heb. xiii., "We have an altar." And the name of oblations and sacrifices to the giving of alms, Ibid., *Quales Levitæ, tales sacerdotes, quale altare, talia sacrificia, omnia scilicet ad allusionem, quæ bonum neminem queat offendere. C.^a*

Our Father.] *Est de Collectis Orationibus Constitutio Concilii Carthag. 3. cap. 23^b. Ut . . . cum altari adsistitur semper ad Patrem dirigatur oratio: fuit hoc exemplo Christi, qui discipulos docens orare, exordium precationis ad Patrem direxit.*

Amen.] *Collectam excipiebat populus solenni acclamatione vocis Amen. Ubi observa Amen quandoque esse particulam affirmantis, quandoque vero concedentis aut optantis. Affirmantis est, quando orationi præmittitur, unde illud Christo frequens, Amen dico vobis; est autem concedentis aut optantis ubi postponitur. Concedentis est, Deuteron. xxviii., ubi ad benedictiones legis servatæ, et maledictiones violatæ, populus quasi illas acceptans, acclamat Amen. Optantis est in precibus; unde et ipsam Orationem Dominicam*

^a [Calixtus, *ibid.*, § xiv.]

^b [Conc. Carthag. III. (A.D. 397.)

can. 23. Concilia, tom. ii. col. 1403,

A.]

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Christus voluit hac voce terminari: et Ecclesia eum secuta passim suas preces ad hunc modum obsignat, quasi diceret, vere fiat quod petimus.

The Collect.

Almighty God, unto whom, &c.] In Ord. Sarum hæc Oratio habetur, et secunda est in Ordinario Missæ^c.

Then shall the Priest rehearse . . . the Ten Commandments.] Lego apud B. Cyprianum, Ep. 33^d, consuevisse lectorem super tribunal Ecclesiæ sive pulpitum collocari, ut plebi universæ conspicuus legat Præcepta et Evangelium Domini. An id vero de Præceptis Decalogi intelligendum sit, nondum mihi constat.

The Collect for the day.]

COLLECTA. Sic dicta, quod in unum vota populi colligeret, vel quod fieret populo jam in unum collecto. Supra in Tit. Collect. et Epist.^e

The Priest standing up^f.] Vide quæ supra adnotavimus, ante Orat. Dom.^g

Let us pray.] Sacerdos indicit Orationem. Eo respexit B. Augustinus Epistolâ ad Vitalem^h, ubi meminit sacerdotis ad altare populum exhortantis orare. Apud Græcos in Liturgia Jacobi et alibi indictionem hanc facit diaconus. Erat et simile ei illud in sacris Gentilium, HOC AGE.

The Priest shall read the Epistle.] Post hæc commentaria apostolorum et scripta prophetarum leguntur. Just. Mart. Tertullianus vocat hæc, fomenta fidei, ab interlectione Scripturarum. Supra in Tit. Collect. et Epist.ⁱ

^c [Missale Sarisb., fol. cxli. This Collect is said in the preparation for celebrating immediately after Veni Creator. It is the first and only Collect in that place. It is also the Collect in the Missa ad invocandam gratiam Spiritus Sancti. Ibid. Commune, fol. xxx.]

^d [Hunc . . . quid aliud quam super pulpitum, id est, super tribunal ecclesiæ oportebat imponi, ut loci altioris celsitate subnixus, et plebi universæ pro honoris sui claritate conspicuus, legat præcepta et Evangelium Domini.—S. Cyr. ad Ep. 39, clerum et plebem. (ed. Pam. 34.) Op. Epist. p. 77. The passage of Cyprian is cited by Calixtus, *ibid.*, lxi.]

^e [Calixtus, ubi supra, §lviii., quoting

Alcuin. de Div. Off. See above, p. 247, note d.]

^f [The rubric before 1662 was: Then shall follow the Collect of the day, with one of these two Collects following for the king, the priest standing up, and saying, &c.]

^g [See above, on the priest standing on the north side of the Table, pp. 307, 308.]

^h [Numquid ubi audieris sacerdotem Dei ad ejus altare populum hortantem ad Deum orandum.—S. Aug. Ep. 217, ad Vitalem, (aliter Ep. 107.) cap. 7. § 26. Op. tom. ii. col. 808, A.]

ⁱ [See this passage above, p. 257, and notes e, f.]

And the Epistle ended, he shall say the Gospel.]

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Veteribus enim Epistola aut lectioni propheticae succedebat immediate Evangelium, saltem in Ecclesia Latina, prout a patribus decretum est in Concilio Toletano 4^o. can. 11^k. Alius Græcorum mos, qui ex antiqua consuetudine versus aliquot aut hymnos Epistolæ et Evangelio intermiscuerunt Liturg. S. Chrys.¹ Quem ritum postea etiam recepit Ecclesia Latina; idque (ut verisimile est) ex hac ratione, ne in ecclesiis majoribus (ubi multi erant clerici celebrantes) chorus vacaret eo tempore, quo diaconus aut presbyter gradus ambonis Evangelium lecturus ascendit. Inde quoque factum ut versus isti Gradualia dicerentur. Consueverunt enim veteres in ecclesiis loca editiora habere, e quibus non tantum Evangelium, sed et aliæ lectiones legerentur. S. Cypr., Ep. 33^m. Huc adducantur quæ annotata et posita sunt inter Epistolam et Evang. 1 Dominic. in Adventusⁿ.

[ON THE NICENE CREED.]

Ab Evangelio transitur ad Symbolum, idque congruentissime, cum juxta apostolum fides ex auditu sit^o.

De Symbolo.

Ut illud in sacris recitetur Græcis ante Latinos usitatum; et apud Latinos primum Hispanis. Ita enim decreverunt patres, Conc. Tolet. 3^p. c. 2^q, Pro reverentia sanctissimæ fidei, et propter corroborandas hominum invalidas mentes, &c., consultu piissimi et gloriosissimi Reccardi Regis Domini nostri constituit sancta synodus, ut per omnes Ecclesias Hispaniæ et Galliciæ secundum formam Orientalium Ecclesiarum Concilii Constantinopolitani, hoc est, centum quinquaginta episcoporum, Symbolum Fidei recitetur: et priusquam Dominica dicatur oratio, voce clara a populo decantetur, quo et fides vera manifestum testimonium habeat, et ad Christi Corpus et Sanguinem prælibandum pectora populorum fide purificata accedant.

Symbolum vero Nicenum publice occentu sacerdotum in sacris

^k [See above, p. 91, note o.]

¹ [καὶ τοῦ ἀποστόλου πληρωθέντος ἐκφωνεῖ ὁ ἱερεὺς· εἰρήνη σοι. ὁ διάκονος; σοφία. καὶ ὁ χορὸς τὸ ἀλληλοῦσα. Ψαλμὸς τῷ Δαυίδ.—Lit. S. Chrys. ap. Goar. Rit. Græc., p. 68, L. and note 95.]

^m [See above, p. 310, note d.]

ⁿ [See above, pp. 249, 250.]

^o [Landtmeter, de Vetere clerico, monacho, clerico-monacho libb. tres, lib. ii. c. 81. p. 207. Antwerp. 1635.]

^p [Thus far is from Landtmeter, ibid.]

^q [See above, p. 92, note r.]

SECOND
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solennibus recitatum fuisse, tradit Theodorus lector in Collectedaneis^r. Timotheus (inquit) qui erat Constantinopolitanus Episcopus, ab amicis rogatus Symbolum Fidei 318 patrum per singulas synaxes dici curavit, ad reprehensionem Macedonii. Cum autem semel tantum in anno in Parasceue, scil. Dominicæ passionis tempore, quo episcopus catechizabat, recitatum esset, &c.

Radulphus Tungrensis de Can. Observ. propos. ult.^s et Platina in vitis Pontificum^t authores sunt, a Marco episcopo Romano (circa An. Dom. 340.) Symbolum diebus solennibus jussum statim post Evangelium, a clero et populo alta voce decantari.

I believe in, &c.] Hic nota quod aliud est credere Deum, et aliud credere Deo, et aliud credere in Deum. Nam credere Deum, est tantum credere Deum esse, credere Deo, est credere verbum Ejus; sed credere in Deum est credendo amare Deum, et credendo in Eum ire, ac membris Ejus incorporari. Primum et secundum bonorum et malorum est, sed tertium est bonorum tantum. De hoc solent poni versus :

“Crede Deo, credasque Deum; plus crede valere
Quod credas in Eum, quam vel Ei, vel Eum.”—LINW.^u

One God.]

Hæc dictio unum non habetur in Symbolo Apostolorum, sed recte additur, non tantum contra errorem gentilium qui posuerunt plures Deos, sed etiam contra calumniam hæreticorum, qui Catholicos non unius, sed trium Deorum cultores appellabant. Unitatem vero facit consubstantialitas. Linw.^x

^r [Τιμόθεος τὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ πατέρων τῆς πίστεως σύμβολον, καθ' ἐκάστην σύναξιν λέγεσθαι παρεσκεύασεν, ἐπὶ διαβολῇ δῆθεν Μακεδονίου, ὡς αὐτοῦ μὴ δεχομένου τὸ σύμβολον, ἅπαρ τοῦ ἔτους λεγομένης πρότερον ἐν τῇ ἀγίᾳ παρασκευῇ τοῦ θελοῦ πάθους, τῷ καιρῷ τῶν γινομένων ὑπὸ τοῦ ἐπισκόπου κἀτηχίσεων.—Excerpta ex Hist. Eccl. Theodori Lectoris, lib. ii. § 32. ap. Hist. Eccl. Scriptt., tom. iii. p. 578.]

^s [Symbolum Nicænum, id est, *Credo in unum Deum*, Sanctus Marcus natione Romanus, successor Silvestri, qui cœpit anno Domini 339 vel 340, statuit, ut post Evangelium in ecclesia alta voce dicatur.—Radulphus decani Tungrensis de canonum observantia liber, Prop. 23. ap. Hittorp. de Div. Off., p. 669, D, E.]

^t [Voluit præterea diebus solennibus statim post Evangelium Symbolum a clero et populo magna voce decantari; et eo modo quo fuerat in Nicæno Concilio declaratum.—Platina de vitis Pontificum, Marcus I. (Pont. 35.) But Leo III., A.D. 809, says to the envoy of Charlemagne and the council of Aix-la-Chapelle of the Creed, “in nostra sancta Ecclesia non cantatur.” See Bingham’s Antiquities, book x. 4, 17, and xv. 3, 28.]

^u [The whole of this note (and those that follow) is extracted from Lyndwood, Provinciale Anglicanum, lib. i. tit. 1, de summa Trinitate et fide Catholica, p. 2. not. q, ad verb. *credo in unum Deum*, with slight alterations.]

^x [Ibid., p. 3, note a, in verb. *unum*. The first and last clauses only are in Lyndwood’s words.]

Maker of heaven and earth.]

Juxta illud Gen. i. In principio creavit Deus cælum et terram. Hic nota quod circa mundi creationem quatuor erant errores. 1. Quidam enim dicebant mundum fuisse ab æterno. 2. Alii dicebant mundum habuisse materiale principium, et non esse factum ex nihilo. 3. Alii dicebant Deum superiores creaturas per Se produxisse, sed inferiores per ministerium angelorum. 4. Alii ponebant duo principia, sicut Manichæi, unum, summum bonum; et aliud, summum malum; dicentes incorruptibilia esse a bono principio, sed corruptibilia a malo principio. Hos errores omnes excludit Symbolum Ecclesiæ, et Moyses in prædicta autoritate. Primum cum dicit, In principio, 2^m. cum dicit, creavit, 3^m. cum dicit, Deus, 4^m. cum dicit, cælum et terram. Linw.^y

All things visible and invisible.] Hoc dicitur ad tollendum errorem sive hæresin Manichæorum prædictam, qui dicebant, invisibiles et spirituales creaturas creatas a principio bono, visibiles autem et corporales a principio malo, de quibus habetur mentio. C. de Hæres. 1. Manichæor. 24. q. 3. § quidam χ. Manichæi^z. Quibus concordat dictum S. Pauli Act. xvi. ubi ait, Qui fecit mundum et omnia quæ in eo sunt, &c. et ad Heb. xi. Fide credimus aptata esse sæcula verbo Dei, ut ex invisibilibus invisibilia fierent. Linw.^a

Jesus.] Græce est σωτήρ. Qua voce tantum ait significari Cicero, ut id Latino uno verbo exprimi non possit. Vere tamen doctissimus Hug. Gr.^b; Non videbatur deesse vox Latina ejusdem originis atque efficaciam, sed antiquior et in sacris magis quam in usu populari recepta, Sospitatoris.

Only-begotten.] Et dicitur unigenitus, quia in unitate personæ a Deo Patre est genitus. Linw.^c

Light of light.] Quomodo aliquantulum patet in igne, qui de se gignit splendorem; et si ignis ab æterno fuisset, splendor ab ipso genitus fuisset ab æterno, ut dicit S. Aug. vi. de Trin.^d

^y [Ibid., p. 5. note a, in verb. cœli et terræ.]

^z [Decretum, pars ii. caus. 24. quæst. 3. c. 39. ap. Corpus Jur. Carn., tom. i.]

^a [Linw., ibid., note b, in verb. omnis visibilis et invisibilis creatura.]

^b [Grotius, Comment. in S. Matth. i. 21. v. Jesum. ap. Crit. Sacr., tom. vii. col. 45.]

^c [Linw., ibid., note i, in verb. unigenitum.]

^d [Id. ibid. S. Augustine's words are: Nam ipse Arius dixisse fertur, si filius est, natus est; si natus est, erat tempus quando non erat filius: non intelligas etiam natum esse Deo sempiternum esse, ut sit coæternum Patri Filius, sicut splendor qui gignitur ab

Incarcate.] Per veram carnis assumptionem. Prov. Ang. de S. Trin.^o Contra Manichæos, qui dixerunt Christum non veram carnem accepisse, sed fantasticam. Sed hic possit quæri, quare opus assumptionis nostræ naturæ nominatur incarnatio, et non animatio, cum tamen a digniori res consueverunt nominari? Dic quod propter multas rationes. Primo, ut expressior esset nominatio. Secundo, ut profundior explicetur dignatio miserantis. Tertio, quia magis est nobis nota pars carnis. Quarto, ut major humiliatio exprimat, quia caro magis distat a Deo quam anima. Quinto, quia caro est a parente propagata, anima vero a Deo infusa. Linw., ibid., in Glossa^f.

By the Holy Ghost.] Id est Spiritus Sancti cooperatione^g.

Of the Virgin Mary.] Et hoc dicit ut tollat errorem Carpocratianorum de quo habes 24. q. 3. c. quidam χ. Carpocratiani^h, qui dixerunt Christum esse conceptum et progenitum de utroque parenteⁱ. Atque etiam ut verificaretur prophetia Esaïæ vii. Ecce virgo concipiet, &c.^k

Virgin.] Supple semper, non solum ante partum, sed in partu, et post partum. Ex quo tollitur error Helvidii, qui dixit Mariam Virginem concepisse et peperisse alios postmodum filios ex Joseph.^l

Crucified.] Scil. secundum humanitatem, quæ erat passibilis, non tamen secundum Deitatem, quæ erat impassibilis^m.

Who proceedeth.] Supple æternaliter. Linw.ⁿ

And the Son.] Additamentum illud ex scriptis Leonis Papæ I., Epist. xciii. c. 1^o. (qui 'de utroque processit' inquit) desumptum, primi Symbolo inseruerunt episcopi Tarraconæ congregati, temporibus ejusdem Leonis. Ac ut ita in Ecclesia

igne atque diffunditur, coævus est illi, et esset coæternus si esset ignis æternus.—S. Aug. de Trinit., lib. vi. cap. 1. § 1. Op. tom. viii. col. 843, C.]

^o [Prov. Angl., lib. i. tit. 1. from the text of Abp. Peccham's Constitutio de Summa Trinitate, of which the words are: "incarnatio seu vera carnis assumptio."]

^f [Linw. note on the above; ibid., p. 6. not. q, ad verb. vera carnis.]

^g [Id. ibid., p. 6. note i, ad verb. per Spiritum Sanctum.]

^h [Decretum, pars ii. caus. 24. quæst. iii. c. 39, apud Corpus Jur. Can., tom. i.]

ⁱ [Linw., ibid., p. 6. note h, ad verb. ex sola.]

^k [Id. ibid., note o, ad verb. ex virgine.]

^l [Id. ibid., p. 6. note p, ad verb. incorrupta.]

^m [Id. ibid., lib. i. tit. 1. de Summa Trinitate et Fide Catholica, p. 6, note r, ad verb. vera Christi passio.]

ⁿ [Id. ibid., p. 4. note d, ad verb. procedentem.]

^o [Speaking of the opinions of the Sabellians, Leo says: Tanquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur: nec alius sit qui genuit, alius qui genitus est, alius qui de utroque procedit.—S. Leo I., Epist. xv. (ol. xciii.) ad Turribium, c. 1. Op. tom. i. col. 697.]

caneretur volebat *Synodus Aquisgranensis*^p *sub Carolo Magno*. Consultus Leo Papa Tertius prohibuit hoc additamentum, non quia aliud sentiret, sed ob reverentiam antiquitatis, et ne licentia tribueretur, Conciliis Œcumenicis aliquid addendi. Ex qua eadem antiquitatis reverentia idem Symbolum duobus scutis sive tabellis argenteis, sine dicto additamento Græce et Latine curavit inscribi. Postea vero vitandi schismatis gratia interseri permissum est. Incertum tamen quando id factum; quamvis Græci tribuant Christophoro. Landm.^q, *Lege Baronium*, A^o. 809^r et 883^s.

Concilium Constantinopolitanum 1^m.^t Symbolo addidit illa verba, “*ex Patre procedit.*” Sed non ait ex “*solo Patre.*” Illa enim particula “*solo*” adjectio est nuperrima novorum quorundam Græcorum, non est autem proprium concilii verbum. Cur vero concilium non adjecerit “*ex Filio,*” sed satis esse censuerit dicere, “*Qui ex Patre procedit,*” ratio est; quia eo tempore dubium non erat, an Spiritus Sanctus ex Filio procederet; idem enim hæretici Macedoniani, contra quos concilium erat congregatum concedebant (ut constat ex S. Basilio, lib. ii.^u in *Eunomium*) sed dubium erat de Patre a quo alienum omnino Sp. S. tanquam “*solius Filii creaturam*” iidem hæretici esse dicebant. Concilium igitur ut aptum morbo remedium adhiberet, id posuit in Symbolo quod erat necesse.

Ex Patre,
sed non ex
solo Patre.

[Who spake by the prophets.] Nam 2 S. Pet. i. dicitur, Spiritu Sancto inspirante locuti sunt Dei homines. Quod facit contra errorem Cataphrygiorum, de quibus 24. q. 3. c. quidam § *Cataphrygii*^v. Hi dixerunt prophetas quasi arreptitios fuisse, et quod non prophetizarunt per Sp. Sanctum, et quod Sp. Sanctus non descendit ad perfectionem super apostolos. Linw.^x

^p [Ratio quæ habita est de Symbolo fidei in secretario Sancti Petri apostoli inter dominum Leonem, &c. . . et missos domini Caroli imperatoris.—Concil. Aquigranense, (A.D. 809.) Concilia, tom. ix. col. 278, sqq.]

^q [Landtmeter de clerico &c., ubi supra, p. 311, note o.]

^r [Baronii, *Annales Ecclesiastici*, A.D. 809, n. 66—81, on the discussion between the envoys of Charlemagne and Leo III.]

^s [Id. *ibid.*, A.D. 883, n. 5—40, on the controversy with Photius about the introduction of the clause, and the confirmation of it by the Roman Church,

(n. 36, 37, on its alleged introduction by Pope Christophorus).]

^t [τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον.—Symbolum, Conc. Constant. I. (A.D. 381.) Concilia, tom. ii. col. 1131.]

^u [τοῦ μὲν ἀγεννήτου τὸν υἱὸν εὐρίσκων ποίημα, τοῦ δὲ μοιγενοῦς τὴν Παρακλητόν· καὶ τῆς τοῦ μονογενοῦς ὑπεροχῆς τὴν τῆς ἐνεργείας διαφορὰν πιστούμενος.—S. Basil. adv. Eunom., lib. ii. § 32. Op. tom. i. p. 269, A. They are the words of Eunomius.]

^v [Decretum, pars ii. caus. 24. quæst. 3. c. 38.]

^x [Prov. Angl., lib. i. tit. 1. note e. ad verb. sanctificatio Ecclesiæ.]

Passim dicitur Deus id dixisse quod dixerunt prophetae, primum, quia ipsam verborum sententiam Deus menti illorum inseruit; deinde quia et verba ita est moderatus, ne a sententia aberrarent. Verba autem ipsa a Deo illis dictata fuisse, sicut interdum evenisse non est negandum, ita non videtur perpetuum. Atque hinc factum est, ut pro temporum ac loquentium varietate, etiam sermo prophetarum aliquando differret. Grot.^y

One Catholic Church.] Dicitur in symbolo unam esse Catholicam Ecclesiam contra Donatistas, qui posuerunt Ecclesiam et gratiam Christi solum in Africa remansisse; quia totus alius mundus communicabat Cæciliano Carthaginis episcopo, quem ipsi damnaverant, et in hoc negabant Ecclesiæ unitatem. Linw.^z

CONCIO SIVE HOMILIA AD POPULUM.

After the Creed shall follow the Sermon or Homily.] Quam necessarium Scripturas populo legere et exponere, tam quoque est antiquum. Justin. Mart., Apol. 2^a, “Solis qui dicitur die, omnium qui vel in oppidis vel rure degunt, conventus fit, et commentaria apostolorum vel scripta prophetarum, quoad tempus fert, leguntur. Deinde lectore quiescente, præses (sive episcopus sive presbyter) sermonem habet, quo populum instruit, et ad imitationem tam pulchrarum rerum cohortatur^b.”

Conciones quas hodie dicimus, Græci ὁμιλίας vocant; Tractatus appellabant Latini veteres, quibus tractare est populum docere. Hinc Vinc. Lirin. cap. 40^c, Doctores tractatores nunc appellantur, &c. et Vict. Vit. lib. i.^d, Persecut. Vandal. de S. Augustino; 233 libros confecerat, exceptis innumerabilibus epistolis, et tractatibus popularibus, quas Græci

^y [Grotius, Comment. in Matt., cap. i. v. 22. apud Criticos Sacros., tom. vii. col. 50.]

^z [Lyndwood, ubi supra, a f. w lines before the last extract.]

^a [καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροῦς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχωρεῖ. εἶτα παυσάμενου τοῦ ἀναγιγνώσκοντος, ὁ προεστὼς διὰ λόγου τὴν ρουθεσίαν καὶ πρόκλησιν

τῆς τῶν καλῶν τούτων μνήσεως ποιῆται.—S. Justin. Mart. Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, D.]

^b [This passage is an extract from Calixtus, ubi supra, § lxi.]

^c [Vincentii Lirinensis Commonitorium, c. 28. (p. 362.) ap. Gallandi Bibl. patrum, tom. x. p. 114, E.]

^d [Victor Vitensis de Persecutione Africana, lib. i. p. 5. ed. Chifflet, Divione, 1664. (The quotation is abridged.)]

ὄμιλίας vocant. Certe Augustini in Joh. Sermones etiam hodie Tractatus inscribuntur; uti quoque Gaudentii Brixiensis qui supersunt. Ambrosius Epist. 33^e, Post Lectiones atque Tractatum dimittuntur Catechumeni, &c.^f

Ad Lectionem autem sive Psalmorum sive Prophetarum, sive Epistolæ, sive Evangelii paulo ante auditam, Sermonem suum aut Tractatum referre, eique exponendæ operam dare consueverunt veteres qui tractabant et solennibus festis, ut Paschæ, Pentecostes, &c. Diebus etiam jejuniorum, ut Quadragesimæ, Quatuor Temporum, et Vigiliarum, Lectio et Sermones tempori reique præsentis semper congruebant; etsi alias integri quidem Scripturæ libri pertractabantur. Id ipsum videre est ex præmio S. Augustini in Epist. S. Joh.^g quod est hujusmodi; "Meminit sanctitas vestra Evangelium secundum Johannem ex ordine Lectionum nos solere tractare. Sed quia nunc interposita solennitas sanctorum dierum, quibus certas ex Evangelio Lectiones oportet in Ecclesia recitari, quæ ita sunt annuæ, ut aliæ esse non possint, ordo ille quem susceperamus, necessitate paulatim remissus est, non omissus^h."

(Vide etiam Optatum de Donatistis lib. iv.¹ Lectiones (inquit) Dominicas incipitis, et Tractatus vestros ad nostram injuriam explicatis, profertis Evangelium, et facitis absentis fratri convicium. Atque utinam hodie nusquam gentium, qui cum Donatistis ea in re peria faciant, inveniantur^k.)

De pravo more acclamantis et plaudentis populi, quando aliquid admodum concinne dixisset concionator et feliciter expeditisset, vide S. Aug. de Doct. Chr., lib. iv. cap. 10^l and 24^m. Hieronym. Ep. ii. ad Nepotiumⁿ et Chrysostom. Homil. 2. de Lazaro^o. Tacete (inquit) auditores, &c.^p

^e [S. Ambros. Ep. 20. ad Marcellinam, (ed. vet. 33.) § 4. Op. tom. ii. col. 853, B.]

^f [From Calixtus, as above, § lxiv.]

^g [S. Aug. Prologus Tract. in Epist. Johann. Op. tom. iii. p. 2. col. 825, 826.]

^h [From Calixtus, as above, § lxviii. with adaptations at the beginning.]

ⁱ [S. Optatus, de Schism. Donat. lib. v. cap. 5. Op. p. 72.]

^k [Calixtus, ibid., § lxvi. This paragraph is added in the margin of the original.]

^l [Solet autem motu suo significare utrum intellexerit cognoscendi avida multitudo.—S. Aug. de Doct. Christ.,

lib. iv. § 25. cap. 10. Op. tom. iii. p. 1. col. 74, A.]

^m [Denique cum apud Cæsaream Mauritaniam populo dissuaderem pugnam civilem, . . . egi quidem granditer, quantum valui, ut tam crudele atque inveteratum malum de cobibus et moribus eorum avellerem, pelleremque dicendo: non tamen egisse aliquid me putavi, cum eos audirem acclamantes, sed cum flentes viderem. Acclamationibus quippe se doceri et delectari, flecti autem lacrymis indicabant.—Ibid., § 55. cap. 24. Op. tom. iii. p. 1. col. 87, E.]

ⁿ [S. Hieronymus, Ep. lii. (ol. ii.)

DE CONCIONIBUS SEU HOMILIIS AD POPULUM.

Auspiciis Caroli Magni Homiliæ Patrum, quibus lectiones Dominicæ et Festivæ exponerentur, delectæ sunt.

Sigebertus ad annum 807^a, “ Carolus Imperator (ait) per manum Pauli Warnefridi Diaconi sui decerpens optima quæque de scriptis catholicorum patrum, lectiones unicuique festivitati convenientes per circulum anni in Ecclesia legendas compilari fecit.” De his ipsis, aut certe talibus Concilium Turonense 3^{um} ejusdem Caroli Magni jussu celebratum, cap. 17^r, “ Visum est unanimitati nostræ, ut quilibet episcopus habeat homilias continuatas necessarias admonitiones, quibus subjecti erudiantur. Et ut easdem homilias quisque aperte transferre studeat in rusticam Romanam linguam, (id est Gallicam;) aut Theoticam, (id est Germanicam;) quo facilius possint cuncti intelligere quæ dicuntur. Ita consultum fuit duobus præcipuis sub imperio Caroli populis. Quam vero operam Sigebertus aliique vetustiores Paulo Diacono tribuunt, eam in Alcuinum nostratam confert Sextus Senensis, Bibl. suæ, lib. 4^o.^s Collegit (inquit) et in ordinem redexit jussu Caroli Magni præstantissimorum ecclesiæ doctorum homilias in evangelia, quæ per anni ambitum in templis leguntur. Addit omnes numero esse ccix., sed ubi opus illud latet, incertum est.

THE OFFERTORY.

De Offertorio.

Huc usque se extendebat Missa Catechumenorum apud antiquos. Post hæc extra delubrum catechumeni fiunt, et hi quoque qui in pœnitentia sunt. Manent autem intus soli

ad Nepotianum, § 8. Docente te in Ecclesiæ non clamor populi, sed gemitus suscitetur, . . . in qua mihi omni populo acclamante, &c.—Op. tom. i. col. 261, 262.]

^o [σιγάτε ταῦτα ἀκούοντες; πολλὴν ὑμῶν ἕχω χάριν τῆς σιγῆς ταύτης μᾶλλον, ἢ τῶν κρότων. οἱ μὲν γὰρ κρότοι καὶ οἱ ἔπαινοι λαμπρότερον ἐμὲ ποιοῦσιν, ἢ σιγῆ δὲ αὐτῆ σωφρονεστέρου ὑμᾶς ἐργάζεται.—S. Chrysost., Hom. 2. in La-

zarum, Op. tom. i. p. 730, A.]

^p [Calixtus, *ibid.*, § lxxv.]

^q [Sigeberti Gemblacensis Chronica. A.D. 807. p. 98. ap. Miræi Chronica, Antw. 1608.]

^r [Conc. Turonense III. (A.D. 813.) can. 17. Concilia, tom. ix. col. 351.]

^s [Sixtus Senensis, Bibliotheca Sancta, lib. iv. art. Albinus, p. 191. ed. Paris, 1610.]

qui divina spectare merentur, atque percipere. Dionys., *Eccl. Hierarch.* c. 3^t. *et Conc. Laodicensem*, can. 19^u.

Oblationes ergo catechumenorum aut pœnitentium aut eorum qui sese manifestis criminibus obstrinxissent, vetus ecclesia minime recipiebat^x.

Symbolum enim erat perfectæ Communionis una cum cæteris fidelibus offerre, et alios de aliorum oblationibus particulam in Eucharistia accipere. Idem.^y

Et prior quidem Liturgiæ pars, (quæ in Latinis Ecclesiis quondam Missa Catechumenorum, quia ea finita dimittebantur, appellata fuit,) communis erat institutionis, id est, omnibus tam catechumenis quam pœnitentibus, et infidelibus ipsis, atque impiis hominibus, non minus quam regeneratis, fidelibus et piis libere permittebatur; Posterior vero pars, quæ cum Offertorio incipit, et deinceps sequitur usque ad ultimam Dimissionem, Missa Fidelium vocabatur, et erat propriæ institutionis ad eos tantum et non alios pertinens^z. *Vide quæ de hac re infra annotavimus ad ult. benedictionem et dimissionem communicantium*^a.

And this latter part was reckoned by the ancient Fathers of the Church, as it is still by us, to be the more noble, holy, and sacred solemnity of the two. For in the former part hitherto, there was only an exercise of the common ministry of Christ's Gospel, whereby all men, whosoever they were, had their instruction, and were exhorted to make profession of God's true religion, and for that purpose were admitted to all the former parts of the Liturgy or Service of the Church. But when it came once to the latter part, wherein the Holy Communion was to be administered, that was reserved only for such as were already duly brought up in piety, and prepared for the reception thereof, according to the rules and institution of Christ Himself at His last Supper, which the Church was most careful and curious to observe. In a king's court, all manner of persons are

^t [See note b, on next page.]

^u [περὶ τοῦ δεῖν ἰδια πρώτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων, καὶ τὴν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι· καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι.—Concil. Laodicen., (A.D. cir. 364.) can. 19. Concilia, tom. i. col. 1500, C.]

^x [Partly taken from Calixtus, ubi supra, § xxiv.]

^y [Id., ibid.]

^z [From Calixtus, ibid., § xc. The passages which follow are in great measure translated from the same.]

^a [See the notes at the end of the Communion Service.]

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SERIES.

nourished according to their degree and condition, even those have some entertainment that are but newly entered into his family, not yet fit for any great or serious employment; many disorderly persons, and those that are held in prison or captivity for their misdoings; all these have some provision or other made for them at his expense: but into his private lodgings, into his bedchamber, or to his own table, none are admitted, but such as tried and approved persons, both for their fidelity, and for their abilities, which renders them more acceptable to him, and more fit to do him service. And after the like manner it is in the Church, where to the common doctrine and instructions of the word of God, which is the nourishment of the souls of men, and without which no spiritual life can either be begun or continued in them, all men are admitted, be they catechumens or penitents, or excommunicate persons, or such as be vicious and irregular in their course of life. But to Christ's own table, into His inner chamber, none are suffered to come, but those that are regenerate, and live a godly life according to His own ordinances. For He accounteth all others as not yet fitted to serve Him in so near a capacity, or to partake of His greatest favours. By this similitude may we the better understand, what the difference is between the first and second part of this ecclesiastical Liturgy.

Missis catechumenis ministrorum alii quidem pro clausis templi foribus adstant, alii proprii aliquid muneris agunt; deinde facta per populum oblatione, qui ipsius ordinis præcipui ministri sunt, una cum sacerdotibus, sanctum panem, et benedictionis calicem sacro sanctis altaribus imponunt. Dionys. *ibid.*^b *Ubi per præcipuos ordinis ministros diaconos intelligit. Horum enim est, materiam sanctæ celebrationis in altari disponere. Erant autem hæc panis et vini elementa ea quæ potissimum offerebantur. Usque adeo vero existimarunt fideles aliquid offerendum, quod aut sacrificio, aut ejus ministris quoquomodo serviret, ut de aliquibus referant auctores, ne eis*

^b [καὶ μετὰ ταύτας, ἐξω γίνονται τῆς ἱερᾶς περιοχῆς οἱ κατηχούμενοι καὶ πρὸς αὐτοῖς οἱ ἐνεργούμενοι, καὶ οἱ ἐν μετανοίᾳ ὄντες, μένουσι δὲ οἱ τῆς τῶν θείων ἐποψίας καὶ κοινωνίας ἄξιοι. τῶν λειτουργῶν δὲ, οἱ μὲν ἐστᾶσι παρὰ τὰς τοῦ ἱεροῦ πύλας συγκεικλισμέναι, οἱ δὲ

ἄλλο τι τῶν τῆς οἰκίας τάξεως ἐνεργούσιν. Οἱ δὲ τῆς λειτουργικῆς διακοσμῆσεως ἔκκριτοι, σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θεοῦ θυσιαστηρίου προτίθεασιν τὸν ἱερὸν ἔρπον, καὶ τὸ τῆς εὐλογίας ποτήριον.— S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, D.]

deesset quod offerrens, ad fontem properasse, inde aquam saltem delaturos, notavit ex Alcuino^c et Amalario^d Onuphrius. Populus vero fidelis offerebant panem et vinum; aquam (ut ait Amalarius^e de suo tempore) offerebant cantores, aut alii eorum nomine.

Erat autem^f veteri Ecclesiæ in more positum ut in sacris conventibus a fideli populo offerrentur panis et vinum, quæ non modo cederent pauperibus, sed etiam Ecclesiæ ministris in subsidium et alimoniam, postquam tantum quantum administrandæ Eucharistiæ sufficiebat, de eisdem sumptum fuisset. Which order and custom of the ancient Church is acknowledged and approved by H. Bullinger^g, one of the reformers in Switzerland, lib. iii. *de Orig. Error.* cap. 4^h. *Receptissimum fuit in Ecclesiis vetustis cibum et potum offerre in cætu sacro ad usum ministrorum et pauperum; ex quibus deligebantur etiam panis et vinum, quæ in Cæna Domini proponebantur. Unde Sacramentum Eucharistiæ vocabatur oblatio et sacrificium, &c.* Which is the reason that the sentences appointed here to be read for the Offertory, refer some to the poor, and some to the ministers of the Church, that wait upon the altar. And this is also the reason, that in the fifth rule following the Collects after the Offertory, it is appointed, "If any of the bread and wine remain, the curate shall take it home to his own house." *Hinc B. Cyprianusⁱ lib. de Opere et Eleemosyna, opulentam matronam increpans, "Locuples, inquit, et dives es, et Dominicum celebrare te credis, . . . quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio, quod pauper obtulit sumis?" Sane sacrorum participes quæ ad sacra peragenda requiruntur offerre sive conferre decet. C.*^j

Et sanctior cultus, cujus obeundi ergo conferri sensibilia munera possint, alius nullus est, Irenæi antiquissimi itidem scriptoris hæc sunt verba, lib. iv. cap. 32. "Offerre igitur oportet Deo primitias ejus creaturæ, quam Dominus docuit

^c [Alcuin says: Cantores, . . . quærent aquam ad fontem, et servant eam coopertam, usque ad tempus sacrificii, et sic eam mundam offerunt.—Alcuinus de Div. Off. c. quid significant vestimenta. Apud Hittorp. de Div. Off. p. 67, B.]

^d [See the next note.]

^e [Amalarius Fortunatus, de Eccl. Off., lib. iii. c. 19. apud Hittorp. de Div.

Off., p. 163, D.]

^f [Calixtus, *ibid.*, § xvii.]

^g [This passage was added in the margin: and seems to be Cosin's own.]

^h [Bullingerus, de origine erroris libri duo, lib. ii. cap. 4. fol. 106, b. Tiguri, 1568.]

ⁱ [S. Cypr. de Operibus et Eleemosynis, Op. Tract. p. 203.]

^j [Calixtus, *ibid.*, § xviii.]

offerri in Ecclesia; sicut et Moyses ait, Non apparebis vacuus ante conspectum Domini Dei tui^k. Non quasi indigentem, sed ut ipsi nec infructuosi nec ingrati simus^l."

Diu duravit in Ecclesia hic ipse offerendi mos, quem Matisconensis Synodus 2^a sæculo VI. ad finem jam vergente confirmatum ivit, can. 4^m. "Decernimus, ut omnibus Dominicis diebus altaris oblatio ab omnibus viris et mulieribus offeratur, tam panis quam vini, ut cum Abel vel cæteris juste offerentibus consortes sint." De eadem oblatione seculo nono Amalarius Fortunatus qui suos de Officio Eccl. libros Ludovico Pio inscripsit, lib. iii.ⁿ *Omnis populus intrans Ecclesiam debet sacrificium (panem et vinum) Deo offerre.* Only in places where they had quire-men, that sung during the time of the Offertory, it was appointed that one should offer for them all. They in the Church of Rome have at this day no such common Offertory as of old they had; but now they leave it off, and teach the people to think upon no other offering but their offering up of Christ in the Sacrifice of the Mass.

Superest tamen in Gallia^o (haud, quod sciam, alibi) hujus antiqui Offertorii aliquod vestigium, ubi in Missis, quas vocant Parochiales, grandis panis, quem ex ordine per vicis patres-familias parochiani suppeditant, cum pompa offerunt.

(First sentence of the Offertory.) *And glorify your Father which is in heaven.] Justin. Mart. Apolog.^p "In omnibus vero oblationibus benedicimus et laudamus Creatorem omnium per Filium Ejus Jesum Christum et per Sp. Sanct."*

Who goeth a warfare &c.] Pro clero.

Let us do good unto all men, especially.] Beneficium maxime necessarium est sublevare egentes; ab isto igitur beneficio quod non tam homini præstatur quam humanitati, neminem vult apostolus excludi. Quod haud dubie ex æqui bonique regula intelligendum est, quatenus et nostræ facultates ferunt

^k [Igitur Ecclesiæ oblatio, quam Dominus docuit offerri in Ecclesia, purum sacrificium reputatum est apud Deum. . . . Offerre igitur oportet Deo primitias ejus creaturæ sicut et Moyses ait, &c. —S. Irenæus cont. Hæres., lib. iv. cap. 18. § 1. Op. p. 250. 1.]

^l [Sed et suis discipulis dans consilium, primitias Deo offerri ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum qui ex creatura panis est, accept et

gratias egit.—Idem, ibid., cap. 17, § 5. Op. p. 249. 2.]

^m [Conc. Matisconense II. (A. D. 585.) can. 4. Concilia, tom. vi. col. 674.]

ⁿ [See above, p. 321, note e.]

^o [Calixtus, ibid., § xxvii.]

^p [ἐπὶ πᾶσι δὲ οἷς προσφερόμεθα, ἐδλογοῦμεν τὴν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου.—Justin M. Apol. i. c. 67. Op. p. 83, c.]

et ipsorum necessitas postulat. Quod si omnibus sublevandis pares non simus, æquum est eos præferri quos pietatis professio nobis conjungit. Grotius¹.

Let every man do as he is disposed &c.] Just. Martyr (ex quo veteris in his oblationibus ecclesiæ praxis et mos claret) Apol. 2^r. "Quibus copia est, et qui volunt, pro arbitrio quisque suo, quod visum est, contribuant; et quod colligitur apud præpositum deponitur. Ipse vero modo opitulatur pupillis et viduis, et propter morbum aliamve causam egenis, &c. Item Tertullian. Apolog., c. 39^s. "Modicam unusquisque stipem menstrua die, vel cum velit, et si modo possit apponit; nam nemo compellitur, sed sponte confert. Hæc quasi deposita pietatis sunt; nam inde non epulis, nec potaculis, nec ingratis voracinis dispensatur, sed egenis alendis humanisque et pueris ac puellis re ac parentibus destitutis, itemque domesticis senibus, item naufragis, et si qui in metallis, et si qui in insulis, vel in custodiis, duntaxat ex causa Dei sectæ, alumni confessionis suæ fiunt.

Whoso hath this world's good, &c.] Pro pauperibus.

The churchwardens, &c.] Munus œconomorum et assistentium in Ecclesia Anglicana jam pridem observatum; Quibus incumbit curare, 1^o. Ne quid detrimenti capiat templi fabrica. 2^o. Ut cum consilio rectoris pecuniæ collectæ et in cistam repositæ rite distribuantur pauperibus. 3^o. Ne quis rei sacræ interstrepat. 4^o. Ne quis excommunicatus cætui se ingerat. 5^o. Inordinate viventes admonere. Et 6^o. Si perseverent, eorum nomina ad episcopos deferre.

Hi autem vel a rectore nominantur, vel ab ipso et parochianis quotannis eliguntur.

And upon the Offering-days appointed.] It was one of the instructions set forth by the authority of King Henry VIII. in the convocation of his clergy, anno 1536, to be generally observed in the Church of England[†]; "That the feasts of

The four general Offering-days of the Church of England.

¹ [The editor has not found this passage of Grotius.]

² [οἱ εὐποροῦντες δὲ καὶ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προστάτῳ ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς

παρεπιδήμοις οὖσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεῖα οὖσι κηδέμων γίνεται.— S. Justin. Mart. Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, E. 24, A.]

³ [Tertullian. Apolog., cap. 39. Op. p. 31, B.]

[†] [A copy of the Act made for the abrogation of certain holidays, &c. 1536. Wilkins' Concilia, tom. iii. p. 824.]

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the Nativity of our Lord, of Easter Day, of the Nativity of St. John Baptist, and of St. Michael the archangel, shall be accounted accepted, and taken for the four general Offerings-days." Which order is in some places among us still observed. And the king or queen in their chapel-royal (or wherever they be at church on those days) never omit it, but arise from their seat, and go in solemn manner to present their offering upon their knees at God's altar. And then is read by the priest or bishop attending, this sentence here prescribed, 1 Cor. ix., "They which minister about holy things live of the sacrifice, and they which wait on the altar, are partakers with the altar. Even so hath God also ordained, that they who preach the Gospel, should live of the Gospel."

Let us pray for the whole state.] Audis sacerdotem Dei ad altare exhortantem populum Dei, orare pro omnibus, S. Aug. Ep. 107^u.

Militant here on earth.] Sic dicta ad differentiam Ecclesie triumphantis in cælo, de quibus plenius videre poteris in c. fundamenta super v. militantis Eccl. per Cardin. de Ele, lib. vi.^x

By Thy holy apostle hast taught us to make prayers.] 1 Tim. ii. 1, δεήσεις, προσευχὰς, &c. quas pro omnibus hominibus, pro regibus, et quibusvis in eminentia constitutis fieri jubet apostolus, de precibus in celebratione Eucharistiæ recitari solitis exponit Augustinus, Ep. 59^v. Eligo (inquit) in his verbis hoc intelligere, quod omnis vel pene omnis frequentat Ecclesia, ut Precationes accipiamus dictas, quas facimus in celebratione Sacramenti, antequam illud quod est in Domini mensa incipiat benedici; Orationes, cum benedicatur et sanctificatur, &c.

Agimus vero gratias non ob propria tantum, verum etiam ob aliena bona. Ita enim et invidiam poterimus extinguere, et adstringere charitatem, eamque facere magis sinceram; neque enim jam illis poteris invadere, pro quibus et pro quorum bonis gratias Deo agis. Idcirco etiam sacerdos pro universo orbe

^u [See above, p. 310, note h.]

^x [Lyndwood, Prov. Angl., lib. tit. 1. c. 1. p. 5. note p. ad verb. Ecclesie. The reference to Cardinal Franc. Za-

barella the editor has not found.]

^v [S. Aug. Ep. 149. ad Paulinum. (aliter Ep. 59.) cap. 2. § 16. Op. tom. ii. col. 509, C.]

terrarum pro absentibus, atque presentibus, pro his qui ante nos fuerunt et pro his qui postea futuri sunt, sacrificio Christi proposito Deo nos gratias jubet offerre. Chrysost. Hom. 26. in Matt.^z

All Christian kings, princes, and governors, and especially &c.] Bonum factum, ut benignam eis protectionem, et cuncta, sine quibus vitam tranquillam, piam et honestam, degere non licet, postulemus. C.^a

De iisdem precibus Tertullianus, Latinorum Patrum antiquissimus, Apologet. cap. 39^b, Oramus etiam pro imperatoribus, pro ministris eorum et potestatibus, pro statu seculi, pro rerum quiete, "pro mora finis," &c. Et libro ad Scap.^c, Itaque et sacrificamus pro salute imperatoris, sed Deo nostro et ipsius, sed quomodo Deus præcepit, pura prece. Atque huc spectant verba Cyrilli Hierosolymitani Catech. Mystag. 5^d, Obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro regibus, pro militibus, pro sociis, pro ægrotis et afflictis, et in summa pro his omnibus, qui egent auxilio. Egeamus autem omnes.

[THE SECOND EXHORTATION^e.]

The holy Sacrament—the holy mystery.] Sacramentum et mysterium idem sunt. Sacramentum tamen proprie dicitur illud quod videtur. Mysterium vero quod per id significatur.

To a most godly and heavenly feast.] S. Aug. Tract. 84. in S. Joh.^f Hoc est quod legitur in Proverbiis Solomonis cap. xxiii. ver. 1. Si sederis cænare ad mensam potentis, considerans intellige quæ apponuntur tibi, et sic mitte manum tuam, sciens quia talia te oportet præparare. Quæ autem mensa est potentis, nisi

^z [εὐχαριστῶμεν δὲ μὴ ὑπὲρ τῶν οἰκείων μόνων, ἀλλὰ καὶ ὑπὲρ τῶν ἀλλοτριῶν ἀγαθῶν, οὕτω γὰρ καὶ τὴν βασιλικανίαν ἀνελεῖν δυνασόμεθα, καὶ τὴν ἀγάπην ἐπισφίγξαι καὶ γνησιωτέραν ποιῆσαι. οὐδὲ γὰρ δυνήσῃ βασκῆναι λοιπὸν ἐκείνοις ὑπὲρ ὧν εὐχαριστεῖς τῷ δεσπότῃ· διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων τῶν ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐστομένων εἰς ἡμᾶς, εὐχαριστεῖν κελεύει, τῆς θυσίας προκειμένης ἐκείνης.—S. Chrysost. in Matt. cap. viii. Hom. 25. (al. 26.) Op. tom. vii. p. 311,

A.]

^a [Calixtus, *ibid.*, § xxxi.]

^b [Tertullian. *Apolog.*, cap. 39. Op. p. 31, A.]

^c [Id. ad Scapulam, cap. 1. p. 69, C.]

^d [S. Cyril. Hieros. *Catechis.* 23. *Mystagog.* 5. Op. pp. 327, D. 328, A. cited above, p. 243, note h.]

^e [The second exhortation of the books before 1662 is embodied in our first exhortation.]

^f [S. Aug. In *Johann.*, cap. 15. *Tract.* 84. Op. tom. 3. p. 2. col. 709, A. This is not an exact citation.]

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unde sumuntur Corpus et Sanguis Ejus, qui animam suam posuit pro nobis? Et quid est ad eam sedere, nisi humiliter accedere? Et quid est considerare, et intelligere quæ apponuntur tibi, nisi digne tantam gratiam cogitare? Et quid est sic mittere manum, ut scias quia talia te oportet præparare, nisi quia pro nobis Christus passus est, relinquens nobis exemplum (1 Pet. ii. 21) ita ut nos sequamur vestigia Ejus? Hoc est talia præparare.

Then let him come to me—and open his grief.] Hoc autem et eos qui Johannem adibant, (Mat. iii. 6.) fecisse credibile est, tum ut precibus ipsius apud Deum juvarentur (Jac. v. 16.) tum ut instruerentur consilio ad speciales circumstantias accommodato (Luc. iii. 12, 14.) . . . Quod autem disputant viri eruditi, an legibus Levit. v. 5, et Num. v. 7, exigatur tantum confessio apud Deum, et eum cujus interest, an vero etiam apud sacerdotem, ea de re probabilis maxime videtur eorum sententia qui existimant etiam apud sacerdotem factam aliquam particularem culpæ confessionem, in iis quæ cognita capitis pœnam non adferebant, in cæteris suffecisse generalem. Grotius §. Overallus^h.

Cur pœnitentarii sacerdotes introducti sunt in Ecclesiam post errorem Novatianorum, licet aliunde assumere, sed quemadmodum eos aboleri, atque item postea restitui placuit, hoc vero instituti nostri erit. Sub imperatoribus Valentiniano, Theodosio, et Arcadioⁱ, Constantinopoli mulier fuit, et ea quidem nobilis, quæ cum a pœnitentario jussa, in remissionem agniti confessique delicti, jejunio et orationi vacare, propterea frequentius in Ecclesia moraretur, adeoque in ea certe pernoctaret, a diacono stuprata est. Quod scelus pœnitentario revelavit. Pœnitentarius item, cui ex veteri canone taciturnitas commendabatur, prodidit commissum. Itaque re in contumeliam versa, et in opprobrium ecclesiasticæ disciplinæ, Nectarius Constantinopolitanus episcopus, nedum diacono ut scortatori, pœnitentario ut imprudenti dignitatem ademit, (quæ pœna Synodo Anglicano 1604,

§ [Grotius, Comment. in Matt. cap. iii. v. 6. apud Criticos Sacros, tom. vii. col. 103.]

^h [It does not appear why the name of Bp. Overall is added here. His views were well known to Cosin, who had been his chaplain. See reference to his teaching and practice in the former series of notes, pp. 114, 127, 155.]

In a letter to Grotius dated Sept. 25, 1617, Overall, speaking of the views of

the English Divines, says: Tenent presbyteros Ecclesiæ veram habere potestatem, etsi ministerialem, solvendi et remittendi peccata, (clave non errante,) non tantum declarandi soluta aut retenta esse; ut et veteres ex majore parte judicarunt.—Præstantium et eruditorum virorum Epistolæ. Ep. ccxcii. p. 486. ed. Amst. 1684.]

ⁱ [See Socrates, Hist. Eccl., lib. v. c. 19. p. 286.]

Canone 113^k, renovata et aucta est,) verum etiam ex Eudæmonis presbyteri sententia, ut libera esset in posterum ecclesia ab omni maledicentia et probrosa suspicione pœnitentiarium munus omnino abrogavit: maluitque ut pro fiducia et conscientia sua unusquisque ad communionem sacrorum mysteriorum accederet, quam ut denuo in religione tale probrum, seu verum, seu fictum, pœnitentiariorum sacerdotum, et tacite hujus professionis occasione nasceretur. Quod exemplum alii omnes episcopi eo tempore secuti sunt, et hodie sequitur Ecclesia Anglicana, quæ necessitatem confessionis privatæ (præterquam in moribundis) sustulit, confessionem liberam non sustulit. Ita sæpe accidit, ut quæ bene constituta, atque introducta sunt, quasi ipsæ leges et non homines deliquissent, severius indignatione facti, aboleantur, quam pœnæ exigantur ab iis qui adversus eas leges deliquerunt, ut Regiam potestatem, Decemviratum, dictaturam, tribunatum Romani, eorum potius odio qui hos magistratus tenuissent, abrogarunt; quam quod in his potestatibus aliquid vitii detrimentive esset. Quapropter et ex contrario abusu easdem leges postea iterum refigi, aut eosdem magistratus restitui, mirum videri non debet, quia in omnibus sola salus populi quæritur. Itaque et pœnitentiarum ipsi postea sunt restituti, sed nulla conscientie necessitate ante Innocentii Tertii decretum, quod Anglos non ligat. Ad cæteros quod attinet, ipsi viderint. Merito vero in Inquisitione Hispanica improbatum, quod confitentibus subornantur, qui occulti excipiunt quid sciscitetur pœnitentiarius, quid respondeat reus. Itaque laudatur a Plutarcho Lacedæmonius ille, qui religione initiaturus, Deo noluit confiteri quod gravius unquam deliquisset, nisi prius semoto sacerdote. Id quod Ecclesiæ nostræ Anglicanæ jure objici aut exprobrari non possit.

Non habetur pro confesso, qui apud eum confessus est, quem lex vetat enuntiare, quod dictum sit. Ærod. de Episcopali Audientia, c. 16^l.

^k [If any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any wise bind the said minister by this our constitution, but do straitly charge and admonish him that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the

laws of this realm his own life may be called in question for concealing the same,) under pain of irregularity.—Canon 110, Canons and Constitutions Ecclesiastical, A. D. 1604.]

^l [Ærodii Rerum ab omni antiquitate judicatorum Pandectæ, lib. i. tit. 5. c. 16. p. 34. This is the title of the chapter, out of which the whole note on the Penitentiary priests is taken, except the additions respecting the English Church.]

And be in perfect charity with all men.] Where Christian men are chiefly to be understood, as being all the sons of one Father, God our Almighty Creator; and for all whom Christ our blessed Saviour suffered death upon the cross, that all men (for aught that He intended to the contrary) might come to repentance, and be saved by it.

Draw near, and take this holy Sacrament.] Which seems to be an inviting of the people that are to communicate, to come into the quire, where the communion-table is placed; (in the place where the altar stood, or within the chancel, Injunct. of Queen Eliz., An^o. 1559^m) or if otherwhiles, for more convenience, it be brought down at this time, and set in the body of the church, the people are hereby ordered to go out of their pews or common seats, and to approach towards it, for the celebrating of the Sacrament. But the custom of calling up the communicants into the quire or chancel of the church, though it be no new thing, (having been formerly used, as it is also at this day among the Roman and unreformed Catholics, and among both the Protestants in Germany (*Finitis post concionem precibus, qui communicaturi sunt, in chorum progrediantur, et in genua procumbant. Agenda Julia sive Brunsvicensis*ⁿ) and other the reformed Catholics elsewhere abroad;) yet anciently it was not so: for of old time, none of the lay-people were permitted to come up, or tarry longer in the quire than whilst they presented their oblations to the priest there at the altar; and the offertory being ended, they were to return into the body of the church, and there to receive the blessed Sacrament, which the priest and deacon brought down unto them, *Concil. Bracarense, A^o. 563^o. Intra sanctuarium altaris ingredi ad communicandum non liceat laicis viris aut mulieribus, nisi tantum clericis, sicut et antiquis canonibus statutum est. Toletan. Concil. IV. post initium sec. vii. can. 17^p. Sacerdos et Levita ante altare communicent, in choro clerus, extra chorum populus.*

Imo imperator ipse Theodosius ab Ambrosio Episcopo (quamvis

^m [See Injunctions given by the Queen's majesty, A.D. 1559, § For Tables in the Church. Wilkins' Concilia, tom. iv. p. 188.]

ⁿ [These words, which are in the margin of the original, are out of Ca-

lixus, *ibid.*, § lxxx.]

^o [Conc. Bracarense II. (A.D. 563.) can. 13. Concilia, tom. vi. col. 521.]

^p [Conc. Tolet. IV. (A.D. 633.) can. 18. *Ibid.*, col. 1457.]

in hac re paulo morosiore quam oportuit) prohibitus est in choro post offertorium manere. Egrederere igitur (ait) et cum laicis consiste; nam interiora o Rex, solis sacerdotibus sunt pervia. Theodoret. Hist., lib. v. c. 17^a.

Populo tamen ut τὰ δῶρα offerrent, intrare licuit; egressis autem, et suo loco consistentibus diaconi deinde τὰ δῶρα quando erant consecrata attulerunt^r. Et multo tempore hic mos in ecclesia duravit. Vide quæ annotata sunt supra, ad rubr. de Cancellis ante initium Matutinarum Precum^s.

Meekly kneeling upon your knees.] Ubi excluderimus a sacerdotibus ambitibus eos qui non possunt participes esse altaris, alia facienda est oratio, et omnes simul in terram jacemus. S. Chrys. Hom. 18. in 2 Ep. ad Corinth.^t

Then shall this general confession be made.] Hujus instituti auctorem faciunt quidam Damasum papam, quidam Pontianum; Pol. Verg.^u Quamvis verius utroque antiquior sit; nec aliud illi fecerint quam quod decretis suis ritum illum confirmaverint. Landm.^x

After which the priest shall proceed, saying, Lift up &c.]

Succedit Præfatio, cujus usum etiam antiquissimum testantur veteres Liturgiæ, et primorum seculorum patres, Cyprianus, Chrysostomus, Aug. de Bon. Persev., cap. 13^y. Eam adhiberi ut præparetur mens sanctioribus istius celebrationis actionibus, monet B. Cyprianus; Ideo (inquit) sacerdos ante orationem (h.e. canonem sive orationem benedictionis) præfatione præmissa parat fratrum mentes dicendo, "Sursum corda:" ut dum respondet plebs, "Habemus ad Dominum," admoneatur aliud se nihil quam Dominum cogitare debere. B. Cypr. de Orat. Dom.^z Patet hinc etiam ætate

Præfatio;
Sursum
corda.

^a [τὰ ἔνδοξον, ᾧ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατὰ, τοῖς δὲ ἄλλοις ἅπασιν ἕδντά τε καὶ ἄψανστα· ἐξίθι τοίνυν, καὶ τοῖς ἄλλοις κοινῶναι τῆς στάσεως, ἀλουργίς γὰρ βασιλέας, οὐχ ἱερέας ποιεῖ.—Theodoret. Hist. Eccl., lib. v. c. 18. p. 218. This passage in parentheses is a marginal addition in Cosin.]

^r [Calixtus, *ibid.*, § lxiii., from whom the previous part of the note is derived, § lxii.]

^s [See above, p. 228. This is a marginal note in the original.]

^t [πάλιν ἐπειδὴν εἰρξώμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἐτέραν δεῖ γενέσθαι

εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδάφοις κείμεθα.—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. Hom. 18. § 2. Op. tom. x. p. 368, C.]

^u [Polydori Vergili de Rerum Inventoribus libb. viii.; lib. v. cap. 11. p. 442. ed. Argent. 1613.]

^x [Landtmeter, de vetere clerico, &c., lib. ii. c. 81. p. 203. ed. Antw. 1635.]

^y [S. Aug. de Dono Perseverantiæ (aliter de Bono Persev.) cap. 13. § 33. Op. tom. 10. col. 839, B. The words are cited a little below, as are also those of S. Chrysostom.]

^z [S. Cypr. de Orat. Dominica, Op. Tract. p. 152.]

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B. Cypriani de nomine notam fuisse quam hodie dicimus præfationem, ac itidem ea verba "Sursum corda." Resp. "Habemus ad Dominum."

Lift up your hearts. Answ. We lift them up &c.²] Præfationes istæ antiquissimæ sunt, et in Ecclesia Dei universa a primis usque sæculis usitate. S. Aug. de Vera Relig., cap. 3^a. Quotidie per universum orbem humanum genus una pene voce respondet sursum se corda habere ad Dominum. S. Chrysost. Homil. de Eucharist. in Encæniiis^b. Nonnulli (inquit) sub horam terribilis mysticæ mensæ, in vaniloquentiæ conventiculis occupati sunt. Quid facis, O homo? Nonne promisisti sacerdoti, qui dixit, Sursum mentem et corda, et dixisti, Habemus ad Dominum. Non vereris et erubescis? Nempe illa ipsa hora mendax inveniris? Quod igitur, si unquam alias, omnium maxime in sanctissimi hujus sacramenti celebratione animus a terra terrenisque curis et cogitationibus avellendus, sursumque sit tollendus, hinc ἀναφορὰν vocarunt Græci. Anast. Sinaita Orat. de S. Synaxi^c. State cum timore tremenda illa elevationis hora, ἐν τῇ φοβερᾷ ὥρᾳ τῆς ἀναφορᾶς. Quo enim affectu, et quo animo quisque illo tempore adsistit, sic et ad Dominum sursum fertur. Ἐναφορὰ γὰρ λέγεται διὰ τὸ πρὸς Θεὸν ἀναφέρεσθαι. Elevatio enim dicitur quia ad Deum sursum fertur.

Let us give thanks &c. Ans. It is meet and right &c.] S. Aug. de Bon. Persever. cap. 13^d. Quod in Sacramentis fidelium dicitur ut sursum corda habeamus ad Dominum, munus est Domini; de quo munere ipsi Domino Deo nostro gratias agere a sacerdote post hanc vocem, quibus hoc dicitur, admonentur; et dignum et justum esse respondent. S. Chrys. Hom. 18. in posterior. ad Corinth.^e In horrendissimis mysteriis ea quæ ad

^a [The note which follows, and part of the preceding one, are from Calixtus, ubi supr., § lxxx., lxxxii.]

^b [S. Aug. de Vera Relig. cap. iii. § 5. Op. tom. i. col. 750, C.]

^c [ταῦτα πρὸς τοὺς ἀπολιμπανομένους τῶν θείων συνάξεων εἴρεται, καὶ πρὸς τοὺς ἐν τῇ τῆς φοβερᾶς καὶ μυστικῆς τραπέζης ὥρᾳ εἰς συντυχίας καὶ ματαιολογίας ἀσχολουμένους. τί ποιεῖς, ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεὶ εἰποντι, ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας, ἔχομεν πρὸς τὸν Κύριον. —S. Chrysost. De Pœnitentia, &c., Hom. ix. Op. tom. ii. p. 549, C.]

^c [στήκετε μετὰ φόβου ἐν τῇ φοβερᾷ

ὥρᾳ τῆς ἀναφορᾶς οἷα γὰρ διαθέσει καὶ οἷω λογισμῶ παρίσταται ἕκαστος ἡμῶν κατ' ἐκείνην τὴν ὥραν, οὕτως καὶ προαναφέρεται τῷ δεσπότῃ. ἀναφορὰ γὰρ λέγεται διὰ τὸ πρὸς Θεὸν ἀναφέρεσθαι. —S. Anastas. Sinait. de S. Synaxi apud Canisium, Lect. Antiq. tom. i. p. 470.]

^d [S. Aug. de Dono Perseverantiæ (aliter de Bono Persever.) cap. 13. § 33. Op. tom. x. col. 839, B.]

^e [ἐπ' αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπεύχεται ὁ ἱερεὺς τῷ λαῷ ἐπεύχεται δὲ ὁ λαὸς τῷ ἱερεὶ . . . τὰ τῆς εὐχαριστίας πάλιν κοινά. οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ

gratiarum actionem pertinent sacerdoti et populo communia sunt omnia, neque enim ille solus gratias agit, sed etiam omnis populus.

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DE PRÆFATIONIBUS.

Inter præfationes illæ vetustissimæ sunt, quas S. Ambrosius composuit singulis diebus et officiis proprias, et quarum plures cum libro Sacramentorum S. Gregorii primi edidit Pamelius^f. Novem prolixiores quarum hodie usus est in Ecclesia Romana a pluribus tribuuntur Gelasio; et in illius Actis habetur^g, Hic fecit Præfationes Sacramentorum.

DE PRÆFATIONIBUS PROPRIIS^h.

Ipse Dominus noster priusquam panem frangeret et distribueret, gratias egit. Idem sibi faciendum putavit Ecclesia. Quia vero Dominus nullam certam formulam præscripsit, sed rei temporique congrua usus fuit; ideo etiam Ecclesia, uti res et tempora exigere videbantur, sic quoque in precibus concipiendis, et agendis gratiis formulas attemperavit. Deo (S. Aug. de Civ. D. lib. x. cap. 4ⁱ) dona Ejus in nobis, nosque ipsos vovemus, et reddimus; et beneficiorum Ejus solemnitatibus festis, et diebus statutis dicamus sacramusque memoriam. Ita ad hunc modum juxta diversitatem festorum pro diversis beneficiis, quorum videlicet iis diebus (ut Nativit. Domini, Pasch. Ascens. et Pentecostes) memoria recollitur, ut gratiæ Deo agerentur formulæ diversæ confectæ sunt.

After which Prefaces shall follow.] Præfationem concludit Hymnus Trisagius, Triumphalis, Cherubicus (ita enim veteribus vocatur) in omnibus antiquis Liturgiis.

Therefore with angels &c., saying, Holy, holy, &c.] Præfationes propriæ, sive formulæ istæ, quibus gratiæ Deo agebantur, hymno τρισαγιῶ semper clauduntur. Quod ipsum quia εὐχα-

λαδς ἄπας.—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. Hom. 18. § 2. Op. tom. x. p. 368, C, D.]

^f [See Liturgica Latinorum, Jacobi Pamelii, tom. ii. p. 550. ed. Colon. Ag. 1571. Præfationes antiquæ per anni circulum. Quarum pleræque D. Gregorii ætate vetustiores sunt, immo mea quidem sententia, Gelasianæ et Ambrosianæ complures.]

^g [Vita Gelasii Papæ ex libro Pontificali, apud Concilia, tom. v. col. 281, E. The words are, Fecit etiam et sacramentorum præfationes et orationes cautio sermone.]

^h [The note that follows is from Calixtus, *ibid.*, § lxxxii.]

ⁱ [S. Aug. de Civitate Dei, lib. x. cap. 3. (ed. vet. cap. 4.) Op. tom. vii. col. 240, e.]

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πιστίαν complectitur, et præstat, quod ante distributionem et sumptionem Dominus ipse præstitit, ideo negligendum minime voluit Ecclesia. C.^k

Then the priest standing up, shall say the Prayer of Consecration.

The Priest.] Nam per alium quam sacerdotem rite ordinatum non potest hoc Sacramentum confici. Lindw. in Gloss. v. Solis celebrantibus, de sum. Trin. c. Altiss.¹

Standing up.] Which is a posture of reverence, and here ordered for the priest to use, that he may with the more readiness perform his office in consecrating the elements.

THE PRAYER OF CONSECRATION.

Constat ex commemoratione unici Sacrificii per Christum semel in cruce oblatis, historia et institutione Sacramenti, una cum oratione ut simul cum benedicto pane et vino de Corpore et Sanguine Christi communicemus.

Dicit Gregorius Magnus (lib. vii. Ep. 63^m.) morem apostolorum fuisse, ut ad ipsam solummodo orationem Dominicam, oblationis hostiam consecrarent. Quod, si testi sex seculis re gesta inferiori fides habenda sit, aut de sola formula precandi (seclusis gratias agendi et commemorandi formulis) aut alio aliquo modo intelligendum est. Justinus sane ætati apostolicæ proximus ait, (Apolog. 2ⁿ.) præsidem celebrantem precatum esse quantum totis viribus suis potuit, et gratias egisse. Magis itaque probo verba Walafr. Strabonis in hunc modum loquentis (De Rebus Eccl., cap. 22^o.) “ Quod nunc agitur multiplici orationum, lectionum, cantilenarum, et consecrationum officio, totum hoc apostoli, et post ipsos proximi, ut creditur, orationibus, et commemoratione Passionis Dominicæ, sicut ipse præcepit, agebant simpliciter . . . et relatio majorum est, ita primis temporibus missas fieri solitas, sicut modo in

^k [From Calixtus, *ibid.*]

¹ [Lyndwood, *Prov. Angl.*, lib. i. tit. 1. c. 2. p. 9. note k.]

^m [S. Greg. M. *Epist.*, lib. ix. Ind. .Epist. xii. Op. tom. ii. col. 940, D. Mos Apostolorum fuit, &c. The word Dominican is supplied from the previous clause. The whole of this note

is from Calixtus, § lxxxiii.]

ⁿ [καὶ ὁ προεστὸς ἐχθὰς ὁμοίως καὶ ἐὺχαριστίας ὄση δύναμις αὐτῷ ἀναπέμψει.—S. Just. Mart. *Apol.* 1. (al. *Apol.* 2.) § 67. Op. p. 83, D.]

^o [Walafridus Strabo de rebus Ecclesiasticis, c. 22, at the beginning: ap. Hittorp., de *Div. Off.*, p. 345, E.]

Parasceue Paschæ (quo die apud Romanos missæ non aguntur) communicationem facere solemus, id est, præmissa oratione Dominica, et sicut ipse Dominus noster præcepit, commemoratione Passionis Ejus adhibita, eos corpori Dominico communicasse et sanguini, quos ratio permittebat.” Ad commemorationem illam facit ipsa institutæ Dominicæ cœnæ historia, una cum mandato Ejus, (ut quod Ille fecit, idem et nos faciamus, et perpetuam illius mortisque suæ memoriam conservemus) a nobis hic recitari solita.

By His one oblation of Himself.] “For this He did once, when He offered up Himself;” &c. Heb. vii. 27; x. 12. *Qui una pro peccatis oblata victima, in perpetuum sedet ad dextram Dei.* And therefore Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be, and vainly think that every time they say mass, they offer up and sacrifice Christ anew, as properly and truly as He offered up Himself in His sacrifice upon the cross. And this is one of the points of doctrine, and the chief one whereof the popish mass consisteth, abrogated, and reformed here by the Church of England, according to the express word of God.

Of Himself.] Oblatus enim est quia voluit. Et Ipse tradidit animam suam in mortem, Isa. liii. 12. Ego (inquit) pono animam meam a meipso et nemo tollit eam a me, Joh. x. 18; Eph. v. 2.

A full, perfect, and sufficient sacrifice.] Quod proprie conceptum semper supponit mortem et occisionem Christi. Sunt enim hæc duo de intrinseca ratione sacrificii ad cultum Dei et remissionem peccatorum impetrandam oblati^p. So that without shedding of His blood, and killing Him over again, no proper sacrifice can be made of Him; which yet in their masses the Roman priests pretend every day to do.

A full, perfect.] Hujus enim sacrificii fructus est perpetuus, quia hoc unicum semel oblatum sacrificium Deus Pater semper intuetur, et Filius ad dextram Patris considens intuendum semper exhibet et offert, atque ita Patrem ut propitius nobis esse velit, permovet. Hoc est quod dicit apostolus, Heb. ix. 12, Ingressus est in cœlum, ut compareat apud faciem Dei pro nobis^q.

^p [Calixtus, *ibid.*, xcii. sqq.]

^q [Id. *ibid.*, § ix.]

And sufficient.] Epistola igitur ad Hebr. a sacrificio Christi iterationem, utpote imperfectionis argumentum, plane removet. Et cum sciamus Christum suscitatum a mortuis non amplius mori, Rom. vi. 9, hinc abunde constat, sacrificium Ejus repeti non posse, atque adeo non posse dari in Ecclesia sacrificium, quod cum sacrificio in cruce oblato specie idem sit, vel tale essentialiter quale illud fuit, vel de quo et sacrificio crucis univoce sacrificium prædicetur^r.

And satisfaction for the sins of the whole world.] Quia pretii est immensi et infiniti^a. Which is the doctrine of the Church of England, founded upon the words of the apostle, 1 John ii. 2, "And He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

A perpetual memory.] Optima enim beneficiorum custos est ipsa memoria beneficiorum, et perpetua gratiarum actio, quæ est Eucharistia. S. Chrys. Hom. xxvi. in S. Matt.^t

Proprium est huic celebrationi^u, quod in ea memoratur mors Domini, non per mera verba, ut in aliis precibus, sed etiam per symbola et signa sacra, sive sacramenta, quæ S. Augustino sunt quædam quasi verba visibilia. Lib. xix. cont. Faust., cap. 16^x, Nam dum frangitur hostia, dum Sanguis de calice in ora fidelium funditur, quid aliud quam Domini ei Corporis in cruce immolatio, Ejusque Sanguis de latere effusio designatur^v.

Est quidem memoratio^z, est precatio citra et extra sanctissimum hoc sacramentum. Quia autem in eo exhibetur Corpus Christi in mortem traditum, et præterea symbolicis sive sacramentalibus actionibus traditio Corporis et effusio Sanguinis figurantur; ideo

^r [Calixtus, *ibid.*, § x.]

^a [Id., *ibid.*, § ix.]

^t [φυλακή γὰρ εὐεργεσίας ἀρίστη ἢ τῆς εὐεργεσίας μνήμη καὶ διηγεῖς εὐχαριστία. διὰ δὲ τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλὰ γέμοντα σωτηρίας τὰ καθ' ἐκάστην χεῖρα σὺναξιν εὐχαριστία καλεῖται.—S. Chrysost. in Matt. viii. Hom. 25. (al. 26.) § 3. Op. tom. vii. p. 310, D.]

^u [This paragraph is from Calixtus, *ibid.*, § xciv., substituting huic celebrationi, for missæ fidelium.]

^z [Quid enim sunt aliud quæque corporalia sacramenta, nisi quædam quasi verba visibilia sacrosancta quidem veruntamen mutabilia et temporalia. . . Hæc omnia fiunt et transeunt: virtus

tamen quæ per ista operatur, jugiter manet, et donum spiritale, quod per ista insinuat, æternum est.—S. Aug. cont. Faustum, lib. xxxix. cap. 16. Op. tom. viii. col. 321, E.]

^v [These words, Nam dum &c. are cited by Lanfranc, Gratian, and others, as from the Sentences out of Augustine, by Prosper. They do not occur there, and seem to be Lanfranc's. The reference to Aug. cont. Faust. alone is put in the margin of Calixtus, § xciv., but in § i. the latter part, beginning at Nam dum, is given as above from the Sentences by Prosper.]

^x [This passage is from Calixtus, *ibid.*, §§ xcix., c., ci., ciii.]

veteres memorationem huic sacramento peculiarem, Sacrificium memorativum, precationem autem Oblationem appellare ament: utroque illo vocabulo non proprie sed improprie et late sive metaphorice accepto. Notus est locus Augustini in Epist. ad Bonifac.^a Die Dominico dicimus, hodie Dominus resurrexit, cum ex quo resurrexit tot anni transiverunt; nempe dicitur illo die fieri propter sacramenti celebrationem quod non illo die, sed jam olim factum est. Nonne semel immolatus est Christus in seipso? et tamen in Sacramento non solum per omnes Paschæ solennitates, sed omni die populis immolatur. Sicut enim Christus eo die resurrexisse dicitur, quo resurrectionis Ejus memoria celebratur: ita in Sacramento Eucharistiæ immolari dicitur quia in eo immolationis Ejus memoria peragitur. Insignis etiam est Fulgentii locus, de Fid. ad Petr.^b, cap. 19. Firmissime tene Christum se pro nobis obtulisse sacrificium et hostiam Deo, &c. cui . . . sacrificium panis et vini in fide et charitate sancta Ecclesia Catholica per universum orbem terræ offerre non cessat. Euseb. Demonstr. Evang. lib. i.^c sub finem, Ejus sacrificii memoriam nobis tradidit, ut vice sacrificii (ἀντὶ Θυσίας) semper offeramus. Item^d, Hujus sacrificii memoriam in mensa per symbola celebrandam accepimus.

It pleased the synod at Trent^e (not long after this Liturgy of ours was published) to lay their curse (their “anathema”) upon all them that held the celebration of this sacrament to be a nude commemoration only of Christ’s sacrifice upon the cross; or that said it was not a true propitiatory sacrifice, but a sacrifice only of praise and thanksgiving, or that taught any more, that this sacrifice profited none but those that communicated of it, and was not truly offered up for the sins, pains, and satisfactions of the living and the dead,

^a [Hodie nempe ipso die Dominico dicimus, Hodie Dominus resurrexit; cum ex quo resurrexit tot anni transierint. Cur nemo tam ineptus est, ut nos ista loquentes arguat esse mentitos, nisi quia istos dies secundum illorum, quibus hæc gesta sunt, similitudinem nuncupamus, ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus, et dicatur illo die fieri propter Sacramenti celebrationem, &c.—S. Aug. ep. 98. ad Bonifacium, § 9. Op. tom. ii. col. 267, D, E.]

^b [Fulgentius, Lib. de Fid. ad Petrum, cap. 19. § 60. Op. p. 237. ed.

Venet. 1742.]

^c [μνήμην καὶ ἡμῖν παραδοὺς, ἀντὶ θυσίας τῷ Θεῷ διηλεκῶς προσφέρειν.—Euseb. Pamph. Demonstr. Evangel., lib. i. cap. 10. p. 38, E.]

^d [τούτου δὴτα τοῦ θύματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν διὰ συμβόλων, τοῦ τε σώματος αὐτοῦ, καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμοὺς τῆς καινῆς διαθήκης παρειληφότες.—Id., ibid., p. 39, A.]

^e [This paragraph, to Sess. xxii., corresponds to Calixtus, § cxxv., but is Cosin’s own.]

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Sess. 22^f. For thus they declared themselves in ambiguous words, which as they may have a right and true sense put upon them, so are they capable of a wrong, and a false, if they intended them (as they did) against us: for we do not hold this celebration^g to be so naked a commemoration of Christ's Body given to death, and of His Blood there shed for us, but that the same Body and Blood is present there in this commemoration (made by the sacrament of bread and wine,) to all that faithfully receive it: nor do we say, it is so nude a sacrifice of praise and thanksgiving, but that by our prayers also added, we offer and present the death of Christ to God, that for His death's sake we may find mercy, in which respect we deny [not^h] this commemorative sacrifice to be propitiatory. The receiving of which Sacrament, or participating of which sacrifice exhibited to us, we say is profitable only to them that receive it, and participate of it; but the prayers that we add thereunto, in presenting the death and merits of our Saviour to God, is not only beneficial to them that are present, but to them that are absent also, to the dead and living both, to all true members of the Catholic Church of Christ. But a true, real, proper, and propitiatory sacrificing of Christ, *toties quoties* as this Sacrament is celebrated, which is the popish doctrine, and which cannot be done without killing of Christ so often again, we hold not; believing it to be a false and blasphemous doctrine; founding ourselves upon the apostle's doctrine, that Christ was sacrificed but once, and that He dieth no more.

That we receiving these Thy creatures of bread and wine, &c., may be made partakers of His blessed Body and Blood.] 1. That together with the hallowed elements of bread and wine, we may receive the Body and Blood of Christ, which are truly exhibited in this Sacrament, the one as well as the other.

^f [The words of the canon are; Si quis dixerit, Missæ Sacrificium tantum esse laudis et gratiarum actionem, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium, vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere anathema sit.—Conc. Trident. Sess. xxii. De Sacrificio Missæ, Canon. III. Concilia, tom. xx. col. 131, D.]

^g [What follows to 'Catholic Church of Christ' is chiefly from Calixtus, § cxxvi., and §§ xlv., lxxiii., sqq., and xcvi., there referred to.]

^h [This word is not in the original, but it was printed so by Nichols, and is obviously required by the context, as it is by Calixtus' words, "harum, inquam, precum intuitu dici possit in Missa propitiatorium esse sacrificium." § cxxvi. See the first series of notes on this subject, p. 106, note f, &c.]

Who in the same night that He was betrayed, &c.] Eo quod novissimum esset tum Pascha, tum epulum, quod ad modum hactenus usitatum cum suis in terra celebraret, quoque adimpleret typum veteris Paschæ, et institueret novum Corporis et Sanguinis sui pro fidelium salute Sacramentum; quod quoniam mortis Ejus futurum erat μνημόσυνον, non conveniebat institui, nisi suprema Cæna, (quando jam Ipse mortem erat subiturus,) eaque Paschali, ut figuræ succederet res, et typo veritas.

Who in the same night that He was betrayed, &c.] Hujus Paschæ historiam accurate describunt omnes evangelistæ. Post igitur paratum hoc Paschæ, et a Servatore cum discipulis comestum, eadem nocte capitur, et postero die cruci affigitur.

De hac nocte in qua Pascha comedit, et Sacramentum suum instituit, magna oritur quæstio. Nullum enim dubium est, quin cum Christus Pascha comederet, vulgo a Judæis comestum non fuerit; nam in die festo tam solenni nunquam iis licuisset, neque ipsi unquam in animum induxissent, hominem capere, accusare et supplicio afficere. Quod si eadem vespera cum Christo celebrassent Pascha, fuisset sequens dies primus Azymorum inter dies festos totius anni facile princeps. Judæi autem non introierunt in prætorium (eo die quo Christus crucifixus est) ne polluerentur, sed ut ederent Pascha, Joh. xviii. 28, nondum igitur comederant; at Christus comederat; ergo non eodem die aut eadem nocte Christus et Judæi comederunt.

Christus et
Judæi non
eadem
nocte pas-
cha cele-
brabant.

Quæritur igitur an Christus legem violaverit, et alio quam fas esset die Pascha celebraverit? Quod sane non videtur verosimile; quia hoc a Judæis inter alia crimina Ei objectum non fuit. Et quomodo in Servatorem cadat, ut legem violaret, qui venerat in mundum non ut legem solveret, sed ut adimpleret? Et quomodo permiserit aliquis Judæorum ut in domo sua nocte non legitima Pascha Judæorum celebraretur? Non hic recensendæ sunt variae de hac re variorum interpretum opiniones, quarum aliæ non magni, aliæ nullius sunt momenti. Paulus Burgensis Hebraicarum antiquitatum peritissimus, sententiam primus ante annos ducentos proposuit, quam hodie doctissimi quique amplectuntur. Aiunt itaque, si quando accideret, ut festus aliquis dies et usitatum Sabbatum sese mutuo exciperent, ita ut necesse esset duos continuos dies festos agere, tum moris fuisse, ut fieret translatio feriarum et conjungerentur duo festi dies in unum. Non enim facimus (inquiunt

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Rabbini) duo Sabbata continua propter olera et propter mortuos. Nempe diebus festis neque licitum erat sepelire mortuos, aut cibum coquere. Cum vero in calidioribus illis regionibus, vere præsertim et autumno mortuorum cadavera integrum biduum servari non poterant, neque cibi in plures dies parari ex oleribus, hinc ut huic incommodo moderentur, translationem dierum excogitarunt, et in morem apud Judæos introduxerunt, non quidem convenienter legi divinæ, sed notum est traditiones seniorum apud illos seculis sequioribus admodum invaluisse, et vim legis obtinuisse. Non autem satis compertum est, quando hæc translatio feriarum cæperit institui. Sunt qui referunt ad tempus captivitatis Babylonicæ. Hinc igitur quæstio expeditur. Cum instaret Passio Domini, ita ferebat ratio mensis, ut magnum et festum diem azymorum mox exciperet Sabbatum usitatum, atque adeo duo continua Sabbata celebranda essent. Judæi igitur more jam pridem recepto translationem fecerunt, et festum cum Sabbato conjungunt; unde S. Joh. cap. xx. 31, Erat ille dies magnus dies Sabbati, nempe qui proxime sequebatur diem crucifixionis Domini, quia in eam rejectus erat primus dies azymorum. Si servator autem contra divinæ legis fuit observantissimus, neque constitutionem aut traditionem Judaicam ei prælatam voluit. Ipse enim eo nomine sæpe Judæos reprehenderat, ut Marci vii. Inde Lucas signanter cap. xxii. 7. ait: Venit dies Azymorum quo oportet mactari. Judæi quidem postridie mactabant; non igitur eo die quo oportebat. Johannes igitur signanter dicit (cap. xix. v. ult.) Erat Parasceue Judæorum, ut a Parasceue legitima eam distingueret. Ex his intelligi potest Christum nec tempus celebrandi Pascha anticipasse, ut Græci opinati sunt, atque inde argumentum sumpserunt non in azyma sed in fermentato Eucharistiam a Deo institutam et celebratam, atque a nobis etiam ita celebrandam esse; quæ opinio cum aliis nonnullis ecclesiam Græcam cum Latina irreconciliabili schismate commisit; nec Judæos distulisse; sed Christum secundum legem, Judæos secundum traditionem majorum suorum Pascha celebrasse. Non igitur paterfamilias miratus est factum Christi, et ut eo anno ex decreto synedrii aliter fieret; neque sacerdotes qui Christum accusabant, ausi fuerint criminis loco id ei objicere, cum scirent ex lege Christum Pascha suum cum discipulis edisse. C.¹

¹ [The editor has not found from what work this and the following extract are made.]

Took bread, and when He had given thanks, (or, as we use to say, when He had said grace), and blessed it, He brake it, &c.] *Operæ pretium est ut perpendamus hic, qui fuerint sacri convivii peculiare ritus apud Judæos inde a primo eorum in Palestina ingressum, ut probabile est, observati, sine quibus cognitis historia evangelica, seu institutio hujus Sacramenti accurate intelligi non potest.*

Cum festum Paschæ aderat, unusquisque paterfamilias agnos a nona hora usque ad undecimam, hoc est, inter duas vespervas, secundum legem Mosis, cædebat: singuli agni a singulis sodalitiis, quæ Josephus Belli Jud. lib. vii. c. 17ⁱ, appellat φρατρία, seu contubernia, manducabant, et hæ φρατρία non pauciorum erant quam decem virorum; aliquando etiam vicini convenerunt. Ante occubitum pedes lavabant. Quia enim in lectis discumbebant, propterea depositis soleis pedes lavare oportebat, ne pulverosis pedibus strata inquinarent. Atque hunc morem observavit Christus. Joh. xiii. Luc. vii. 44. Discumbentes vescebantur agno illo solido, cum panibus azymis. Hac cæna peracta consurgentes altera pedum lotionem sese ad secundas mensas comparabant, ad quas pro . . . ^k inferebantur in paropside acetarium ex intybis et lactucis agrestibus, quarum amaritudinem embammate quodam temperabant. Ista colligi possunt e rituali Paschæ quod citat Scaliger lib. vi. de emend. Temp. Secundæ mensæ hi erat ritus; Paterfamilias integrum panem azymum in manus sumens, et in duas partes dividens sic uni benedicebat, Benedictus es Domine Deus noster in esu panis azymi; alterum autem partem sub mappa reconditam ad finem convivii servabat: quo peracto idem ille paterfamilias totam illam alteram depromens in tot frusta fractam, quot erant in mensa convivæ, primus ipse sumebat, reliqui vero frusta sigillatim et ordine discumbentibus cæteris porrigebat cum his verbis, Iste est panis ærumnæ quam comederunt majores nostri in terra Ægypti; quisquis esurit, accedat et paschalizet. Primam benedictionem dans Servator noster non mutavit, neque ratio erat cur mutaret. Eam itaque prolatam innuunt evangelistæ cum dicunt, accepisse panem et benedixisse. Instituturus autem Corporis sui Sacramentum posteriora verba non retinuit, sed pro iis

Ritus
edendi Pas-
cha, et In-
stitutionis
Cœnæ Do-
minicæ.

^j [οἱ δὲ ἐνστάσης ἑορτῆς, Πάσχα καλεῖται, καθ' ἣν θύουσι μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἐκδέκατης, ὡσπερ δὲ φρατρία περὶ ἐκάστην γίνεται θυσίαν, οὐκ ἔλασσον ἀνδρῶν δέκα, μόνον γὰρ οὐκ ἔξεστι δαίνυσθαι, πολλοὶ δὲ καὶ σὺν εἰκοσῶν

ἠθροίζον.—Joseph. Bell. Jud., lib. vi. cap. 9. § 3. Op. tom. ii. p. 399.]

^k [There is a word here which is now illegible; in Nichols, the words were translated, "instead of delicate meats."]

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dixit, Accipite, edite, hoc est Corpus Meum. Deinde idem pater-familias poculum accipiebat, hac benedictione usus, Benedictus es Domine, qui fructum vitis creasti, et degustatum proximo tradebat, et secundo donec per totum contubernium circumferretur. Idem fecit Salvator, sed pro ratione instituti Sui, adjecit; Hic est Sanguis Meus, &c. His omnibus absolutis Psalmus cxi. cum aliquot sequentibus cantatur, quem solennem hymnum, hodie Judæi magnum Halleluia vocant. Ita etiam Salvator et discipuli; Et cum cecinissent hymnum, abierunt in montem Olivarum. . . . Domino nostro in Cena sua suprema . . . intelliguntur¹. C.

Took bread . . . took the cup.] At these words the priest was appointed, by the first liturgy set forth in the second year of king Edw. VI., to take the bread and cup into his hands^m (which is still observed among us); but he was not appointed to make any elevation of them, as the new Roman Catholics do at their mass; where the priest saying *Hoc est Corpus Meum*, suddenly lifts up the wafer over his head, and afterwards the chalice, that the people may all fall down upon their knees, and worship them; which rite neither we, nor any of the reformed or Protestant Churches observe, but (in regard of the peril of idolatry) have wholly omittedⁿ. Besides, it is but a novelty as the Roman priests now use it, for in the ancient fathers we do not read of any such custom; and when afterwards this rite of elevation came into the Church, it was not a lifting up of the bread and wine (as soon as they were sacramentally hallowed) over the priest's head; nor were the people then appointed to fall down and adore them, as the very Body and Blood of Christ held up between the priest's fingers, and set down again upon the table, which is more than any priest of them all can do: but this only was the order or custom of the Church; after the elements were consecrated, the priest and the deacon together held them in their hands, and shewed them to the people, whom at the same time they admonished and invited to approach, and

¹ [There are several words illegible here: in Nichols the passage is translated; "Now by what has been said, those things which were done by our Saviour in His last Supper, may better be understood."]

^m ["Here the priest must take the bread into his hands." "Here the

priest shall take the cup into his hands." Rubric in the margin of the prayer of consecration, Book of Common Prayer, 1549. These were omitted in the second book, and not restored till 1662.]

ⁿ [See Calixtus, ubi supra, §§ lxxxiv., lxxxv. The whole of the latter part of this note is taken from him.]

communicate thereof, saying to them, *προσέλθετε*^o. *Sancta sanctis, si quis dignus sit, accedat et participet*^p. (In the order of Sarum, heretofore used in the Church of England, the priest is appointed only to elevate the consecrated elements, *usque ad frontem, ut a populo videri possint*, no mention of the people's adoring is at that time made^q.) And other elevation and ostension than this they had none. *Nicol. Cabasil. in Exposit. Liturgiæ, cap. 36^r. Sacerdos vivifico pane accepto et ostenso, ei qui digne ipsius participes futuri sunt, vocat, Sancta (inquit) sanctis, propemodum dicens, Ecce panis vitæ quem videtis (quod de ipso Corpore Christi naturali dici non potest) accurrite ergo, si quis est sanctus; and cap. 39^s, Ostensis sanctis, vocat illos qui participare voluerint.* Which order and custom in effect is by us still observed. Probably this manner of elevating and shewing the consecrated elements to the people, was at first introduced to signify and excite the elevation of their minds, as at the *Sursum Corda* we call upon the people to lift up their hearts, and their answer is, "We lift them up unto the Lord." Which the Greek Church called *ἀναφορά*, (*Anastasius, Serm. de Synaxi*^t), that is, the elevation. Afterwards, in the Latin Church, they would have it to signify the elevation of Christ upon the cross. *Rabanus Maurus, lib. i. de Inst. Cleric.*^u *Elevatio sacerdotis et diaconi Corporis et Sanguinis Christi (in sacramento) elevationem Ejus ad crucem insinuat, pro totius mundi salute. Et Ivo Carnot., ep. 233^x. Cum Panis et Calix adhibito diacono, elevatur, exaltatio Corporis Christi in*

^o [ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος. καὶ ὁ διάκονος προσκυνήσας ἅπαξ λαμβάνει τὸ ἅγιον ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς τὴν θύραν, καὶ ὑψῶν τὸ ἅγιον ποτήριον δείκνυσιν αὐτὸ τῷ λαῷ, λέγων· Μετὰ φόβου Θεοῦ καὶ πίστεως προσέλθετε.—S. Chrys. Lit., ap. Goar, Rit. Græcorum, p. 84.]

^p [The words which follow in parentheses are in the original a marginal note on the words "This only was the order," &c.]

^q [Post hæc verba inclinet se sacerdos ad hostiam, et postea elevet eam supra frontem: ut possit a populo videri: et reverenter illam reponat. . . . Hic elevet calicem usque ad pectus vel ultra caput, &c.—Rubrics after the words of consecration of the bread and cup respectively. Missale Sarisb. Ro-

thomag. 1506, and Paris, 1556.]

^r [τὸν ζωοποιόν ἄρτον λαβὼν, καὶ ἀναδείξας, τοὺς ἀξίους αὐτοῦ μετέχοντας, εἰς τὴν μετουσίαν καλεῖ. τὰ ἅγια, φησὶ, τοῖς ἁγίοις. μόνον οὐ λέγων· ἰδοὺ ὁ τῆς ζωῆς ἄρτος ἔν ὄρατε. οὐκοῦν δράμετε μεταληψόμενοι, ἀλλ' οὐ πάντες, ἀλλ' εἴ τις ἅγιος.—Nicolai Cabasilæ Liturgiæ Expositio, c. 39. ap. Bibl. Patr. Auct., tom. ii. p. 247, A, B. Paris. 1624.]

^s [δείξας τὰ ἅγια, καλεῖ τοὺς μετασχεῖν βουλομένους.—Id. ibid., c. 39. p. 250, B.]

^t [See above, p. 330, note c.]

^u [Rabanus Maurus de Institutione Clericorum, lib. i. Append. de Missa, Op. tom. vi. p. 14, C.]

^x [Ivo Carnotensis, Epist. 231. Op. pars alt. p. 98. Paris. 1647.]

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cruce commemoratur. In all which, there is not a word tending to the people's adoration of that bread, and that cup, this being a late device of the new Roman Catholics, after they had brought in their novelty of transubstantiation.

When He had given thanks.] Nobis^y hoc ipso exemplum præbens, imo injungens per verba sequentia (Hoc facite) ut nos idem agamus. Εὐχαριστήσας autem hic est εὐλόγησας, Benedicens fregit panem, &c. formulam quidem non præstitit certam, sed Ipse eam quæ tempori et rebus præsentibus congrueret, adhibuit. Ecclesiæ vero permisit, ut verbis uteretur quibus tantæ rei dignitatem, beneficiorumque magnitudinem, et devotionem populi, quam commodissime fieri poterat, exprimeret. Atque hinc diversarum gentium et Ecclesiarum aliæ atque aliæ liturgiæ formulæ, quas cum alibi, tum sexto BB. PP. tomo Paris^z. Gr. edit. videre est.

He brake it.] Ad hæc verba dividitur panis. Quæ divisio Eucharistiæ Latinis et Græcis communis fuit; cum hoc tamen discrimine, quod Latini divisionem facerent fractione, Græci sectione. Erat enim Græcis in hunc usum lanceola, ac præter sectionem in modum crucis, adhibebant punctiorem in latere dextro. Cabasil. Liturg., cap. 8^a.

Likewise after supper, &c.] Cum quæritur quare Sanguis divisim a Corpore consecratur, dic, quod ratio potest sumi ex usu ad quem sacramentum ordinatum est; quia manducatio ex cibo et potu consistit. Alia ratio potest sumi ex eo quod per Sacramentum repræsentatur; quia in Passione Sanguis Christi a Corpore divisus fuit. Linw. in gloss. simul. De Sum. Trin. c. Altiss.^b

Voluit Dominus Corpus et Sanguinem suum eo modo sumi, quin panem quoque et vinum, cum quibus exhibentur, eo modo tractari, qui ad passionem animis fidelium imprimendam esset idoneus. Nempe voluit Sanguinem seorsim, et tanquam a Corpore separatum accipi, et voluit benedictum panem, qui κοινωβία est Corporis, frangi, et vinum calici infusum effundi, ut ita et passio et mors, ac Corporis cruciatus et Sanguinis effusio repræsentarentur, et non

^y [This note is from Calixtus, ubi supra, § xxix.]

^z [That is in the sixth volume of the Bibliotheca Patrum de la Bigne, Paris. ed. 2. 1589; but for the Greek, see the Auctarium, 1624, tom. ii., where the Greek liturgies are printed.]

^a [μετὰ δὲ τοῦτο, καὶ ὡς ἐπὶ τὰ δεξιὰ μέρη κεντεῖ τὸν ἄρτον, τὴν πληγὴν τῆς πλευρᾶς ἐκείνης διηγούμενος, τῆ τοῦ ἄρτου πληγῆ.—Nicolaus Cabasilas, ubi supr. c. 8. p. 209, E.]

^b [Lyndwood, Prov. Angl., lib. i. tit. i. c. 2. p. 8, note l.]

modo menti, sed ipsis quoque oculis per hujusmodi signa et actiones efficaciter ingenerentur^c.

Do this in remembrance of Me . . . Drink this in remembrance of Me.] That is, of Christ put to death and sacrificed for us upon the cross, which is the sacrifice that He truly and perfectly once made, and whereof we only make a commemoration, or a representation, *toties quoties*, as often as we celebrate this His sacrament, and observe the precept which He gave us about it.

Quantum igitur abest^d, ut fractio panis, aut effusio vini, aut ipsa etiam mystica sumptio Corporis et Sanguinis Domini, sit verus cruciatus, aut vera mors Domini, et separatio animæ a Corpore Dominico, tantum abest quoque ut Sacrificium Eucharistiæ sit veri, proprii, et stricti nominis sacrificium, et non potius istud ab illo, ut imago a prototypo, non nisi extrinsece denominetur. Contra solo vero sacrificio pro nobis Christi Sanguis effusus est, ut recte ait Aug., Lib. contra Adv. Leg. et Proph., cap. 18^e. Hujus autem sacrificii Caro et Sanguis (ut idem Aug., lib. xx. contra Faust., cap. 22^f.) ante adventum Christi per victimas similitudinum promittebatur, . . . in passione Christi per ipsam veritatem reddebatur, post adventum Christi per sacramentum memoriæ celebratur; et cap. 18^g. Unde jam Christiani peracti ejusdem sacrificii memoriam celebrant sacrosancta oblatione, precibus videlicet (et representatione) fieri solita, et participatione Corporis et Sanguinis Christi, sine qua nunquam eo tempore Eucharistia celebrabatur. Et Lib. Quæst. 83. Quæst. 62^h. Holocausti sui imaginem ad memoriam passionis Sux in Ecclesia celebrandam dedit. Nempe ut in Sententiis per Prosperumⁱ collectis etiam citant Lanfrancus^k, Algerus^l et Gratianus^m: Dum frangitur hostia, dum

^c [Calixtus, *ibid.*, § iii.]

^d [This note is from Calixtus, *ibid.*, § 1.]

^e [S. Aug. Cont. Adver. Legis et Proph., lib. i. cap. 18. § 37. Op. tom. viii. col. 568, B.]

^f [Idem, Cont. Faustum, lib. xx. cap. 21. *Ibid.*, col. 348, C, D.]

^g [Idem, *ibid.*, cap. xviii. col. 345, F.]

^h [Idem, Lib. de Quæst., 83. Quæst. 61. § 2. Op. tom. vi. col. 35, E.]

ⁱ [The work referred to is Prosperi Aquitani, *Sententiæ ex Augustino delibatæ*; see Prosperi Op. p. 543. ed. Paris. 1711; and S. Aug. Op. tom. x.

Append., p. 163; but these words do not occur there.]

^k [Lanfrancus, *Liber de Corpore et Sanguine Domini*, cap. xiii. Op. p. 240, C. ed. Paris. 1648. The words appear to be Lanfranc's own. They are not given by him as a citation.]

^l [Algerus, *de Sacramento Corporis et Sanguinis Domini*, lib. i. c. 19. ap. *Bibl. Patr. Max.*, tom. xxi. p. 271, col. i. B. Here we find the words, Augustin. in libro *sententiarum* Prosperi, in the text before this citation; hence they are so given in Gratian's *Decretum*, &c.]

^m [Decretum, pars iii. De Consecr. dist. 2. c. 37.]

Sanguis de calice in ora fidelium funditur, quid aliud quam Domini Corporis in cruce immolati, ejusque Sanguinis de latere effusio designatur? Sequitur apud Algerumⁿ, Ergo etiam ipse Corpus Suum fregit, et tradidit, ut signaretur, quod sponte sua in passione id faceret pro nobis; quod etiam in altari vice sua imitantur sacerdotes, ut idem repræsentent. lib. i. cap. 19. Hinc S. Aug. ad Bonif., ep. 23^o. Nonne semel Christus immolatus est in semetipso, et tamen in sacramento omni die immolatur. Nec mentitur qui sic dicit, si enim Sacramenta quandam similitudinem earum rerum quarum sunt Sacramenta, non habent, omnino Sacramenta non essent.

Hoc facite in commemorationem Mei^p.] Quæ verba explicans S. Paul. 1 Cor. xi. 26. Quotiescunque (inquit) panem hunc ederitis et poculum hoc biberitis, mortem Domini annunciatis usque quo venerit. Nempe ipsa mors Domini verum est illud sacrificium in cruce semel oblatum: in Eucharistia est ejusdem mortis atque adeo sacrificii memoratio. Recte igitur appellatur Eucharistia a nobis oblata, sacrificium eucharisticum, et mortis Christi memorativum, sive sacrificii Domini repræsentativum. C.

[*Rubric after the Prayer of Consecration.*]

And after, (deliver it) to the people^q.] Chrys. Hom. 18. in poster. ad Corinth^r. docet, uti preces, ita quoque sumptionem mysteriorum populo cum sacerdote communes esse (contra solitarias papistarum missas, ubi sacerdos tantum mysteria sumit) Est (inquit) ubi nihil differt sacerdos a subdito populo, ut quando fruendum est tremendis mysteriis; similiter enim omnes, ut illa percipiemus, digni habemur. Non sicut in veteri lege, partem quidem comedebat sa-

ⁿ [Algerus, ubi supra.]

^o [S. Aug. Epist. 98. (ol. 23.) ad Bonifacium, § 9. Op. tom. ii. col. 267, E. S. Augustine's words are: Et tamen in Sacramento non solum per omnes Paschæ solemnitates sed omni die populis immolatur, nec utique mentitur qui interrogatus eum responderit immolari, &c.]

^p [This note is from Calixtus, *ibid.*, but with considerable additions and modifications by Cosin. Calixtus' words, after the quotation from S. Paul, are: Nempe mors Domini verum est sacrificium. In Eucharistia est memoratio mortis, atque adeo sacrificii Domini. Nihil igitur obstat quin Eucharistia ha-

beat et appelletur sacrificium memorativum. Memoratur autem et suo quodam modo repræsentatur mors Domini, &c.]

^q [From Calixtus, *ibid.*, § xxxiv.]

^r [ἔστι δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου οἷον ὕταν ἀπολαύειν δὲ τῶν φρικτῶν μυστηρίων. ὁμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν, οὐ καθάπερ ἐπὶ τῆς παλαιᾶς, τὰ μὲν ὁ ἱερεὺς ἤσθιε τὰ δὲ ὁ ἀρχόμενος· καὶ θέμις οὐκ ἦν τῷ λαῷ μετέχειν ὡν μετείχευ ὁ ἱερεὺς. ἀλλ' οὐ νῦν· ἀλλὰ πᾶσιν ἐν σώμα πρόκειται, καὶ ποτήριον ἔν.—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. § 2. Hom. 18. Op. tom. x. p. 368, B.]

cerdos, partem autem populus, et non licebat populum participem esse eorum, quorum particeps erat sacerdos. Nunc autem non sic: sed omnibus unum corpus proponitur, et poculum unum.

Kneeling.] Porriguntur iis^a, qui sese ut digne acciperent, præpararunt, tum benedictus Panis, tum benedictus Calix, juxta Christi institutionem et mandatum. Ipsi autem interea dum accipiunt in genua procumbentes Christum Dominum, qui præsens eis digne edentibus et bibentibus adest, suumque Corpus manducandum, et Sanguinem bibendum exhibet, venerantur et adorant; non quidem elementa in Sacramentum sanctificata, quæ adoranda non sunt, sed ipsum Dominum et Deum nostrum Jesum Christum.

True it is, that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed Bread and Wine are taken by the faithful communicants; and as true is it also, that they are not present, but only when the hallowed elements are so taken, as in another work (the History of the Papal Transubstantiation^t) I have more at large declared.) Therefore whosoever so receiveth them, at that time when he receiveth them, rightly doth he adore and reverence his Saviour there together with the sacramental Bread and Cup, exhibiting His own Body and Blood unto them. (Yet because that Body and Blood is neither sensibly present (nor otherwise at all present but only to them that are duly prepared to receive them, and in the very act of receiving them and the consecrated elements together, to which they are sacramentally in that act united)) the adoration is then and there given to Christ Himself, neither is nor ought to be directed to any external sensible object, such as are the blessed elements. But our kneeling, and the outward gesture of humility and reverence in our bodies, is ordained only to testify and express the inward reverence and devotion of our souls towards our blessed Saviour, who vouchsafed to sacrifice Himself for us upon the Cross, and now presenteth Himself to be united

^a [This Latin note is from Calixtus, *ibid.*, § lxxxv.]

^t [Historia papalis Transubstantiationis &c., cap. iv. § 5. Cosin's Works, vol. iv. p. 49. That work was written in 1656, not printed till 1675. This

indicates the date of this note. See the preface to volume iv. Cosin had first written "qui tantum sumentibus adest, et vera fide non destitutis;" this he altered into "quum communicantibus tantum adsit." See the treatise itself.]

sacramentally to us, that we may enjoy all the benefits of His mystical Passion, and be nourished with the spiritual food of His blessed Body and Blood unto life eternal.

Take, and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith.] *Servator enim ipse in sui memoriam sive commemorationem se Sacramentum hoc instituisse pronunciarat. Hoc facite (inquit) in Mei commemorationem. Quæ verba interpretans S. Paulus 1 Cor. xi. 26. Quotiescunque (ait) panem hunc ederitis, &c. mortem Domini annuntiabitis. Hinc colligere est, in confirmationem fidei, per quam in Christo vivimus institutam esse; fieri enim non potest quin fides crebrat seria mortis Domini, qua ipsa nititur, commemoratione, nutriatur, augetur, et roboretur. Imprimis vero quod talis hic Ejus mortis fiat commemoratio, in qua præsens fidei cuius sit ipsum illud corpus, quod pro nobis in mortem traditum est, ipseque ille sanguis, qui pro nobis in ara crucis effusus est. Quinimo non tantum præsentia sunt et illud et ille, sed nobiscum indistanter, intime, atque certissime esu potuque conjunguntur. Est enim sancta cæna actio a Christo instituta, in qua quando benedictus panis accipitur et comeditur, simul accipitur et comeditur a fidelibus verum Corpus Christi et similiter de vino benedicto, et Sanguine Christi dicendum est, ut commemoratione mortis Ejus, promissio testamentaria, et fides eam amplexa, confirmetur et obsignetur. C.*

And the Minister that delivereth the Cup.] *Qui debet esse ex auro vel argento. De Consecr. Dist. 1. Et Calix^u. Non autem de ligno nec de vitro, nec de cupro, nec de aurichalcho. De Cons. Dist. 1. Vasa^x. Sed nunquid sufficit Calix stanneus? Dic secundum canones quod sic saltem propter paupertatem, sicut legitur in eadem Dist. c. Et Calix^y. De hoc tamen reperitur constitutio Richardi, interdicens ut episcopus benedicat stanneum Calicem. Prov. Angl. de celebr. Miss. c. Præcipimus^z. Sed illam intellige, secundum illum Canonem, Calix, viz. nisi*

^u [Decret., pars iii. dist. i. c. 45. ap. Corp. Jur. Can. tom. i. Ut calix Domini cum patena, si non ex auro, omnino ex argento fiat; et infra; si quis tamen tam pauper est, saltem vel stanneum calicem habeat. De ære aut aurichalco non fiat calix. . . . Nullus autem in ligneo aut vitreo calice præsumat missam cantare.]

^x [Ibid., c. 44.]

^y [Ubi supra, note u.]

^z [Præcipimus, ne consecratur Eucharistia nisi in calice de auro vel argento; et ne stanneum calicem episcopus amodo benedicat, interdicimus. —Prov. Angl., lib. iii. tit. 23. c. 6. a constitutione of Richard, abp. of Cant., A.D. 1171—1184.]

propter paupertatem. Linw. in Gloss. χ . in Calice; de Sum. Trin. c. altiss.^a

Then shall the Priest say the Lord's Prayer, &c.] *Ad solam Orationem Dominicam Apostolos consecrasset plures annotarunt. Post canonem institutum, quidam Orationem Dominicam omiserunt, quod redarguit S. Gregorius, lib. vii. Ep. 63^b, indignum ratus, ut precem, quam scholasticus composuerat, super oblationem diceremus, et ipsam traditionem, quam Redemptor noster composuit, super Ejus Corpus et Sanguinem non diceremus; præsertim cum (ut ait S. Hieronymus, l. iii. contr. Pelag.^c) ideo illam Christus docuerit, ut ea in sancta celebratione quotidie uteremur.*

Quam totam Sacramenti celebrationem, fere omnis Ecclesia Dominica oratione concludit, et gratiarum actione. S. Aug. Epist. 59^d.

Græcis oratio Dominica ab omni populo, Latinis a solo sacerdote dicitur. S. Greg.^e

O Lord and Heavenly Father, &c.] The Prayer of Oblation, which by the first ordering of this Book in the time of King Edward VI. was appointed to be said before the distribution of the Sacrament. And it would not have been amiss if that order had continued so still.

This our sacrifice of praise and thanksgiving.] That is, this sacrifice of our Eucharist^f. In which regard, as in divers other besides, the Eucharist may by allusion, analogy, and extrinsecal denomination, be fitly called a sacrifice, and the Lord's table an altar; the one relating to the other; though neither of them can be strictly and properly so termed. It is

^a [Prov. Angl., lib. i. tit. 1. c. 2. p. 9. not. c.]

^b [See above, p. 114, note s. S. Gregory continues, Et valde mihi inconueniens visum est ut precem quam scholasticus composuerat, super oblationem diceretur &c.—Epist. lib. ix. Ind. ii. Ep. 12. Op. tom. ii. col. 940, D.]

^c [See above, p. 114, note c.]

^d [Sed eligo in his verbis hoc intelligere, . . . ut preces accipiamus dictas, quas facimus in celebratione Sacramentorum, antequam illud quod est in Domini mensa incipiat benedicere: orationes cum benedicuntur et sanctifica-

tur, et ad distribuendum comminuitur, quam totam petitionem fere omnis Ecclesia Dominica oratione concludit. . . . Quibus peractis et participato tanto Sacramento, gratiarum actio cuncta concludit.—S. Aug. Epist. 149. ad Paulinum, (aliter Ep. 59.) cap. 2. § 16. Op. tom. ii. col. 509, C, F.]

^e [Sed et Dominica oratio apud Græcos ab omni populo dicitur, apud nos vero a solo sacerdote.—S. Greg. M. ubi supr. col. 941, A. next after the words cited in note b.]

^f [This note is derived from Calixtus, ibid., § xi. xiii. xv.]

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the custom of Scripture to describe the service of God under the New Testament, be it either internal or external, by the terms that otherwise most properly belonged to the Old, as immolation, offering, sacrifice, and altar. So the evangelical prophet, Esay, foretelling the glory and amplitude of the Christian Church, speaketh of God's altar that shall be there, upon which an acceptable offering shall be made, ch. ii. 4, &c. And the apostle, Rom. xv. 16: "I labour in the Gospel, that the oblation of the Gentiles may be accepted, being sanctified by the Holy Ghost." And Phil. ii. 17: "The service and sacrifice of your faith." And Heb. xiii. 10: "We have an altar whereof they (the Jews) are not worthy to eat." And indeed, the Sacrament of the Eucharist carries — the name of a sacrifice, and the table whereon it is celebrated an altar of oblation, in a far higher sense than any of their former services did, which were but the types and figures of those services that are performed in recognition and memory of Christ's own sacrifice, once offered upon the altar of His Cross. The prophecy of Malachy, concerning the Church under the New Testament ("My name is great among the Gentiles, and they shall offer," or sacrifice, "unto Me a pure oblation," Mal. i. 10,) applied by the doctors of the Roman Church to their proper sacrifice (as they call it) of the mass, is interpreted and applied by the ancient fathers sometimes in general to all the acts of our Christian religion, and sometimes in particular to the Eucharist; that is, the act of our praise and thanksgiving for the sacrifice of Christ once made for us upon the Cross, (as here we use in the Church of England.) S. Hieronymus *in hunc locum*^g; *Ut sciant carnalibus victimis spirituales successuras; et thumiama; hoc est sanctorum preces Domino offerendas.* Tertullianus, iii. *contra Marcion.* cap. 22^h. *In omni loco sacrificium Mihi offertur, gloriæ scilicet relatio, et benedictio, et laus, et hymni.* Rursus iv. *contr. eund.* c. 1ⁱ. *Sacrificium mundum, scilicet simplex oratio de conscientia pura. Et adv. Judæos,* cap. 5^k. *De spiritualibus sacrificiis addit, dicens, et in omni loco sacrificia munda offerentur nomini Meo.*

^g [S. Hieron. Comment. in Malachi, cap. i. 11. Op. tom. vi. col. 952, A.]

^h [Tertullian. adv. Marcionem, lib. iii. cap. 22. Op. p. 410, D.]

ⁱ [Idem, ibid., lib. iv. cap. 1. p. 414, A.]

^k [Idem, adv. Judæos, cap. 5. p. 188, A.]

(*Quale vetus Ecclesia sacrificium, (et non aliud) agnovit.* Euseb. lib. i.¹ *de Dem. Evang. sub finem*^m. *Sacrificamus itaque Deo summo sacrificium laudis: sacrificamus divinam, venerabilem, et decoram victimam; sacrificamus novo modo mundam hostiam. At sacrificium Deo spiritus contritus est. Jamque adolemus propheticum illum suffitum, in omni loco offerentes Ei odoratum fructum; precibus videlicet Eum compellantes: Igitur et sacrificamus et adolemus; alias quidem memoriam magni illius sacrificii, secundum mysteria, quæ Ipse tradidit, celebrantes, et gratias pro salute nostra per pios hymnos et preces Deo agentes; alias nosmetipsos totos Ei consecrantes, pontificique Verbo Ejus, corpore atque animo dedicatis.* S. Chrys., *Hom. 17. in Ep. ad Hebr.*ⁿ *Quid ergo nos? Nonne per singulos dies offerimus? Offerimus quidem, sed ad recordationem mortis, &c.* Theodoret, *in cap. 8. Ep. ad Hebr.*^o *Si Ille obtulit sacrificium, fecitque ut alia sacrificia non essent necessaria, quare N. T. sacerdotes mysticam liturgiam sive sacrificium offerunt? Sed clarum est iis, qui sunt in rebus divinis eruditi, non aliud sacrificium offerre, sed unius illius et salutaris memoriam peragere. Hoc enim nobis præcepit ipse Dominus.)*

The Church of England therefore herein followeth the holy Scripture and the ancient fathers^p. *Gratiarum enim actiones et preces piorum S. Scriptura vocat sacrificia.* Psal. l. 14. *Sacrifica, vel immola Deo laudem.* Hos. xiv. 3. *Reddemus vitulos labiorum nostrorum.* Heb. xiii. 15. *Per Christum*

¹ [The Latin of this note seems derived from Calixtus, ubi supra, §§ ciii., civ., cv. It is in the original a marginal addition. The rest should be read continuously.]

^m [θύομεν δῆτα τοιγαροῦν τῷ ἐπὶ πάντων θεῷ θυσίαν αἰνέσεως· θύομεν τὸ ἐν-θεον, καὶ σεμνὸν, καὶ ἱεροπρεπὲς θῦμα. θύομεν καινῶς κατὰ τὴν καινὴν διαθήκην τὴν καθαρὰν θυσίαν. θυσία γὰρ τῷ Θεῷ πνεῦμα συντετριμμένον εἶρηται. καὶ δὴ καὶ θυμιῶμεν τὸ προφητικὸν θυμίαμα . . . τότε μὲν τὴν μνήμην τοῦ μεγάλου θύματος, κατὰ τὰ πρὸς αὐτοῦ παραδοθέντα μυστήρια ἐπιτελοῦντες, καὶ τὴν ὑπὲρ σωτηρίας ἡμῶν εὐχαριστίαν δι' εὐσεβῶν ὕμνων τε καὶ εὐχῶν τῷ Θεῷ προσκομίζοντες, τότε δὲ σφᾶς αὐτοῖς ὄλαφ, καθιερούντες αὐτῶ, καὶ τῷ γε Ἀρχιερεῖ αὐτοῦ Λόγῳ, αὐτῶ σώματι καὶ ψυχῇ ἀνακείμενοι. — Euseb. Pamph.

Demonst. Evangel., lib. i. cap. 10. p. 40, A, B.]

ⁿ [τί οὖν ἡμεῖς; καθ' ἐκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. — S. Chrys. in Heb., cap. 10. Hom. 17. § 3. Op. tom. xiii. p. 168, D.]

^o [εἰ τοίνυν ὁ κατὰ τάξιν Μελχισεδέκ ἀρχιερεὺς τὴν θυσίαν προσήνεγκε, καὶ θυσίας ἐτέρας ἀνευδεῖς καθεστήκαμεν, τί δήποτε τῆς καινῆς διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν; ἀλλὰ δῆλον τοῖς τὰ θεῖα πεπαιδευμένοις, ὡς οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μίας ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν· τοῦτο γὰρ ἡμῖν αὐτὸς ὁ δεσπότης προσέταξεν. — Theodoret. Comment. in Ep. ad Hebr. viii. 4. Op. tom. iii. p. 431, B.]

^p [What follows is from Calixtus, *ibid.* § xxviii., xxix.]

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assidue offeramus sacrificium laudis, i. e. fructum labiorum confitentium nomini. Ejus Apoc. v. 8. Suffitus sunt preces sanctorum. Item, viii. 3. Dati sunt angelo suffitus multi, ut offerret cum precibus sanctorum omnium super altare aureum, quod est ante thronum. Ps. cxl. 2. Dirigatur oratio mea sicut incensum, &c. Hinc de Ecclesia Christiana loquitur S. Greg. Nyssenus, Libro de vita Mosis, ἐν ταύτῃ τῇ σκηνῇ (inquit) θυσία τῆς αἰνέσεως, &c.^a In hoc tabernaculo et laudis victima, et suffitus precum offerri semper conspicitur. Et S. Aug. lib. i. contra Adv. Leg. et Proph., cap. 18^r. Quod est sacratius laudis sacrificium, quam in actione gratiarum. Quod tamen fideles in Ecclesia sacrificio faciunt?

That by the merits and death of, &c.] Insigne admodum Sacrificii genus^a. Nam Deum Patrem per Christum, Christi mortem et meritum obtestari et precari, nihil est aliud quam Deo Patri Christum, Christique mortem et meritum offerre. In celebratione igitur Sacramenti Eucharistiæ Deo Patri Filius suus, Filiique mors, quæ verissimum est sacrificium (a nobis representatur, et per eandem representationem sive commemorationem, et obtestationem) offertur, et quidem, ut ex iis quæ infra dicentur constat, pro vivis et pro defunctis, (id est, pro universa Ecclesia.) Sicut enim Christus ipse quando in cælis comparet in conspectu Dei pro nobis (Heb. ix. 24; Rom. viii. 34) semetipsum suamque mortem Deo sistit et offert, ita etiam in terris Ecclesia, quæ corpus Ejus est, quando per Ipsum et mortem Ejus Deum deprecatur ibidem Ipsum, Ejusque mortem, atque adeo sacrificium in cruce peractam repræsentat, et Deo offert. Nemo autem adeo cæcutit aut lippit, ut non videat inter 'offerri' proprium, quod per mortem in cruce semel peractum fuit, et inter 'offerri' improprium, quod nunc fiat in cælis, per illam quam diximus comparisonem, sive in terris per preces, et representationem aut obtestationem et commemorationem peragitur, meram (vocis) homonymiam (in re vero magnam differentiam) intercedere.

^a [ἐν ταύτῃ τῇ σκηνῇ καὶ θυσία τῆς αἰνέσεως καὶ θυμίαμα τῆς προσευχῆς ἐν τῷ ὄρθρῳ καὶ τῇ ἑσπέρᾳ ἐνεργουμένη διὰ παντὸς καθορᾶται.—S. Greg. Nyssen. de vita Mosis. Op. tom. i. p. 226, D.]

^r [Quod est sacratius laudis sacrificium quam in actione gratiarum. Et unde majores agenda sunt Deo

gratiæ, quam pro ipsius gratia per Jesum Christum Dominum nostrum, quod totum fideles in Ecclesiæ sacrificio sciunt.—S. Aug. cont. Adver. Leg. et Proph., lib. i. cap. 18. § 37. Op. tom. viii. col. 568, E.]

^s [This note is from Calixtus, *ibid.* § xlvi.; the words in parentheses are

Si attendat quis^t formalem sacrificii rationem in hoc positam, ut res animata, quæ Deo offeratur, destruat, non est proprie sed improprie tantum et per extrinsecam denominationem dictum sacrificium. Apparet ergo quomodo dici possit sacrificium, quomodo non possit. Quod observandum est.

Si enim^u sacrificium proprie et formaliter accipimus, sive pro actione sacrificandi (ut hodie sumitur a sacrificis Romanensibus) tum sane etiamsi victima per commemorationem et representationem sit eadem numero cum illa quæ oblata est in cruce, actio tamen ipsa sive oblatio qua nunc a nobis fit in Ecclesia, cum oblatione et immolatione quæ in cruce peracta fuit, nec specie, nec genere convenit. Neque enim datur forma vel ratio oblationis quæ de ista, et de illa univoce prædicari possit. . . . Nempe in cruce facta est oblatio per veram rei vivæ destructionem et mortem, absque qua sacrificium proprie dictum nullum esse potest; in Eucharistia vero nostra fit oblatio per preces, consecrationem et representationem, quæ proprie sacrificium non est. Nihil autem obstat, quin Eucharistia habeatur et appelletur sacrificium proprii sacrificii et mortis Christi memorativum. Quod et Ipse nos docuit Dominus quando dixit, Hoc facite in Mei commemorationem. C.

That we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.] Where by 'all the whole Church,' is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. (And hereupon my Lord of Winchester, Bp. Andrewes^x, grounded his answer to Cardinal Perron, when he said, "We have and offer this sacrifice both for the living and the dead, as well for them that are absent, as those that be present;" or words to this purpose, for I have not the book now by me.) And by 'all other benefits of His Passion,' is intended no less the victory that we shall all have over death and sin at the last day, that is, the resurrection of our bodies from the grave, and the

added by Cosin, who has also altered Missa into celebratione Sacramenti.]

^t [This paragraph is from Calixtus, *ibid.* § xcii.]

^u [The rest of this note is from Calixtus, *ibid.* § xlix. l.]

^x [The words in parentheses are a

marginal addition. See Bp. Andrewes' Answer to Cardinal Perron, *Minor English Works*, p. 20. His words are; "The Sacrifice of Christ's death is available for present, absent, living, dead, (yea, for them that are yet unborn)."

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public acquittal which will then be given us from all our sins, (when Christ shall pronounce His final sentence, and say, "Come ye blessed," &c.) than the remission of sins past to be now given us. So that the virtue of this sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ. *Qua re observata^y locutiones nonnullæ veterum de sacrificio et oblatione Ecclesiæ pro vivis et mortuis, quæ alioquin difficiles forte primo intuitu apparere possint, facile explicantur. Nihil enim minus cogitabant illi, quam opus operatum Missæ Pontificiæ, et sacrificium proprie dictum, quod se hodie offerre (toties quoties) sacerdotes Romani non Reformati, contendunt et gloriantur, sed frustra. Nos autem cum antiquis patribus dicimus, et docemus, in sacramento Cænæ Dominicæ nihil aliud veteribus fuisse oblationem pro vivis et mortuis, quam pro iis per Christum, Christique Passionem et mortem a sacerdote sive presbytero ad sacramensam consistente Deum orare. A traditione igitur antiquitatis, et consuetudine universalis Ecclesiæ in hac re nos non recedimus. C.*

And here we offer and present unto Thee, O Lord, ourselves.] Ut fiat quod jubet apostolus, Rom. xii. 1; Sistite corpora vestra hostiam vivam, sanctam, placentem Deo. (Vide Notata in Epist. 1. Dominic. post Epiphan. ad lit.^z) Qua de re pronunciat S. Augustinus de Civ. Dei, cap. 6^a; Quod etiam Sacramento altaris fidelibus noto frequentat Ecclesia, ubi Ei (Christo) demonstratur, quod in ea oblatione quam offert, ipsa offeratur. Et cap. 19^b; Sacrificantes non alteri, quam illi visibile sacrificium, cujus in cordibus nostris invisibile sacrificium, nos ipsi esse debemus. Et cap. 20^c; Christus est sacerdos, Ipse offerens, et Ipse oblatio. Cujus rei Sacramentum quotidianum esse voluit Ecclesiæ sacrificium, quæ cum Ipsius capitis corpus sit, seipsam per Ipsum discit offerre.

^y [This is from Calixtus, *ibid.* § lxxii.]

^z [See above, p. 255. These words are added in the margin.]

^a [S. Aug. de Civitate Dei, lib. x. cap. 6. Op. tom. vii. col. 243, F.]

^b [Idem, *ibid.*, cap. 19. col. 255, D. The words of S. Augustine are; Ita sacrificantes non alteri visibile sacrificium offerendum esse noverimus quam illi, cujus &c.]

^c [Idem., *ibid.*, cap. 20. col. 256, B.]

Agamus ergo Ei qui crucifixus est pro nobis juges gratias, et id non modo verbis nostris, verum etiam operibus ipsis præcipue impleamus. Propterea et tremenda et salutaria illa mysteria, quæ in omni Ecclesiæ cætu celebrantur, Eucharistia sive gratiarum actio nuncupatur. S. Chrys., Hom. 26. in S. Mat.º

In the time of Ivo, bishop of Chartres, there was no other interpretation made of the Roman Canon (as they called it) in the Mass or Liturgy of the Latin Church, than what we make here, and practise in ours.

Adscribam' quæ huc faciunt illius verba, e Tract. de convenientia veteris et novi sacrificiis. "Unde et memores, Domine, nos Tui servi Passionis Tui Filii, Resurrectionis et Ascensionis, offerimus majestati Tuæ, id est oblatam commemoramus, per hæc dona Tua visibilia, hostiam puram, id est sine fermento malitiæ, sanctam, id est Tibi consecratam, immaculatam, id est talem qualem significabant animalia, quæ immolanda sine macula quærebantur. Et hanc veri sacrificii commemorationem postulat sacerdos ita Deo Patri fore acceptam, sicut accepta fuerunt munera Abel, Abrahæ et Melchisedec."

And herein, in a spiritual sense, though not in regard of public offices in the Church, we are all priests, the whole assembly of the people, as well as the chief minister himself. I Pet. ii. 9, "Ye are a royal priesthood;" Rev. i. 6, "and hath made us priests unto God." *Ex Chrysostomo etiam hac de re nonnulla audire operæ erit pretium. Homil. 18. in poster. ad Corinth.º docet uti sumptionem mysteriorum, ita quoque preces et gratiarum actiones populo cum sacerdote communes esse. Est (inquit) ubi nihil differt sacerdos a subdito, ut quando fruendum est tremendis mysteriis; similiter enim omnes &c. ut supra ad lit.º . . . Quin et in precibus*

º [διὰ δὴ τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς γέμοντα σωτηρίας τὰ καθ' ἐκάστην λέγω τελοῦμενα σύναξις εὐχαριστία καλεῖται.—S. Chrysost. in Matt. viii. Hom. 25. (al. 26.) § 3. Op. tom. vii. p. 310, D.]

¹ [This paragraph, except the opening words, is from Calixtus, *ibid.*, § cviii. It was added in the margin.]

º [Ivo Carnotensis, Serm. v. De convenientia veteris et novi Sacrificii, Op. pars ii. p. 281, ed. Par. 1647.]

¹ [S. Chrysost. in Ep. ad Corinth.,

cap. 8. Hom. 18. § 2. Op. tom. x. p. 368, C. See the words quoted above, p. 344. This paragraph is from Calixtus, *ibid.*, § xxxiv.]

¹ [This refers to p. 344, where the words were cited; the annotations in the MS. are distinguished by letters, one of which is indicated here; the passage continues thus in the Greek: καὶ ἐν ταῖς εὐχαῖς δὲ πολλὸν τὸν λαὸν ἴδοι τις ἂν συνεισφύροντα. καὶ γὰρ ὑπὲρ τῶν ἐνεργουμένων, ὑπὲρ τῶν ἐν μετανοίᾳ, κοιναὶ καὶ παρὰ τοῦ ἱερέως καὶ παρ' αὐτῶν γίνονται αἱ εὐχαὶ καὶ πάν-

videat quis populum multum simul offerre. Communes enim preces a sacerdote, et ab illis fiunt; et omnes unam dicunt orationem, orationem misericordia plenam.

Sed quamvis^k omnes qui præsentés sunt, eo modo offerant, quo et precantur, viri et fœminæ, et universus fidelis populus; nihilominus præcipua et peculiari quadam ratione videri poterat offerre nomine omnium ὁ προεστὸς, qui sacræ mensæ adstaret, et verbis præiret^l.

To offer unto Thee any sacrifice.] Hujus sacramenti celebrationem ob varias rationes sacrificium appellari posse, et ab antiqua Ecclesia appellatam esse agnoscimus; negamus tamen, aliquam ex omnibus esse, propter quam verum et proprie dictum sacrificium censi possit aut debeat. Verum autem sacrificium quando dicimus, formalem sacrificii rationem attendimus, non finalem. Nempe finis est cultum et obsequium Deo præstare, sive agere quod Deus approbet, et gratum habeat. Hujusmodi enim opus quodcumque fuerit ab Augustino verum sacrificium appellatur. Ita, X. de C. D. cap. v.^m misericordiam verum sacrificium et Deo gratum cum apostolo vocat, et cap. vi.ⁿ Omne opus quod agitur ut sancta societate inhæreamus Deo, verum sacrificium est.

Ita veteribus^o et nobis nunc celebratio hujus sacramenti sacrificium appellatur, imo ea, quæ modo exposita est, ratione verum sacrificium. (1^o) Quod sit ritus sensibilis supplens locum sensibilibus V. T. sacrificiorum. (2^o) Quod quando celebratur, offerri soleant quæ cedant in usum peragendi sacri, vel certe ministrorum Ecclesiæ et pauperum, qualia ipsius scripturæ phrasi victimæ Deo gratæ appellantur. (3^o) Quod itidem Deo agantur gratiæ et fundantur preces, sacrificiorum titulo in Scriptura insignitæ. (4^o) Quod per has ipsas preces offeratur Patri per commemorationem et representationem suus Filius Ejusque passio, mors et meritum. . . . (5^o) Quod sit hac fine factum, ut sancta societate inhæreamus Deo, quemadmodum locutum esse diximus S. Augustinum.

τες μίαν λέγουσιν εὐχὴν, εὐχὴν τὴν ἐλέου γέμουσαν.—Idem, *ibid.*]

^k [This paragraph is from Calixtus, *ibid.*, § lxxiii.]

^l [The passage which follows is from Calixtus, *ibid.*, § xci.]

^m [Porro autem misericordia verum sacrificium est; unde dictum est quod

paulum ante commemoravi, Talibus enim sacrificiis placetur Deo.—S. Aug. de Civitate Dei, lib. x. cap. 5. Op. tom. vii. col. 242, E.]

ⁿ [Idem, *ibid.*, cap. 6. col. 242, F.]

^o [This passage is from Calixtus, *ibid.*, § xciii.]

Or this, We most heartily thank Thee.] S. Aug., Ep. 59. Q. 5^p. Quibus peractis, et participato tanto Sacramento, Gratiarum Actio cuncta concludit, quam (1 Tim. ii. 1) verbis suis ultimam commendavit apostolus.

Then shall be said or sung, Glory be to God on high.] In ritibus celebrandi Paschatis, atque in institutione et celebratione Cœnæ Domini, hunc morem observatum innuunt Evangelistæ, cum dicunt, Et cum cecinissent hymnum, abierunt in Montem Olivarum. Absoluto esu Paschatis, in more erat apud Judæos cantare Ps. cxì. et sequentes aliquot, quem solennem hymnum hodie Magnum Halleluja vocant. Eos Servator, nos Eum imitati sumus.

In ordinario Sarum iste hymnus dicitur ad initium Missæ^a. Jesus Christ.] Hic additur^r, Spiritus alme, orphanorum Paraclete.

Son of the Father.] Hic additur, primogenite Mariæ V. Matris.

Receive our prayer.] Hic additur, ad Mariæ gloriam.

Art holy.] Hic additur, Mariam sanctificans.

Art the Lord.] Hic, Mariam gubernans.

Thou only, O Christ.] Hic, Mariam coronans.

Then the priest, or bishop, if he be present, shall let them depart with this blessing.] Episcopus benedicit, non benedicitur, &c. presbyter benedicit, non benedicitur. Diaconus non benedicit; non dat benedictionem, sed accipit, &c. Author Const. Apostol., lib. viii. c. 34^s, qui sive Clemens P. I. fuit, sive quis alius, ipsis fuit apostolis coævus.

Shall let them depart with this blessing.] Peracta^t communione et gratiarum actione, subjungitur solennis benedictio, per quam qui communicarunt, dimissi sunt. Veteres in Latina

^p [S. Aug., Ep. 149. ad Paulinum, (aliter 59, Cosin's MS. has 5 only,) cap. 2. § 16. Op. tom. ii. col. 509, F.]

^a [Missale Sarisb., fol. cxlii.]

^r [The additions here noted are found in the Sarum Missal in rubric, and appear to be intended to be read on festivals and services of the Virgin.]

^t [ἐπίσκοπος εὐλογεῖ οὐκ εὐλογεῖται, . . . πρεσβύτερος εὐλογεῖ οὐκ εὐλογεῖται,

εὐλογίας δέχεται παρὰ ἐπισκόπου καὶ συμπρεσβυτέρου· διάκονος οὐκ εὐλογεῖ· οὐ δίδωσιν εὐλογίαν· λαμβάνει δὲ παρὰ ἐπισκόπου καὶ πρεσβυτέρου.—Apostol. Constit., lib. viii. cap. 28. apud Concilia, tom. i. col. 494, B.]

^t [What follows is from Calixtus, *ibid.*, §§ lxxxvi, lxxxvii, with slight alterations.]

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Ecclesia dixerunt post datam benedictionem, Ite missa est, sive Dimissa est populi congregatio. Græci autem dixerunt, Ἀφεσις, quæ itidem est Missio, sive Dimissio. Atque hinc factum, ut ab hoc unico eoque ultimo actu totum illud Liturgiæ corpus sive universum complexum sacrorum actuum in hac solenni Sacramenti celebratione in Ecclesia peragi solitarum uno nomine Missam appellarunt. Cujus missæ verum etymon nos in hac dimissione populi etiamnum in Ecclesiis nostris retinemus; priscae scilicet et genuinæ missæ, in qua non solum hymni canantur, preces fiant, scripturæ legantur, et explicentur, panis vinumque benedicantur et consecrentur, sed etiam ad manducandum et bibendum omnibus præsentibus distribuuntur. Talem enim missam sive Sacramenti sui celebrationem Dominus instituit, et usque ad suum reditum frequentari præcepit, non qualem hodie usurpant novi Romano-Catholici, in quo plerumque nemo nisi sacerdos communicat; populo autem semper calix benedictionis subtrahitur; adeoque omnibus aliis sacerdotibus, qui præsentibus sunt et non celebrant sacrum. C.

Collects, &c. Assist us mercifully.] Ista Oratio habetur in Ord. Sarum ad Missam pro iter agentibus^u.

And if any of the bread and wine remain, &c.] Which is to be understood of that bread and wine, that the churchwardens provided, and carried into the vestry, not of that which the priest consecrated for the Sacrament; for of this, if he be careful, as he ought to be, to consecrate no more than will suffice to be distributed unto the communicants, none will remain.

(Yet if for lack of care^x they consecrate more than they distribute, why may not the curates have it to their own use, as well as be given to children, (*Concil. Matic. c. 2^y.*) or be burnt in the fire (*Isych. in Levitic. 2^z.*) for though the bread and wine remain, yet the consecration, the Sacrament of the

^u [This is the Collect in the Officium Peregrinorum, Miss. Sarisb. Commune, fol. xlvi., and the Missa pro iter agentibus, ibid., fol. xlvi., but the words are; Adesto Domine supplicationibus nostris, et viam famulorum tuorum N. et N. in salutis tuæ prosperitate dispone: ut inter omnes viæ et vitæ hujus varietates tuo semper

protegantur auxilio: per, &c.]

^x [This part of the note was written after the former, and because that occupied the page, this is carried down the margin; it appears to be a sort of quære or ἀπορία in the way of discussion.]

^y [See above, p. 132, note s.]

^z [See ibid., note q.]

Body and Blood of Christ, do not remain longer than the holy action itself remains for which the bread and wine were hallowed; and which being ended, return to their former use again?)

The curate shall have it to his own use.] It was the ancient manner of the Church, to offer a good quantity of bread and wine (every one of the people some) for the use as well of the minister and priest, as for the poor, and the preparation of the Sacrament.

And note, that every parishioner shall communicate at the least three times a year, of which Easter to be one.

Every parishioner.] *Hoc est, tam masculi quam fœminæ post adultam ætatem.* Linw. in gloss. χ. Paschali, de Sum. Trin. c. Altiss.^a

At the least.] *Qui ob devotionem alio tempore communicare volunt, talibus non debet denegari Sacramentum, (dum tamen sint dispositi ad illud sumendum) etiamsi ad furcas vel patibulum quis duceretur, 26. q. 6. Siquis 13. q. 2. q. Situm.* Linw. ubi supra^b.

Three times in the year.] *Scilicet Paschali tempore, in Pentecoste, et Natali Domini.* De Consecr. Dist. 2. Sæculares. *Puto tamen neminem arctari per hanc rubricam, nisi ad tempus Paschale, modo duabus aliis vicibus infra annum communicet*^c.

It was one of K. Canutus's laws, made here in England in a Convention at Oxford, "That every Christian should thrice in the year receive the blessed Sacrament of the Lord's Supper." Baker, 21^d.

^a [Paschali tempore: quo tam masculi &c. tenentur Eucharistiæ Sacramentum recipere nisi ad tempus de consilio sui sacerdotis duxerint abstinendum. — Lyndwood, Prov. Angl. Gloss. in lib. i. tit. i. c. 2. p. 8, not. q.]

^b [Ibid., not. h. ad verb. alio, referring to the Decret. pars ii. caus. 26. quæst. 6. c. 6; and caus. 13. quæst. 2. c. 30.]

^c [Ibid. This is the former part of the gloss quoted in the last note; it is on the words, Paschalis tempore vel alio: alio; sc. &c. . . . Domini nam et his festis sæculares tenentur communicare, alias inter Catholicos non habentur, de conse. di. 2. c. sæculares (Decret. pars iii. dist. 2. c. 19,) quod

de clericis sæcularibus satis posset concedi . . . nam quoad laicos puto eos non arctari nisi semel in anno, viz. in Paschali tempore.]

^d [Baker's Chronicle, p. 16, which says that these regulations were made in a Convention at Oxford. The Canon referred to seems to be this: Let every Christian act for his own benefit, and have an earnest concern for his Christianity, and prepare himself to go to housel three times a year at least.— King Cnute's Laws Ecclesiastical (at Winchester) sub ann. 1017. can. 19. Johnson's Canons, vol. i. p. 509. Anglo-Cath. ed.; the same rule is given in the Canons of Eanham, circ. 1009. can. 20. ibid. p. 487.]

Of which Easter to be one.] Acerbissimæ mortis, quam pro nobis auctor vitæ sustinuit, nunquam non meminisse oportet. Hoc tamen anni tempus peculiariter memoriam tanti mysterii sibi vindicat, quod et ab omni antiquitate, ipsaque adeo infantia Ecclesiæ est observatum, et ratio ipsa ac natura rei postulat, ut quo tempore opus redemptionis nostræ peractum fuit, eodem in ejus considerationem non minus sedulis quam piis cogitationibus incumbamus. C.^e

ON THE OFFICE OF HOLY BAPTISM.

Except he be regenerate, and born anew of water, and of the Holy Ghost.] Hoc est, nisi baptizetur.

That they may be baptized with water.] Ceremonia hæc (etiam tempore Johannis Baptistæ) neque nova plane fuit, et vocationi gentium prælusit. Tradunt enim Hebræi inquilinos, qui nolent jus civitatis Judaicæ adipisci, non necesse habuisse circumcidi, sed ablutos duntaxat fuisse, ut hoc modo ab idolorum cultu recedere se ostenderent. Atque ita narrant multa hominum millia Davidis et Solomonis temporibus abluta. Sed et nunc qui ad Judaismum veniunt, ab ipsis baptizantur. Sunt et qui scribunt temporibus Messicæ tantam fore turbam conversorum, ut per lavacrum non per circumcisionem sint admittendi. Cum vero peregrini abluti et non circumcisi solis legibus tenerentur, quas Deus toti hominum generi dederat, intellectu facile est, ablutionem hanc fuisse inter vetera instituta, orta, ut arbitror, post magnum diluvium in memoriam purgati mundi. Grot.^f

By the baptism of Thy well-beloved Son Jesus Christ.] Cum Christus perfectissimæ innocentie exemplar fuerit, ne in Ipso quidem inanis erat ceremonia quæ innocentie propositum obsignabat. Neque efficacius ostendi potuit quantus honos institutis a Deo ritibus deberetur, quam si Christus Ipse usum eorum nobis exemplo suo commendaret. Præterea Ipse per hanc ceremoniam, quæ nos populo Dei inserit, eidem populo velut concorporatus est, certosque suo exemplo fecit omnes, qui, ut oportet, baptizantur, aperte ipsis regie celestis, consequendi Spiritus, et juris filiorum Dei. Grot.^g

^e [This is from Calixtus, ubi supra, § 1. It is at the opening of the dissertation, and refers to the season of Lent, at which time this treatise, or 'Exercitatio Academica' was sent out.]

^f [Grotius, Comment. in Matt. cap. iii. ver. 6. Apud Criticos Sacros, tom. vii. col. 102.]

^g [Id., ibid., in cap. iii. v. 15. col. 105, 106.]

The mystical washing away of sin.] Ut sic discerneret hæc sacra ablutio a lustrationibus prophanarum gentium, et lotionibus Judæorum.

Josephus^h, ut Johannis Baptistæ abluitionem a gentium abluitionibus discerneret, quæ aqua marina, aut etiam vivo flumine culpas suas elui, animosque purgari delictorum conscientia existimabant, de quibus poeta,

O nimium faciles, qui tristia crimina cædis
Tolli fluminea posse putatis aqua^l.

[. . .] *ait, illo authore mentibus primum justæ vitæ proposito purgatis, usurpatam deinde aquam quæ corpora ablueret. Grot.^j*

Shall dip it in the water. . . It shall suffice to pour water upon it.] Mersatione enim, non perfusione, agi solitum hunc ritum baptismi per apostolos, implicat et vocis proprietates, et loca ad eum ritum delecta, Joh. iii. 23, Acts viii. 38, et allusiones multæ in eorum scriptis, quæ ad aspersionem referri non possunt, Rom. vi. 3, 4; Col. ii. 12. Serius, aliquanto invaluisse videtur mos perfundendi sive aspergendi, in eorum gratiam, qui in gravi morbo cubantes nomen dare Christo expetebant, quos cæteri κλιδικὸς vocabant. Grot.^k

In the water.] Dixit Johannes Baptista Christum baptizatum Spiritu Sancto et igne, Matt. iii. 11. Quod autem illic dicitur Spiritum et ignem, in Marco i. 8, Joh. i. 33, dicitur simpliciter baptizare Spiritu; ut appareat illud igne adjectum ἐξηγητικῶς, nimirum quia ut aeris ita ignis subtilissima atque efficacissima natura vim illam divinam quam in se credentibus Christus erat collaturus τὸ σφοδρὸν τῆς χάριτος, ut hic loquitur Chrysostomus^l, optime exprimit, unde et linguæ ignitæ super apostolos missæ. Grot.^m

Rubric on the sign of the Cross.] Quod autem Æthiopes juxta baptismum ustionem quoque usurpant, factum arbitror more veterum Christianorum, qui traditis a Christo ceremoniis signa addebant, quæ verba Scripturæ eandem rem aliter atque aliter adumbrantia

^h [οὕτω γὰρ καὶ τὴν βάπτισιν ἀποδεκτὴν αὐτῷ φανεῖσθαι, μὴ ἐπὶ τινῶν ἁμαρτάνων παρατήσῃ χρωμένων, ἀλλ' ἐφ' ἀγγελίᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνη προεκεκαθαυμένης.—Josephus, Antiq. Jud., lib. xviii. c. v. § 2. p. 883.]

ⁱ [Ovid. Fast. ii. 45.]

^j [Grotius, ubi supr. in v. 6. col.

102.]

^k [Id., ibid., col. 103.]

^l [ἀλλὰ βαπτίσει ἡμᾶς ἐν πνεύματι ἁγίῳ, καὶ τῷ ἐπέξηγήσει τοῦ πυρός, πάλιν τὸ σφοδρὸν, καὶ ἀκάθεκτον τῆς χάριτος ἐνδεικνύμενος.—S. Chrys. in S. Matt. Hom. xi. § 4. Op. tom. vii. p. 154, C.]

^m [Grotius, ubi supra.]

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simul in memoriam revocarent: talis fuit lactis et mellis prægustatio, signatio crucis, signa ab antiquis addita dæmonum adjuratio, salis admotio, unctio, aliaque hujusmodi: morem autem hunc urendi vetustissimum esse, neque proprium gentis Æthiopicæ, docet nos Heracleon citatus a Clem. Alexandrino in Libro de Prophetiaⁿ. An Seleuciani et Hermiani^o, quos igne baptizasse legimus, hunc morem observarint incertum habeo, ut et de Valentino, de quo Tertullianus;—

Bis docuit tingi, traducto corpore flamma^p:

At horum mos, ut videtur, librariis audacioribus causam dedit delendi hanc voculam ‘igne’ in Matthæo quod in quibusdam codicibus videre est. Id.^q

A Christian man.] Hæc dictio non solum masculum, sed etiam feminam comprehendit. Linw. de sum. Trin. e Ignor. χ. Ne quis^r. Nam et femine scire tenentur articulos fidei, &c. sicut et masculi. Ibid.^s

Ratio quare a Christo dicimur Christiani, et non a Jesu Jesuani, hæc est, quia rem significatam hoc nomine, Christi scilicet unctionem, Christus nobis communicavit; nam, ut ait apostolus, omnes nos de plenitudine Ejus accepimus, et unctio Ejus docet nos de omnibus. Sed rem significatam hoc nomine Jesu, Jesus nobis non communicavit: interpretatur enim Salvator, cujus effectus, videlicet salvare, Ipsi soli convenit, et non alii. Ad hoc facit de Cons. Dist. 4. Nemo, et c. Aliud, cum similibus. Linw. de Consuet. χ. Jesu Christi c. Hujus^t.

ON THE CATECHISM.

Rehearse the articles of thy belief.] Articulus est idem quod membrum, sic dictum ab artu, id est, membro. Linw.^u

ⁿ [ἐνιοι δὲ, ὡς φησὶν Ἡρακλέων, πρὸ τὰ ὄντα τῶν σφραγιζομένων κατεσημῆγαστο.—Clemens. Alex. Prophetarum Eclogæ, cap. 25. Op. tom. ii. p. 995.]

^o [See above, p. 137, and notes.]

^p [Incerti auctoris adversus Marcionem libri quinque (Tertulliano ol. ascript.) lib. i. Op. Tertull., p. 631.]

^q [Grotius, ubi supra.]

^r [Prov. Angl., lib. i. tit. 1. c. 1. p. 1. note b. on the words ne quis of Peccham's constitution: Ne quis per ignorantiam se excuset, quin sciat articulos fidei, &c.]

^s [Ibid.]

^t [Prov. Angl., lib. i. tit. 2. c. 3.

p. 19, note d. The concluding words in the original are, “ipsi soli convenit, ‘Ipse enim’ ut dicitur in Evangelio, salvum faciet populum suum,” &c. “ac si diceret, ipse solus et non alius. Ad hoc facit,” &c. And in other points the passage is not quoted with verbal accuracy. The canons referred to are Decret. pars iii. dist. iv. c. 41. Nemo tollit peccata, nisi solus Christus, &c.; and c. 39. “Per hanc enim potestatem (baptizandi) quam Christus solus sibi tenuit et in neminem ministrorum transfudit.”—Apud Corp. Jur. Can., tom. i.]

^u [Lyndwood, Provinciale Anglica-

He descended into hell.] Scilicet in anima, quiescente corpore in sepulchro. Nam post mortem Christi anima separata est a corpore; sed divinitas indivisibilis utrique, scilicet carni et animæ, mansit unita^x.

The holy Catholic Church.] Id est, fidelium multitudo fide et charitate unita. 14 q. 1. loquimur^y.

The Communion of Saints.] Multa sunt in quibus sancti (h. e. fideles) inter se communicant, non tamen cum infidelibus; quia inter fideles et infideles magna debet esse discretio, 3. q. 4. alieni^z. Non enim communicant infideles cum fidelibus in accusatione et testificatione, 2. q. 7, Pagani^a. Item in matrimonii confederatione, 28. q. 1, Jam nunc^b. Item in ciborum perceptione, 28. q. 1, Nullus^c. Item in mutua cohabitatione, 28. q. 1. Judæi^d, et c. Sape^e. Item in jejuniorum observatione, de Cons., dist. 3, Jejunium^f. Item in tempore præscriptionis, 16. q. 3, Porro^g. In talibus vero fideles inter se communicant, qui etiam in bonis spiritualibus bene communicant ad invicem, quamdiu sub Christo cum aliis unum corpus fuerint. Nam latronibus, &c. nisi ad eorum emendationem Ecclesia non communicat, 14. q. ult. c. penult.^h Item nec seipsos interficientibus, 23. q. 5. Placuitⁱ, et c. Ex parte, Extra de sepult.^j Item nec quibuscunque peccatoribus sine pœnitentia decedentibus, 13. q. 11, non æstimemus^k. Item nec post mortem de hæresi damnatis, 24. q. 2, Sane^l. Item nec torneamenta exercentibus, Extra de torn. c. felicis^m. Item nec cum hæreticis, 24. q. 1. c. Quæ digniorⁿ. Item nec excommunicatis, 11. q. 2,

num; gloss. in lib. i. tit. i. c. 1. note g. ad verb. articulos, pp. 1, 2. It is to be observed, that this is only one of several explanations given by Lyndwood.]

^x [Id., ibid., p. 7, note q, ad verb. in anima.]

^y [Id., ibid., p. 5, note 9, ad verb. Ecclesia Christiana. "Quæ aliter appellata Catholica, et dicitur fidelium multitudo fide et caritate unita, 14. dist. legimus circa medium 14. q. 1. loquimur." In the Margarita Decreti we have the words cited by Lyndwood, and as it would seem the original of the reference, which is wrongly given in our printed copy; Ecclesia. Quod Ecclesia Catholica dicitur fidelium multitudo fide et charitate unita 93 d. legimus circa med. 1. q. 1. multæ, in fi. 24. q. 1. loquitur; but the words themselves do not occur in any of these

places.]

^z [Decret. pars ii. caus. 3. quæst. 4. c. 1.]

^a [Ibid., caus. 2. quæst. 4. c. 25.]

^b [Ibid., caus. 28. quæst. 1. c. 8.]

^c [Ibid., c. 13.]

^d [Ibid., c. 10.]

^e [Ibid., c. 12.]

^f [Ibid., pars iii. dist. 4. c. 14.]

^g [Ibid., pars ii. caus. 16. quæst. 3. c. 14.]

^h [Ibid., caus. 14. quæst. 5. c. 3.]

ⁱ [Ibid., caus. 23. quæst. 5. c. 12.]

^j [Decretal., lib. iii. tit. 28. de Sepulturis, c. 11. ex parte.]

^k [Decret., pars ii. caus. 13. quæst. 11. c. 19.]

^l [Ibid., caus. 24. quæst. 2. c. 6.]

^m [Decretal., lib. v. tit. 13. c. 1.]

ⁿ [Decret., pars ii. caus. 24. quæst. 1. c. 26.]

Omnes^o, et *c. Quicumque*^p, nisi in casibus permissis a jure, 11. q. 3, c. *Quoniam multos*^q. *Linw.*^r

In it thou shalt do no manner of work.] *Necessitas sane et salus populi universa potest exceptionem admittere. Itaque et Josua, cum civitatem Hiericho debellaret; et Maccabæi cum allophylos expugnarent, Sabbatum non observarunt. Tertullianus*^s. *Sed in privato negotio, quid impellit a præcepto deflectere? Qui igitur in Sabbato ligna collegerat, adductus e castris lapidibus obruebatur. Postquam vero Christianismus invaluit, hæc observatio in diem Dominicam translata est; sed non tanta. Nam Laodicenum concilium*^t *cessationem et otium istud quodammodo spontaneum efficit. Et Conc. Aurelianense tertium*^u *nimiam in hac re superstitionem, Judaicam appellat. Quod postremo pena aliqua imposita est ei qui a negotiatione et opere non abstineret, factum est constitutione Guntramni regis, et Matisconensis synodi decreto*^x. *Nam antea, lex Constantini M. quam Eusebius*^y *et Sozo-*

^o [Ibid., caus. 11. quæst. 1. c. 32.]

^p [Ibid., c. 37.]

^q [Ibid., c. 103.]

^r [Prov. Angl., lib. i. tit. 1. c. 1. p. note f, ad verb. quibus communicat. Cosin has however altered the expressions occasionally.]

^s [Tertullian, Adv. Judæos, cap. iv. Op. p. 187, B.]

^t [ὅτι οὐ δεῖ Χριστιανὸς ἰουδαΐζειν, καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ τὴν δὲ κυριακὴν προτιμῶντας, εἶγε δύναϊντο, σχολάζειν ὡς Χριστιανοί.—Conc. Laod. (A.D. 364?) can. xxix. Conc. tom. i. col. 1536, C.]

^u [Quia persuasum est populis die dominico agi cum caballis, aut bubus, et vehiculis itinera non debere, neque ullam rem ad victum præparare, vel ad nitorem domus vel hominis pertinentem ullatenus exercere, (quæ res ad Judaicam magis quam ad Christianam observantiam pertinere probatur) id statuimus, ut die dominico, quod ante fieri licuit, liceat. De opere tamen rurali, id est arato, vel vinea, vel sectione, messione, excussione, exarto, vel sepe, censuimus abstinendum, quo facilius ad ecclesiam convenientes orationis gratiæ vacent, &c.—Conc. Aurelianense III. (A.D. 538.) can. xxviii. Ibid., tom. v. col. 1281, B.]

^x [Vidimus populum Christianum temerario more diem dominicam contemptui tradere, et sicut in privatis diebus operibus continuis indulgere. . .

Custodite diem dominicam, quæ nos denuo peperit, et a peccatis omnibus liberavit. Nullus vestrum litium fomitus vacet: nullus causarum actiones exerceat: nemo sibi talem necessitatem exhibeat quæ jugum cervicibus juvenorum imponere cogat. Estote omnes in hymnis et laudibus Dei animo corporeque intenti. Si quis vestrum proximam habet ecclesiam, proferet ad eandem, et ibi dominico die semetipsum precibus lacrymisque afficiat, &c. (The whole canon is important.) Conc. Matisconense II. (A.D. 585). Guntramni regis jussu celebratum. Can. i.—Ibid., tom. vi. col. 673.

Hujus decreti ac definitionis generalis vigore decernimus, ut in omnibus diebus dominicis, in quibus sanctæ resurrectionis mysterium veneramus, vel in quibuscunque reliquis solennitatibus, quando ex more ad veneranda templorum oracula universæ plebis conjunctio devotionis congregatur studio, præter victum quem præparari convenit, ab omni corporali opere suspendantur, nec ulla causarum præcipue jurgia moveantur.—Præceptio gloriosissimi regis Guntramni (A.D. 585) ad episcopos et judices regni sui (whom he enjoins to punish those who transgress this rule.)—Ibid., col. 684, 685.]

^y [καὶ ἡμέραν δ' εὐχῶν ἡγεῖσθαι κατὰλληλον, τὴν κυρίαν ἀληθῶς καὶ πρώτην ὄντως, κυριακὴν τε καὶ σωτήριον, διετόπου, κ.τ.λ. διδ τοῖς ὑπὸ τὴν Ῥωμαίων ἀρχὴν πολιτευομένοις ἅπασιν,

menus² ita aileo laudant, etiamnum legitur, qua cultura agrorum permittebatur inservire. Certe humana opera, non divina prohibentur, ait in Marcionem Septimius ille^a. *Ærod.*^b

Thou art not able to do these things of thyself, &c. without His special grace.] Et hoc dicitur propter errorem Pelagianorum, qui dixerunt liberum arbitrium anteponendum esse gratiæ divinæ, et quod sufficeret homo de se ad implendum jussa divina. Contra quos optime facit quod legitur, de Consecr. Dist. 3. c. ult.^c

DE NUMERO SACRAMENTORUM.

Two only as generally necessary to salvation.] Quanquam enim interdum nomen hoc sacramenti latius, ut solet ab antiquis, et nostris etiam scriptoribus reformatis adhibetur; quando tamen apposite et proprie loquuntur, non nisi duo, quæ Christus instituit, Baptismum et Cœnam Domini, in sacramentis nostris numerant, Luth. de Capt. Babyl.^d "Proprie" (inquit) "ea visum est vocare sacramenta, quæ annexis signis promissa sunt; cætera quia signis alligata non sunt, nuda promissa sunt. Quo fit, ut si rigide loqui velimus, tantum duo sunt in Ecclesia Dei sacramenta, Bapt. et Panis, cum in his solis et institutum divinitus signum, et promissionem remissionis peccatorum habeamus."

Cum vero nomen sacramenti varie sumatur, multisque rebus accommodetur, mirum non est, Lutherum, aliosque viros præstantissimos de nomine minus sollicitos fuisse. Atque hinc est, quod Lutherus duobus hisce sacramentis Pœnitentiam aliquando addi-

σχολὴν ἄγειν ταῖς ἐπὶ ἀνομίαις τοῦ σωτήρος ἡμέραις ἐνουθέτει· ὁμοίως δὲ καὶ τὰς [πρὸ] τοῦ σαββάτου τιμᾶν, κ.τ.λ.—Euseb. de vita Constant., lib. iv. c. 18, p. 635. καὶ τοῖς κατ' ἔθνος δ' ἄρχουσιν, ὁμοίως τὴν κυριακὴν ἡμέραν νόμος ἐφοίτα γεραίρειν.—Id., ibid., c. 23. p. 638. See also Euseb. Oratio de laudibus Constantini, ibid., p. 739, 740.]

² [τὴν δὲ κυριακὴν καλουμένην ἡμέραν, ἣν Ἑβραῖοι πρώτην τῆς ἐβδομάδος ὀνομάζουσιν, "Ἕλληνας δὲ ἡλίαν ἀνατιθέασιν, καὶ τὴν πρὸ τῆς ἐβδόμης, ἐνομοθέτησε δικαστηρίων καὶ τῶν ἄλλων πραγμάτων σχολὴν ἄγειν πάντα, καὶ ἐν εὐχαῖς καὶ λιταῖς τὸ θεῖον θεραπεύειν.—Sozomen., Hist. Eccl., lib. i. c. 8. p. 20.]

^a [Nam cum de die Sabbati dicit,

Omne opus tuum non facies in ea, dicendo Tuum de humano opere definiit, quod quisque ex artificio vel negotio suo exequitur, non de divino. Opus autem salutis et incolunitatis non est hominis, sed Dei proprium.—Tert. adv. Marcion., lib. iv. c. 12. Op. p. 424, A, B.]

^b [Ærodius, rerum ab omni antiquitate judicatarum. Pandectæ, lib. i. c. 22. p. 26.]

^c [Linw. ubi supr. not. e, ad verb. Sanctificatio Ecclesiæ, quoting the Decretum, pars iii. dist. 3. c. 31.]

^d [Lutherus, Captivitas Babylonica, ad finem. Op. tom. ii. fol. 88. Witeberg. 1562, in which however the last word is *videamus*, not *habeamus*.]

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dit^e; Calvinus loco Pœnitentiæ in colloquio Ratisbonensi, anno 1541^f, Septem esse sacramenta non illibenter agnoverunt.

“Commentum vero pontificium,” quod nec plura, nec pauciora sunt sacramenta quam septem, proprie sic dicta; (idque de fide Catholica tenendum esse,) certe veteri Ecclesiæ ignotum atque inauditum fuit. Si enim olim in Ecclesia receptum fuisset, id aliquis patrum scriptis suis prodidisset; at nullus omnino est ex tam multis qui hunc sacramentorum septenarium numerum confirmavit.

Nec vero ante Hugonem de S. Victore^g, et Petrum Lombardum^h hæc de septenario numero sacramentorum opinio percrebuit; cum Lombardus ipse, qui patrum testimonia diligenter collegit, hic omnino nulla recitet.

Concilium vero nullum extat antiquius Florentinoⁱ, (A^o. 1439,) in quo hic septenarius numerus approbatur et sancitur. Atque hæc sunt illa præclara antiquitatis monumenta, quibus ipsa causa contra Ecclesiam nostram a pontificiis defenditur.

Verum evinci potest clarissimis patrum testimoniis veterem Christi Ecclesiam non nisi duobus esse usam notis et perpetuis sacramentis.

Clem. Romanus (Recogn., lib. i.^k) non nisi duo sacramenta numerat. Justinus in Apol. ii.^l duo tantum commemorat. Tertullianus in libro contr. Marcionem^m, et de Corona militis, non nisi

* [The passage last cited continues: Nam pœnitentiæ sacramentum, quod ego his duobus accensui, signo visibili et divinitus instituto caret, et aliud non esse dixi quam viam ac reditum ad baptismum. Ibid. At the opening of the treatise he had said: Principio neganda mihi sunt septem sacramenta, et tantum tria pro tempore ponenda. Baptismus, Pœnitentia, Panis . . . quamquam si usu scripturæ loqui velim, non nisi unum sacramentum habeam, et tria signa sacramentalia.—Ibid., fol. 63, b.]

^f [This the editor has not found.]

^g [Septem sunt principalia sacramenta, quæ in Ecclesia ministrantur: quorum quinque generalia sunt, quia ab eis neuter sexus, nulla ætas, conditio nulla excluditur, videlicet baptismus, confirmatio, eucharistia, pœnitentia, unctio infirmorum. Duo particularia sunt, eo quod non tribuantur omnibus, sed quibusdam hominibus, ordines scilicet et conjugii.—Hugo de S. Victore, de Sacramentis, lib. i. c. 12. Op. tom. iii. p. 256; et ap. Hit-

torp. de Div. Off., p. 734.]

^h [Jam ad sacramenta novæ legis accedamus; quæ sunt, baptismus, confirmatio, panis benedictionis, id est eucharistia, pœnitentia, unctio extrema, ordo, conjugium.—P. Lombardi Sententiarum liber; lib. iv. Dist. ii. § 1.]

ⁱ [Novæ legis septem sunt sacramenta, &c.—Decretum Eugenii P. IV. Conc. Florent. (A.D. 1439) § Quinto. ap. Concilia, tom. xviii. col. 546, D.]

^k [Aliter enim nullo modo eos ostendi posse salvari, nisi per Sancti Spiritu gratiam, trinæ invocationis dilui Baptismate properarent, et Eucharistiam Christi Domini sumerent.—Recognit., lib. i. cap. 63. opus spurium inter Op. S. Clement. Roman. apud Patr. Apost., tom. i. p. 502. col. 2.]

^l [See S. Justin. Apol. 1. (al. Apol. 2.) § 61 et § 66. Op. pp. 79, 83.]

^m [The passages which appear to be referred to are Tertullian de Corona Militis, c. 3, (Op. p. 103,) where Baptism and the Eucharist are mentioned, and Adv. Marc. iv. 34. (p. 450,)

*duo agnoscit. B. Cyprianusⁿ ait, "Tunc demum plane sanctificari, et esse filii Dei possunt, si utroque sacramento nascantur." Cy-
rillus Hieros.^o in Catechism. suis de duobus tantum sacramentis scribit. S. Ambrosius^p librum ex instituto de sacramentis Eccle-
siasticis conscripsit, in quo duo solummodo sacramenta tractat. S. Augustinus de Symb. ad Catech.^q ait, "hæc sunt Ecclesiæ ge-
mina sacramenta." Dionys. Areop.^r non pœnitentiam, non matri-
monium, pro sacramentis agnoscit, et unctionem, non infirmorum,
sed mortuorum celebrat. S. Greg. Magnus^s non nisi tria sacra-
menta statuit. Bapt. Chrisma, Corpus et Sanguinem Domini.
Chrisma autem ad baptismum pertinebat. Rabanus Maurus^t toti-
dem ponit. Paschasius^u ingenue scribit, "Sunt sacramenta Christi
in Ecclesia Catholica, Baptismus, Corpus quoque Domini et San-
guis." Denique Bessarion Cardinalis (de Sac. Euchar.^x) non est
veritus confiteri, "Hæc duo sola sacramenta in evangeliiis mani-
feste tradita legi."*

where he says, Ad sacramentum Baptismatis et Eucharistiæ admittens. It ought to be observed that Tertullian uses the term sacramentum in a wide sense, and that he frequently mentions other of the sacred rites "commonly called sacraments."]

ⁿ [S. Cypr., Ep. 72, ad Stephanum. Op. Epist., p. 196. But by 'utroque sacramento,' Baptism and Confirmation are meant.]

^o [S. Cyrilli Hieros. Catecheses. Of Baptism passim; of Baptism, Confirmation, and the Eucharist, Catech. xviii. § 33. p. 301, A. πῶς ἐκαθάρισθητε τῶν ἁμαρτιῶν ὑπὸ τοῦ κυρίου, τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. . . καὶ ὅπως ἡ σφραγὶς ὑμῶν ἐδόθη ἐκ τῆς κοινωνίας τοῦ ἁγίου πνεύματος, καὶ περὶ τῶν ἐν θυσιαστηρίῳ τῆς καινῆς διαθήκης μυστηρίων: of the holy Eucharist throughout the Catecheses Mystagogicæ.]

^p [S. Ambrosii de Sacramentis libri sex: Op. tom. ii. col. 349, sqq. Confirmation seems to be spoken of as a part of baptism.]

^q [Percussus est enim ejus latus, ut evangelium loquitur, et statim manavit sanguis et aqua, quæ sunt Ecclesiæ gemina sacramenta. Aqua in quâ est sponsa purificata: sanguis ex quo invenitur dotata.—S. Aug. Serm. 2. de Symbolo ad Catechum., cap. 6. § 15. Op. tom. vi. col. 562, E. The Benedictine editor considers this passage superfluous.]

^r [S. Dionys. Areop. de Ecclesiast.

Hierarch. Op. tom. i. c. ii. on Baptism; c. iii. on the Holy Communion; c. iv. p. 215, on Anointing generally; c. v. vi. on Ordination; c. vii. on the Offices for the Dead, in which occurs: ἀσπασαμένων δὲ πάντων, ἐπιχέει τῷ κεκοιμημένῳ τὸ ἔλαιον ὁ ἱεράρχης. p. 265, C.]

^s [Sacramenta sunt Baptismus, Chrisma, Corpus Christi. These words are in a passage cited as S. Gregory's by Lombard, Liber Sententiarum, lib. iv. Dist. 13. § 1, and in the Decretum of Gratian, lib. ii. caus. i. quæst. 1, but they do not occur in his works, and do not appear to be his. (See Bellarmine de Sacramentis in genere, lib. ii. c. 27. Op. tom. iii. p. 98.) They are in S. Isidore, Etymol., lib. vi. c. 19. § 39. Op. tom. iii. p. 285.]

^t [Sunt autem Sacramenta, Baptismus, et Chrisma, Corpus et Sanguis.—Rabanus Maurus de Institutione Clericorum, lib. i. c. 24. Op. tom. vi. p. 8, E.]

^u [Sunt autem sacramenta Christi in Ecclesia, Baptismus et Chrisma, Corpus quoque Domini et Sanguis.—Paschasius Radbertus de Corpore et Sanguine Domini liber. c. 3. Op. col. 1561, C. Paris. 1618.]

^x [Si igitur hoc duo sola sacramenta in evangeliiis manifeste tradita legimus, &c.—Bessarionis Cardinalis de Sacramento Eucharistiæ. ap. Bibl. Patr. Max., tom. xxvi. p. 794, H.]

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His testimoniis duo sacramenta comprobantur, septem vero nullis nisi recentissimis plane nituntur. Sed quid humana testimonia perquirimus, cum divina sint manifesta? Nam S. Paulus diserte docet, Israelitas re habuisse eadem sacramenta quæ nobis Christus tradidit, 1 Cor. x. 1, nulla autem nominat nisi baptismum et escam spirituales. Atque ex Christi latere omnia N. T. sacramenta fluxerunt, quemadmodum S. Aug.⁷ multis in locis confirmat. Reliqua autem quinque nulla ratione poterant ex Christi latere deduci.

Generally necessary.] Sacramenta enim proprie sic dicta pertinent ad omnes Christianos, quia sunt sigilla nova fœderis, quod non cum certo quodam hominum genere, sed cum universis Christianis sancitum est.

Only necessary.] Contra Judæos et alios qui dixerunt gratiam Christi non sufficere ad salutem, nisi quis circumcisionem et alia legis mandata observet².

To salvation.] Salus fidelium conservatur per Ecclesiæ sacramenta in quibus virtus passionis Christi operatur^a.

This word Sacrament.] Proprie scilicet et stricte sumptum, non communi quodam, et lato sensu usurpatum.

[Sacraments^b are those which are signs and tokens of some general promised grace, which always really descendeth from God unto the soul that duly receiveth them. Other signi-

⁷ [De latere in cruce pendentis lancea percusse profluxerunt Ecclesiæ sacramenta.—S. Aug. in Johann. Tract. xv. § 8. Op. tom. iii. p. 2. col. 409, F. Quando de latere Christi sacramenta Ecclesiæ profluxerunt? Cum dormiret in cruce.—Id., Enarr. in Psal. xl. § 10. Op. tom. iv. col. 351, G. Sed quare voluit dormienti facere? Quia dormienti Christo in cruce factus est conjux de latere. Percussum est enim latus pendentis de lancea, et profluxerunt Ecclesiæ sacramenta.—Idem, Enarr. in Psal. lvi. § 11. Op. tom. iv. col. 535, F. Quando dormivit in cruce, dignum gestabat, immo implebat quod significatum est in Adam: quia cum dormiret Adam, costa illi detracta est et Eva facta est: sic et Domino cum dormiret in cruce, latus ejus lancea percussum est et sacramenta profluxerunt, unde facta est Ecclesia.—Idem, Enarr. in Psal. cxxvi. § 7. Op. tom. iv. col. 1432, C. Si ergo Adam forma futuri; quomodo de latere dormientis Eva facta

est, sic ex latere Domini dormientis, id est in passione morientis, et in cruce percusso de lancea, manaverunt sacramenta quibus formaretur Ecclesia.—Idem, Enarr. in Psal. cxxxvi. Op. tom. iv. col. 1534, F. Quod latus lancea percussum in terra sanguinem et aquam manavit; proculdubio sacramenta sunt quibus formatur Ecclesia.—Idem, Sermon. cxxix. de Temp. Op. tom. v. col. 962, D. Et quod ostium in latere accepit (arca) profecto illud est vulnus, quando latus crucifixi lancea perforatum est: hæc quippe ad illum venientes ingrediuntur; quia inde sacramenta manarunt, quibus credentes initiuntur.—S. Aug. De Civitate Dei, lib. xv. cap. 26. § 1. col. 410, E.]

^a [Lyndwood, Prov. Angl., lib. i. tit. i. c. i. p. 5. not. c, ad verb. Sanctificatio Ecclesiæ.]

^b [Id., ibid., not. m, ad verb. Non est salus.]

^b [This passage belongs to the first series of notes.]

ficant ceremonies are only as sacraments, yet no sacraments. Hooker, Eccl. Pol., lib. iv. sect. 1^c.]

An outward and visible sign of, &c.] *Primum enim constat in omni sacramento necessariam esse quandam externam, aspectabilem, corpoream materiam, quemadmodum in Baptismo et S. Cœna perspicimus. Ita ait S. Aug. Tract. 80. in S. Johan. ^a, Accedat verbum ad elementum, et fit sacramentum. Quare in omni sacramento requiritur elementum.*

Ordained by Christ Himself.] *Quæ enim propria sunt Ecclesiæ sacramenta, ea non nisi ab ipso Christo instituta esse, apud omnes in confesso est.*

As a means whereby, &c.] *Quia virtute divina sanctificant et gratiam conferunt.*

Which are verily and indeed taken, &c.] *Vere quidem ac realiter a fidelibus, sed in sacramento, et modo nostris mentibus impervio.*

The strengthening and refreshing of our souls, &c.] By nourishing our faith and assurance that our sins are remitted; by giving us increase of grace to lead a godly life, and by confirming our hope that we shall hereafter come to life eternal; which are all the true food of our souls, and without which they are dead, having no true spiritual life in them at all. C.^e

[ON THE SOLEMNIZATION OF HOLY MATRIMONY.]

DE SPONSALIBUS^f.

Ordo Sarum. In certis anni temporibus prohibetur solennitas matrimonii, non tamen consensus; tamen si solennitas adhibeatur, non retractetur matrimonium.

A solemnizatione abstinendum est, a 1^a. Dominica Adventus usque ad 8^m diem post Epiphaniam, inclusive; a Dominica Septuages. usque ad 8^m diem post Pascha inclusive, id est, usque in

^c [Hooker, Laws of Ecclesiastical Polity, Book iv. chap. i. § 4.

^d [S. Aug. in Johann. cap. xv. Tract. 80. § 3. Op. tom. iii. p. 2. col. 703, C.]

^e [It would seem from this letter that this note, and possibly those preceding on the number of the sacraments, are derived from some treatise

of Calixtus, which the editor has not met with.]

^f [The following passages are extracts from the Rubrics in the Ordo ad faciendum sponsalia, in the Sarum Missal, Commune, fol. xl., the words being sometimes slightly altered, or the substance only given.]

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cratinum, et vocatur ille dies Dominica in Albis; item a die luna in 2 feria in Rogationibus usque in cratinum Trinitatis.

Non videtur usitatum fuisse, ut a sponsalium die sponsa in sponsi domum transiret; quanquam Chrysostomus^g id affirmat, forte quia Antiochiæ sua ætate id fieri videbat; cum Judæi dissentiant, credibilius est liberi juris id fuisse pro utriusque commodo. Nam Rebecca deducta est ad Isaacum ante nuptiarum solennia, quia Isaaco incommodum erat in Mesopotamiam proficisci; contra, Sampsonis sponsa mansit in domo paterna. Et id fuisse usitatus satis colligitur ex loco Deut. xx. 6, quod et Romanis moribus proditum est a Modestino, eam quæ desponsata est ante contractas nuptias domicilium non mutare. Cæterum illud constat, sponsas intactas fuisse, donec convocato cœtu matrimonium solenni prece initiaretur. Quod non tam lege præceptum, quam ab antiquissimis, ut arbitror, patribus traditum, Judæi ut olim, ita nunc quoque observant; a quibus ad Christianos id institutum honestatis plenissimum manavit. Grot.^h

Mos erat Judæis non minus quam Romanis, ut nec contraherentur nec dirimerentur sponsalia, nisi adhibitis testibus. Idemⁱ.

First the banns must be asked, &c.]

Sarum^k. Non fidabit sacerdos virum et mulierem, nec consentiet in fudatione ante tertium edictum bannorum; et banna debent interrogari per tres dies solennes et disjunctas, ita ut inter unumquemque diem cadat ad minus unus dies ferialis.

The persons to be married shall come into the body of the church.

Sarum^l. Ante ostium Ecclesiæ, sive in facie Ecclesiæ, coram Deo, sacerdote et populo.

Vir autem stet a dextra mulieris, mulier autem a sinistris viri. Causa est quia formata fuit ex costa sinistri lateris Adæ. Tunc sacerdos publicabit banna.

To join together this man and this woman.] Sarum^m. (Hic

^g [ἔθος γὰρ τοῖς παλαιοῖς ὡς τὰ πολλὰ ἐν οἰκίᾳ τὰς μεμνηστευμένας ἔχειν, ὅπου γε καὶ νῦν τοῦτο γινόμενον ἴδοι τις ἂν.—S. Chrys. Hom. iv. in S. Matt. (i. 18.) § 2. Op. tom. vii. p. 49, C.]

^h [Grotius, Comment. in S. Matt., cap. i. v. 18. ap. Crit. Sacr., tom. vii. col. 43.]

ⁱ [Id., ibid., in v. 19. col. 44.]

^k [Missale Sarisb., ibid., fol. xl. b.]

^l [Ibid.]

^m [The exhortation of which the beginning was in the last note, continues, ad conjungendum duo corpora: scilicet hujus viri et hujus mulieris; then come the words in the text, those in parentheses being the rubric.—Ibid.]

respiciat sacerdos personas suas; ut a modo duo corpora, una caro, et duæ animæ sint in fide et in lege Dei unitæ, ad promerendum simul vitam æternam; Et quicquid ante hæc fuerint, . . . nec amplius dicitur in exhortationeⁿ.

In the sight of God^o.] Adduntur in Ord. Sarum hæc verba, "et angelis Ejus et omnibus sanctis."

Secondly, it was obtained for a remedy against sin, &c.]

Esseni inter Judæos uxores aut non ducebant, aut si duxissent, post impregnationem cum illis non amplius concumbabant; perinde quasi matrimonii unicus esset usus, procreatio sobolis; et non etiam vitatio fornicationis, 1 Cor. vii., Joseph. Antiq., lib. 18. c. 2^v.

Therefore if any man can shew any just cause.]

Sarum^q. Deinde fiat admonitio ad populum in lingua materna, ad hunc modum: Admoneo vos omnes per Patrem et Filium, et Spiritum Sanctum, ut si quis ex vobis est, qui sciat aliquid, quare isti adolescentes legitime contrahere non possunt, modo confiteatur.

If any man do allege or declare any impediment.]

Sarum^r. Siquis vero impedimentum aliquod proponere voluerit, et ad hoc probandum cautionem præstiterit; differrentur sponsalia, donec rei veritas cognoscatur.

If no impediment be alleged.] Si vero nullum impedimentum proponere voluerint, interroget sacerdos dotem mulieris^s.

Then shall the curate say unto the man, N., Wilt thou have this woman, &c.] Post hæc dicet sacerdos ad virum cunctis audientibus, in lingua materna. N. Visne, &c.^t

Litera N. vulgo ponitur loco nominis proprii; ejusmodi autem figura cæpit non multo ante annum post Christum natum millesimum. Nam in antiquioribus codicibus MSS. pro hac litera N. ponitur hæc nota Ill. cum transversa linea; ut videre

ⁿ [That is, the exhortation ends here, and the rest is an admonition to those who know any impediment, to state it, as below, see note q.]

^o [Ecce convenimus hic fratres coram Deo et angelis Ejus et omnibus sanctis, in facie Ecclesiæ; ad jungendum, &c.—Missale Sarisb. ubi sup.]

^p [ὄτε γαμετὰς εἰσάγονται, οὗτε δούλων ἐπιτηδεύουσι κτήσιν, τὸ μὲν εἰς ἀδικίαν φέρειν ὑπειληφότες, τὸ δὲ στάσεως ἐνδίδοναι ποίησιν.—Josephus, Antiq. Jud., lib. xviii. cap. 1. § 5. (alit.

cap. 2.) Op. tom. i. p. 871.]

^q [This is a continuation of the admonition cited above, beginning with the words: Et quicquid antehac fuerint.—Missale Sarisb. ubi sup.]

^r [Ibid., between the last-cited passage and this there is a rule for enjoining the parties to confess, if they know any impediment, as in our service.]

^s [Ibid., a continuation of the last-cited passage.]

^t [Ibid.]

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est in antiquissimis libris sacramentorum MSS., et in quibusdam aliis modo excusis. Menard.^u

And lead us not into temptation. Answ. But deliver us from evil, &c.]

Vide quæ annotata sunt ad hanc respons. in ordine Comminationis^x.

THE ORDER FOR THE VISITATION OF THE SICK.

And lead us not into temptation. Answ. But deliver us, &c.]

Vide quæ annotata sunt in hanc respons. in ord. Comminationis^y.

THE COMMUNION OF THE SICK (OR THOSE THAT ARE READY TO DIE).

Synodus Nicæna prima, Can. 13^z. vocat hanc Corporis et Sanguinis Christi sacramentalem communionem, τὸ τελευταῖον καὶ ἀναγκαιότατον ἐφόδιον, i. [e.] ultimum et necessarium Viaticum, quo scilicet instructi Christiani obirent.

Ignatius in Epist. ad Ephes. ita loquitur, ἓνα ἄρτον κλώντες, ὃ ἔστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Θεῷ διὰ Ἰησοῦ Χριστοῦ καθαρτήριον ἀλεξι-κακον^a.

Et Dionysius, cui Areopagitæ nomen tribuitur, hanc communionem vocat, τελετην τελετῶν, id est, præcipuam omnium, et ultimam rerum perfectionem, eo loquendi more quo sanctum sanctorum dicimus^b.

The Collect.] In ord. Sarum similis oratio habetur ad missam pro infirmo morti proximo^c.

^u [S. Gregorii Liber Sacramentorum cum notis Hug. Menardi, p. 383, Paris. 1642.]

^z [The last petition of the Lord's Prayer was thus said as a response, according to the Latin practice, till 1662. See the notes on the Commination Service, p. 384.]

^y [See the notes on the Commination Service, *ibid.*]

^x [περὶ δὲ τῶν ἐξοδουόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν ὥστε εἶναι ἐξοδουοί, τοῦ τελευταίου καὶ ἀναγκαιότατου ἐφοδίου μὴ ἀποστερεῖσθαι, κ.τ.λ.—Conc. Nic. (A.D. 325),

can. xiii. Conc. tom. ii. col. 40, A.]

^a [S. Ignatius Epist. ad Ephes. interp. cap. 20. apud Patres Apost. tom. ii. pars 1. p. 54. The words in the text are from the interpolated epistle. Those of the genuine epistle are, ἓνα ἄρτον κλώντες, ὃ ἔστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—See Patres Apost., tom. ii. pars 1. p. 16.]

^b [S. Dionys. Areopag. de Eccles. Hierarchia, cap. 3. init. Op. tom. i. p. 186, B.]

^c [Omnipotens sempiterne Deus,

THE ORDER FOR THE BURIAL OF THE DEAD.

Judæis non licebat die festo mortuos sepelire, quia apud eos contactus mortui cadaveris pollutio erat. Apud nos non item, qui proinde quovis die, etiam die Dominico et præcipuis festis sepulturæ Christianorum operam damus. C.

The dead.] Intellige eos qui de jure a sepultura solenni, aut in loco sacro non arceantur; pagani enim, et nondum baptizati, illi etiam qui violentam sibi mortem quoquomodo intulerunt, aut in excommunicatione mortui sunt, ad sepulturam Ecclesiasticam non admittuntur. Nam has supplicationes suscepit Ecclesia (ut ex S. Aug. retulit Conc. Cabilon. 2. cap. 39^d.) pro spiritibus in Christiana et Catholica societate defunctis. Et Conc. Braccar. 1. cap. 17^e. Placuit, ut catechumenis sine baptismo defunctis, neque oblationis commemoratio, neque psallendi impendatur officium, nam et hoc per ignorantiam usurpatum est.

Huc pertinet^f Canon 2. Concilii Vasensis^g. Horum qui in bonæ vitæ cursu decedunt oblationem recipendam, (vide notas in ult. Collectam hujus officii) et eorum funera, ac deinceps memoriam Ecclesiastico affectu prosequendam statuimus. At quicumque propria voluntate se in aquam jactaverit, aut collo ligato se suspenderit, aut de arbore præcipitaverit, aut ferro percusserit, aut qualibet occasione voluntaria se morti tradiderit, istorum oblata non recipiantur, ut decernit Anti-

conservator animarum, qui quos diligens corripis, et quos recipis, pie ad emendationem coerces; te invocamus, Domine, ut medelam tuam conferre digneris, et ut anima famuli tui in hora exitus illius de corpore, absque peccati macula per manus sanctorum angelorum tuorum tibi representari mercatur: per Dominum nostrum &c. Oratio, in missa pro infirmo proximo morti.—Missale Sarisb. Commune, fol. xxxvii.]

^d [Dicente beato Augustino: non sunt præmittendæ supplicationes pro spiritu mortuorum, quas faciendas pro omnibus in Christiana et Catholica societate defunctis, etiam tacitis nominibus eorum, sub generali commemoratione suscepit ecclesia.—Concil. Cabilonens. II. (A.D. 813.) can. xxxix. Concilia, tom. ix. col. 368, B. The passage of S. Augustine is from his tract de cura pro mortuis gerenda, cap. iv. § 6. Op. tom. vi. col. 519, E, F.]

^e [Concil. Bracarens. II. (or I. according to others) (A.D. 563.) can. 17.

ap. Concilia, tom. vi. col. 522, B, C. The exact words are 'sine baptismi redemptione,' and after defunctis, 'simili modo,' referring to canon 16, which forbids the commemoration of the oblation, or the attendance with Psalms at the burial of those who have laid violent hands on themselves or been put to death for their crimes.—Ibid.]

^f [This paragraph is added in a much later hand; it is from Calixtus, ubi supra, § xxv., xxvi., except the last sentence, De his enim, &c.]

^g [The words of the canon are: Pro his qui pœnitentia accepta, in bonæ vitæ cursu satisfactoria compunctione viventes, sine communione inopinato nonnunquam transitu, in agris aut itineribus præveniuntur, oblationem recipendam, et eorum funera, ac deinceps memoriam ecclesiastico affectu prosequendam. — Conc. Vasense II. (A.D. 442.) can. 2. Concilia, tom. iv. col. 717, A.]

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siodorensis Synodus, can. 17^h. Nempe mos erat in veteri Ecclesia, ut defunctorum vel parentes, vel liberi, vel cognati, vel denique amici, oblationes illorum nomine offerrent in argumentum et testimonium, quod illi Ecclesiasticæ communionis participes decessissent. De his enim oblationibus sumebat et participabat populus fidelis, atque etiam pauperes et Ecclesie ministri, in alimoniam et subsidium partem habuerunt.

Cuthred, the 13th king of the West Saxons, was the first here in England who permitted the bodies of the dead to be buried within the walls of their cities, which before were used to be buried in the fields. Bak., *Hist.*, p. 3ⁱ.

In sure and certain hope of resurrection, &c.] Et hoc confirmatur in resurrectione Christi, qui veraciter surrexit, et, dicit apostolus ad Phil. 2. conformabit corpus humilitatis nostræ configuratum corpori claritatis suæ.

I heard a voice from heaven, &c.] Laudamus Deum, et gratias agimus pro iis qui in Christo obdormierunt, eo quod egregium certamen certaverint, et fidem servaverint, et oratur postea, ut Deus beatam illis resurrectionem indulgeat.

Lead us not into temptation. Answ. But deliver us.] Vide quæ annotata sunt ad hanc resp. in ord. Comminationis.

Depart hence in the Lord, et infr. And all others departed.] Ἀπολύεσθαι Hellenistis dicuntur pii cum moriuntur, ut Tobie iii. 6. Ita LXX. Num. xx. in fine, ὅτι ἀπελύθη Ἀαρών, et Gen. xx. 2. Abraham ait, Ἐγὼ ἀπολύομαι ἄτεκνος, ubi Targum, ab eo ex hoc mundo, quomodo et Festus ait¹, Romanis antiquis mortem dictam abitionem. Est autem in hoc loquendi genere manifesta professio speratæ vitæ alterius.

Beseeking Thee, that it may please Thee shortly to accomplish the number of Thine elect.] Here is a prayer, and a prayer for the elect, that is, for all them who live and die in the true faith and religion of Christ. We pray that God of His goodness would accomplish this number, for

^h [Concilium Autisiodorensis, (A.D. 578.) can. 17. *ibid.* tom. vi. col. 644, C. The words of the canon begin 'At quicumque,' the last words are 'oblatio non recipiatur.']

ⁱ [Baker's Chronicle, p. 6.]

^j [S. Pomp. Festus de verborum significatione, lib. i. ad verb. Abitionem.]

those who are elect and dead cannot be made perfect, nor obtain all the gracious promises of God made unto them, without us that be alive, and elected to the same inheritance with them; (Heb. xi. *ult.*) This prayer, therefore, relateth to them that are dead in the faith of Christ, as well as to ourselves that make profession of it here in this life.

And to hasten Thy kingdom.] Wherein we join our prayers with the souls that St. John saw under the altar in his vision, saying, "How long, O Lord, holy and true, dost Thou not judge," &c., and to whom it [was] said, that they should rest yet awhile, until their fellow-servants also should be perfected with them. And this was the reason, that in the ancient Church, prayers relating to the dead saints were made, *pro mora finis, pro requie et tranquillitate animarum eorum qui placide in Christo obdormierunt*; fondly applied by the new Roman Catholics to the fetching out of men's souls from their feigned pains of purgatory; whereof the ancient fathers never said a word.

Rev. vi.
9—11.

Tertull.,
Apol. c. 39^k.
St. Ambr.,
Orat. in
Obit.
Theod. 1

That we with this our brother, &c.^m] A special prayer for the person departed, as well as for ourselves that remain behind, referring to a joyful resurrection, and to a perfect consummation of body and soul together in God's eternal kingdom of glory; which being yet [to] come, we may lawfully pray for it, as we are likewise taught and commanded to do (no less for the kingdom of glory, than for the kingdom of grace,) in the Lord's prayer, *adveniat regnum Tuum*. And this manner of prayer for the dead the Protestant and Reformed Churches have always used and maintained, even in Scotland itself, when they put a dead body there into the grave (of any one whom they believe to have been a faithful professor of the Gospel) though they say nothing else, yet this they say, God send it, or we wish it, a happy

Matt. vi.
10.

^k [Oramus etiam . . . pro mora finis.—Tertullian. Apolog. cap. 39. Op. p. 31, A.]

^l [Dilexi, et ideo prosequor eum usque ad regionem vivorum, nec deseram, donec fletu et precibus inducam virum, quo sua merita vocant, in montem Domini sanctum: ubi perennis vita, ubi corruptela nulla, nulla contagio, nullus gemitus, nullus dolor, nul-

lum consortium mortuorum, vera regio viventium, ubi mortale hoc induat immortalitatem, et corruptibile hoc induat incorruptionem.—S. Ambros. Orat. de obit. Theodos., § 37. Op. tom. ii. col. 1208, A.]

^m [The words of the prayer before 1662 were "that we with this our brother and all other departed in the true faith," &c.]

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resurrection. *His concordantⁿ quotidiana etiam nostrorum et bonorum omnium vota; quibus optamus, id est, Deum precamur, ut animabus fidelium defunctorum propitius esse velit, et in paradysum nunc pridem receptas quiete et gaudio mactare deinceps concedat. Neque est quod dicant nonnulli, hoc tantum eos optare, non autem rogare aut orare Deum ut tribuat. Voces enim ipsæ aliud sonant, et cum ista, nisi divina benignitate (uti hic in Officio Mortuorum loquimur) obtingere non possunt, quid aliud est optare a Deo ista concedi, quam Deum rogare ut largiatur? Absurdum enim fuerit optare a Deo aliquid donari, quod Deum ut donet rogare nolis.*

Sed audiamus^o virum egregium, et inter Protestantés e primis Reformatöribus unum, Urbanum Regium, in libello de Formulis caute loquendi, edito anno superioris sæculi 44^p. "Eorum certe qui in fide Christi obdormierunt, memoria semper in Ecclesia religiose celebrata fuit. Quare vir Dei, Doctor Martinus Lutherus, in æternum observandus præceptor noster, non putat a Christiana pietate alienum esse, si pro nostris defunctis semel atque iterum ex libera devotione oraverimus. Caritas enim Christiana mire efficax virtus est, nec se continet, quin et pro vivis et pro defunctis sit sollicita; ita ut et commembra nostra ex hoc sæculo emigrantia pia prece commendet Christo Domino et Deo nostro in æternum benedicto. Et hæc erat olim, et est nunc in Ecclesia Catholica memoria defunctorum, quæ evidens testimonium est caritatis et fidei de gloriosa carnis resurrectione; et quum sit fructus fidei quæ per caritatem operatur, nemo eam rejiciet, nisi sint Epicurei et Sadducæi." Subjungit veterum patrum dicta et exempla, e quibus antea aliqua recitavimus.

— But from hence^a (be they either wishes or prayers which the Church maketh for them that are departed out of this life in the faith of Christ) to imagine and conclude, as the new Roman Catholics do, that therefore their souls are in purgatory and pain, is a very vain collection. For even in

ⁿ [This is from Calixtus, ubi supr. § lxxv.]

^o [This is from Calixtus, at the beginning of § lxxv., just before the last citation. The concluding sentence is modified by Cosin.]

^p [Urbanus Regius; Formulæ quædam cau'e et citra scandalum loquendi

de præcipuis Christianæ doctrinæ locis; cap. De Sanctorum cultu. Op. Latine edita. pars i. fol. lxxv. b. Noriberg. 1562. The tract is there said to be published in 1535.]

^a [This is derived from Calixtus, ibid. § lxxvi.]

the Roman Canon^r itself they pray, *Ut omnibus in Christo mortuis et quiescentibus locum refrigerii lucis et pacis Deus indulgeat*. Can it be said, that those souls which are at rest in Christ are also tormented in the pains of purgatory? In all other Liturgies, Greek and Latin, *simpliciter oratur pro mortuis, ut quiescant in sinu Abrahamæ, ut corpora eorum resurgant ad consummationem beatitudinis*, but of bringing them out of purgatory, or relieving them in their pains there, they say nothing at all, for they knew of no such matter, neither did the Church of old teach the people to believe it.

Although therefore it cannot be exactly and distinctly declared, what benefit the dead receive by these prayers which the living make for them; yet if there be nothing else, there is this at least in it, that hereby is declared the communion and conjunction which we have still one with another, as members of the same body whereof Christ is the head.

May have our perfect consummation and bliss, &c.^s *Hodie quidem Pontificii, ut beatarum animarum invocationem stabiliant, ipsas jam tum perfecta, et quanta obtingere unquam debeant beatitudine frui, et clare Deum, et in Deo omnia, atque adeo desideria mentis et preces hominum superstitem videre asserunt. Inanis tamen est conatus, nam beati angeli in cælis semper vident faciem Patris qui in cælis est, Matt. xiv. 10, non tamen in Deo vident omnia; de die enim illa et hora, quæ huic mundo suprema erit, nemo scit, ne angeli quidem cælorum, Matt. xxiv. 36; Mark xiii. 32. (Et Deus qui est unicus scrutator cordium, solus cognoscit cogitationes hominum.) Non igitur quicumque Deum videt, in Deo videt omnia. Sed etiam ipsa hypothesis laborat, et cum S. Scriptura non congruit. (Nam posita et concessa hic clara Dei visione, quam sanctis tribuunt, nondum tamen dici potest sanctos summa et consummata beatitudine frui.) In apocalypsi animabus martyrum sub altari quiescentibus datæ sunt stolæ albæ, (hoc est, gloria et felicitas in paradiso cælesti,) attamen dictum est eis ut requiescerent adhuc paululum, usque quo compleantur etiam conservi et fratres eorum, (in hac vita terrena superstites)*

^r [Canon Missæ ap. Missale Romanum.]

^s [This note is from Calixtus, ubi supr. § lxxvii. Cosin added passages

which are here put in parentheses, and altered a few connecting words, and in the last paragraph only gave in brief the substance of what Calixtus wrote.]

Apoc. vi. 10, 11; et *prisci V. T. fideles, non obtinuerunt promissum, quod Deus de nobis melius quiddam providerat, ne absque nobis consummarentur*, Heb. xi. 39. *Si enim maxima et potissima retributio, et ipsa summa et consummata beatitudo (cujus hic mentionem facimus) in clara Dei visione et fruitione posita jam ante obtigit; quorsum tanto apparatu Dominus noster ad judicium veniet? Num saltem ut appendiculam tantum pridem acceptæ beatitudinis in corpus mortuum conferat, (et resuscitet illud e sepulchro ut animæ jungatur, ita ut nihil aliud faciendum restaret?) Verum enimvero futurum est præterea, ut Filius hominis veniat in gloria Patris sui cum angelis suis; et tunc reddet unicuique secundum ipsius facta, Matt. xvi. 27. Ecce, ait, venio cito, et merces Mea Mecum est, ut reddam unicuique, prout opus ipsius erit, Apoc. xxii. 12. (Omne opus Deus adducet in judicium,) Eccl. xii. 18. Et omnes sistemur ad tribunal Christi, et unusquisque nostrum de seipso rationem reddet Deo, Rom. xiv. 10, 12. Imo quodcumque verbum otiosum loquuti fuerint homines, de eo reddituri sunt rationem in die judicii, Matt. xii. 36. Quæ omnia clarissime ostendunt, examen fore instituendum, in die illo magno de universis hominum factis tam bonis quam malis. Ideo fructus hujus deprecationis quam pro mortuis in Christo facimus, prorsus nullus esse non potest; facit enim ad perfectiorem eorum consummationem in æterna beatitudine, quando erunt absque metu omni ulterioris alicujus examinis, et tam in corpore quam in anima consummabuntur.*

Interim certum est^r justorum animas esse in manu Dei, et non tangi a tormentis, Sap. iii. 1, et requiescere a laboribus suis, Apoc. xiv. 13, esse in sinu Abrahamæ, Luke xvi. 22, et in paradiso, Luke xxiii. 43. Translato autem verbo omnis etiam spiritualis quasi regio, ubi animæ bene est, merito paradisi dici potest, et sinus Abrahamæ, (qui pater omnium credentium appellatur, Rom. iv. 11,) ubi jam post hujus vitæ dolores nulla futura sit tentatio. Adeo ut animæ fidelium post discessum e corpore in tuto sint, et quiete potiuntur; imo blande foveantur, et exhilarantur, quemadmodum pueruli solent in gremio suorum parentum.

Albeit therefore^s, as we may from hence most certainly

^r [Calixtus, *ibid.*, § lxxviii.]

^s [This paragraph is translated from

Calixtus, *ibid.*, being the continuation of § lxxviii.]

affirm and conclude, that the souls of the faithful, after they are departed from their bodies, be "in joy and felicity" (as we acknowledge in the first part of this prayer) yet because they are not in such a degree of that joy and felicity, as that they can have or receive no more than they have already, therefore in the latter part here of this our prayer, we beseech God to give them a "full and perfect consummation of bliss, both in body and soul, in His eternal kingdom of glory," which is yet to come. And whatsoever the effect and fruit of this prayer will be, though it be uncertain, yet hereby we shew that charity which we owe to all those that are fellow-servants with us to Christ; and in this regard our prayer cannot be condemned; being neither impious nor unfit for them that profess Christian religion. For in like manner, if I should make a prayer to God for my father or mother, for my brother or sister, for my son or daughter, or any other friend of mine who were travelling in a journey, beseeching Him that He would prosper them in their way, and keep them from all danger and sickness, till they should safely and happily arrive at their journey's end, and the place where they desire to be; although at the same time when I pray thus for them, peradventure they be arrived at that place already (which I knew not) with all safety, and met with no dangers or diseases by the way, whereby all my prayer is prevented, yet the solicitude, and charity in the meanwhile, that I had for them, cannot be justly or charitably reprehended by any others. *Vide quæ annotata sunt in Litania, ad verba "et in die Judicii".*

That we, with this our brother, and all others^a, &c.] Ubi non solum pro vivis (nobis) oratur, sed etiam pro defunctis, qui ut Christiani, et ecclesiasticæ communionis participes diem suum obierunt. Hoc enim pacto nostram quoque erga defunctos caritatem, et cum illis conjunctionem declaratum inus. Quod et antiqua Ecclesia facere solebat. "Neque enim piorum animæ mortuorum (ut loquitur magnus et sanctus doctor Augustinus, lib. xx. de C. D. cap. 9^x.) separantur ab Ecclesia, quæ etiam nunc est Regnum Christi." Et Lib. de Cura pro

^t [See above, pp. 241—243.]

^x [S. Aug. de Civitate Dei, lib. xx.

^a [The passage which follows is from cap. 9. § 2. Op. tom. vii. col. 586, F.]

Calixtus, *ibid.* § xxxvi. and xxxix.]

mortuis, cap. 1^y. "Non parva est (inquit) Universæ Ecclesiæ, quæ in hac consuetudine claret, autoritas, ubi in precibus sacerdotis, quæ Domino Deo funduntur, locum suum habet etiam commendatio mortuorum." "Item, cap. 4^z. *Non sunt prætermittendæ supplicationes pro spiritibus mortuorum, quas faciendas pro omnibus in Christiana et Catholica societate defunctis, etiam tacitis nominibus quorumcunque, sub generali commemoratione suscipit Ecclesia."*

Consummation.] Id est finem et cessationem temporis gratiæ, cujus tempus stat quamdiu manet Ecclesia militans in hoc sæculo^a.

Both in body and soul.] Sciendum est quod resurrectio generalis non erit tantum in corpore, sed etiam in anima. Nam sicut homo meruit vel demeruit in corpore et anima simul, sic punitur vel præmiatur simul in utroque^b.

THE COLLECT.

Collecta olim dicta ad missam pro defunctis; quæ tamen missa apud antiquos non erat in usu. Adfertur a Cochlæo pro hujusmodi missis S. Dionys. Eccl. Hier., cap. 7^c, quibus (inquit) liceret pœnitentibus et energumenis adsistere, quod in aliis non licebat. Sed Dionysius loco per Cochlæum adlegato, non loquitur de missis, sed de nudis precibus, quales sunt istæ quas Ecclesia Anglicana retinuit. Deceptus est Cochlæus per Dionysii interpretem, qui Græcam vocem εὐχὴν vertit 'missam,' et imperitiam suam aut (quod pejus est) imposturam prodidit.

O merciful God, the Father of our Lord Jesus Christ.]

^y [S. Aug., Lib. de cura gerenda pro mortuis, cap. 1. § 3. Op. tom. vi. col. 516, D.]

^z [Id. ibid., cap. 4. § 6. col. 519, E.]

^a [Lyndwood, Prov. Angl., lib. i. tit. 1. c. 1. p. 5, not. o. in verb. consummatio.]

^b [Id. ibid., note q, ad verb. gloriam æternam.]

^c [The passage of Cochlæus alluded to is in his tract called Philippica septima adversus seditiosos et famosos libellos Philippi Melanthonis, cap. xiv. de Missis pro animabus defunctorum; at objicit nobis Philippus 'Dionysium nihil prorsus de missa loqui pro de-

functis; sed fallit per hoc indoctos laicos suos, &c. . . Affert tamen hic quandam differentiam, quæ observatur circa missam pro defunctis aliter quam circa alias missas: nempe permittit his sacris interesse pœnitentes et energumenos, quod in aliis missis non permittitur.—Ad calc. Cochlæi Hist. Hussitarum, p. 585, prope Mogunt. 1549. The passage of Dionysius referred to is De Ecclesiastica Hierarchia, cap. vii. Contemplatio, § 3: σκόπει δὲ, ὅτι νῦν οὐ πάσαι κατὰ τὸ σύνθηδες αἱ καθαιρόμεναι τάξεις ἀπολύονται, μόνοι δὲ τῶν ἱερῶν ἐκβάλλονται χώρων οἱ κατηχούμενοι.—S. Dion. Areop., Op. tom. i. p. 266, B.]

There was, in the first ordering of this book set forth in the second year of King Edward the Sixth, a celebration of the Communion appointed at the burial of some persons^d; and this was the collect then used; the Epistle, 1 Thess. iv., "I would not, brethren, that ye should be ignorant concerning them which are fallen asleep," &c. unto, "Wherefore comfort yourselves with these words;" the Gospel, John vi., "Jesus said to His disciples and the Jews, All that My Father hath given Me," &c. unto, "And I will raise him up at the last day."

At this Communion (which was kept to shew that the deceased party died in the common faith and communion of all true Christians) there were oblations made in solemn manner either by the parents, or the children, or the kindred and friends of such as so died. And at solemn funerals of royal, noble, and other great persons, attended by the heralds, we have that custom still; where, if those heralds stand in the church to receive the offerings, they usurp the priest's office.

In the ancient Church the Communion was at this time celebrated for the same purpose, to declare by it, that the dead person departed out of this life in the public faith and unity of the Catholic Church of Christ: from whence we learn what the reason was, that Monica, the mother of St. Augustine, so much desired to be remembered at the altar after her death^e; which was not (as the fond and ignorant sort of people among the new Roman Catholics imagine) to fetch her soul so much the sooner out of purgatory (for the papal purgatory fire was not then kindled, nor known;) but partly to testify her faithful departure in the religion and communion of all other good Christians, and partly to have praise and thanksgivings rendered to Almighty God for her happy departure out of this world to a better, and partly also, that by the prayers of the Church made at the celebration of the holy Eucharist, and by virtue of Christ's death and sacrifice therein commemorated, she might obtain a joyful resurrection of her body out of the grave, and have

^d [See above, p. 170, note o.]

^e [Ponite, inquit, hoc corpus ubicunque, nihil vos ejus cura conturbet; tantum illud vos rogo, ut ad Domini

altare memineritis mei ubi ubi fueritis.
—S. Aug. Conf., lib. ix. cap. 11. § 27.
Op. tom. i. col. 167, C.]

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her perfect consummation of glory both in body and soul, in God's everlasting kingdom.

And in testimony that the Church acknowledged all persons thus dying in the common and true faith of Christ to be of their communion, the oblations which their parents or friends presented in their names were received by the priests at the altar, whereas it had not been lawful to receive them, if those persons had not died in that communion and unity with the Catholic Church of God, or were persons broken off, or excommunicated from the body of it.

Of those oblations we read in St. Augustine's book called his *Enchiridion ad Laurentium*, cap. 110^f: "*Cum sacrificia (inquit) sive altaris, sive quarumcunque eleemosynarum pro baptizatis defunctis omnibus offeruntur, pro valde bonis gratiarum actiones sunt, pro non valde malis propitiationes sunt,*" (*nempe ut resurgant, et misericorditer cum iis fiat in die iudicii, quemadmodum in Eccl. Angl. Litaniam preces facimus, Libera nos Domine in die iudicii,*) "*pro valde malis, si nullo sint adiumento mortuorum, qualescunque tamen sunt vivorum consolationes.*" *Repetit ista Liber Quæst. ad Dulcitium, Q. 2^e. Item Lib. de Cura pro mortuis, cap. 4^h.* "*Quibus ad ista desunt parentes, aut filii, aut cognati vel amici, ab una eis exhibentur pia matre communi Ecclesia.*" *Addit tamen cap. ult.ⁱ* "*Non existimemus ad mortuos pro quibus curam gerimus hæc beneficia pervenire, nisi quod pro eis sive altaris, sive orationum, sive eleemosynarum sacrificiis [sollemniter] supplicamus; quamvis non pro quibus fiunt omnibus prosint, sed iis tantum quibus dum vivunt comparatur ut prosint. Sed quia non discernimus qui sint, oportet ea pro regeneratis omnibus facere, ut nullus eorum prætermittatur, ad quos hæc beneficia possint et debent pervenire. Melius enim supererunt ista eis, quibus nec obsunt, nec prosunt, quam eis deerunt quibus prosunt.*"

^f [S. Aug. *Enchiridion*, cap. 110. § 29. Op. tom. vi. col. 238, C. Augustine's words are "Etiam si nulla sint adiumenta."—See Calixtus, *ibid.*, § xxvi.]

^g [Ita fit ut neque inaniter Ecclesia, vel suorum cura pro defunctis, quod potuerit religionis impendat, et tamen ferat unusquisque secundum ea quæ gessit per corpus, sive bonum, sive malum, reddente Domino unicuique secundum opera ejus. Ut enim hoc

quod impenditur, possit ei prodesse post corpus in ea vita est acquisitum quam gessit in corpore.—S. Aug. *Lib. de octo Dulcitii quæst. Quæst. 2. § 3.* Op. tom. vi. col. 129, F, G.]

^h [S. Aug. *Lib. De Cura gerenda pro mortuis, cap. 4. § 6.* Op. tom. vi. col. 519, F.]

ⁱ [Id. *ibid.*, cap. 18. § 22. col. 530, D. See Calixtus, *ibid.* § xxxvii. xxxvii.]

Receptus itaque fuit mos celebrandæ^k, quando corpora funerarentur, Eucharistiæ; cujus qui exequiis intererant, participes facti, et hæc erat celebratio Sacramenti in sepultura mortuorum. Augustinus de funere matris suæ Monicæ, Lib. Confess. IX. cap. 12^l. "Ecce corpus elatum est, imus et redimus sine lachrymis; nam neque in iis precibus, quas tibi, O Deus, fudimus, cum offerretur pro ea sacrificium pretii nostri, jam juxta sepulchrum posito cadavere priusquam deponeretur, sicut illic fieri solet, nec in iis precibus ego flevi, sed toto die graviter in occulto mæstus eram." Et de morte et de funeratione ipsius Augustini Possidius in ejus vita^m; "Nobis astantibus obdormivit in pace cum patribus suis, enutritus in bona senectute; et nobis coram positus, pro ejus commendanda corporis depositione sacrificium (Eucharistiæ) Deo oblatum est et sepultus est." Conjungebantur itaque antiquitus sacrificia, sive gratiarum actiones, oblationes, et orationes in defunctorum sepulturis.

Sed quia hæc postea, excogitato purgatorii commento, ad Missas (quas vocant) pro defunctis inde extrahendis detorta sunt, et quæ liberæ erant observationis in necessariam conversæ fuere, ideo ab Ecclesiis omnibus Reformatis, adeoque ipsa nostra Anglicana post quartum annum Regis Edw. VI. celebratio Eucharistiæ in funeratione mortuorum omissa est, retentis interim gratiarum actionibus pro felici eorum ex hoc mundo discessu, orationibus pro beata eorum resurrectione, et alicubi etiam oblationibus, quarum pauperes et ministri sacrorum alerentur.

Talia quidemⁿ improbavit et damnavit Aërius, dicens, orare, vel offerre pro mortuis (verba sunt Augustini Lib. de Hæret. cap. 53^o.) non oportere, et propterea, cum etiam insuper Arianus esset, inter hæreticos et turbatores Ecclesiæ relatus est. Plura de eo apud Epiphanium Hæret. 75^p. Sed nos (ut protestatur

^k [What follows is from Calixtus, *ibid.* § xxxviii. with verbal alterations, down to sepulturis.]

^l [S. Aug. Conf., lib. ix. cap. 12. § 32. Op. tom. i. col. 168, F.]

^m [Possidius in Vita S. August., cap. 31. Op. S. Aug. tom. x. in Append. col. 280, A.]

ⁿ [The rest of this note is from Calixtus, *ibid.* § xxxix.]

^o [Aëriani ab Aërio quodam sunt, qui cum esset presbyter, doluisse fertur

quod episcopus non potuit ordinarii et in Arianorum hæresim lapsus, propria quoque dogmata addidisse nonnulla, dicens offerre pro dormientibus non oportere.—S. Aug. Lib. de Hæres. cap. 53. Op. tom. viii. col. 18, E. Ed. Ben. "See MSS. At editi 'dicens, orare vel offerre pro mortuis oblationem non oportere.'" Annot. Bened.]

^p [εἶτα μετέπειτα, τίνι τῷ λόγῳ μετὰ θάνατον ὀνομάζεσθε, φησὶ ('Aëριος), ὀνόματα τεθνεώτων; εἴχεται γὰρ, φησὶν,

SECOND
SERIES.

*Apologia Augustanæ Confessionis, Art. 3^a. de abusibus) orationes pro mortuis non prohibemus, nec . . . nos Aërio patrocini-
namur. Quanquam in hac re quem fructum, et quod emolu-
mentum defunctis hujusmodi preces conferant, difficile sil ex-
plicatu, ad contestandam tamen fidem, spemque Resurrectionis,
Christiani semper eas usurparunt. "Et quid utilius (ait Epi-
phanius contra Aërium disserens^r) quid opportunius, quam
superstitibus credere, quod vivunt defuncti, καὶ ἐν ἀνυπαρξίᾳ οὐκ
εἰσὶν, et non destituuntur existentia, sed sunt, et vivunt apud
Dominum? . . . Et pro justis memoriam facimus, et pro peccato-
ribus, &c."* Nempe pro omnibus per Christum gratias agimus
de felici eorum excessu, et precamur pro beata eorum resur-
rectione; atque hoc ipso omnibus non nisi per Eum salutem
obtingere profitemur. C.

*Who also taught us by His holy apostle St. Paul.] Ad
1 Thess. iv. 13. "Nolumus vos ignorare de dormientibus, ut non
contristemini sicut ceteri qui spem non habent." Potest namque
hic quæri, Ad quid nobis utilis est fides sive spes resurrectionis?
Et dic, quod ad quatuor. Primo, ad tollendas tristitias quas
ex mortuis concipimus, juxta illud apostoli; et pro hoc vide 13
q. 2^a. [c.] Quam præposterum, et c. Qui divina. Secundo, quia
solicitos nos reddit ad bene operandum propter desiderium
præmii. Tertio, quia retrahat nos a malo ob timorem pænæ.
Quarto, aufert timorem mortis, in quantum speramus alium
vitam post mortem. Linw.^t*

ON THE COMMINATION SERVICE.

Pulpitum
sive am-
bon.

*The Priest shall go into the pulpit.] Consuevisse veteres in
Ecclesiis loca editiora habere, e quibus non tantum evan-
gelium sed et aliæ lectiones legerentur, significant ea quæ
de Celerino et Aurelio lectoribus scripsit B. Cyprianus,*

ὁ ζῶν ἢ οἰκονομίαν ἐποίησε, τί ὠφελήθη-
σεται ὁ τεθνεώς.—S. Epiphan. adv.
Hæres., lib. iii. tom. i. Hæc. 75. cap. 3.
Op. p. 907, A.]

^a [Apologia Augustanæ Confessionis;
xii. de Missa; ap. Libros Symbolicos Ec-
clesiæ Lutheranæ. ed. Meyer, p. 165.]

^r [τί ἂν εἴη τούτου καιριώτερον, καὶ
θαυμασιώτερον πιστεύειν μὲν τοὺς πα-
ρόντας ὅτι οἱ ἀπελθόντες ζῶσι καὶ ἐν
ἀνυπαρξίᾳ οὐκ εἰσὶν, ἀλλὰ εἰσὶ, καὶ ζῶσι

παρὰ τῷ δεσπότῃ. . . . καὶ γὰρ δικαίως
ποιούμεθα τὴν μνήμην καὶ ὑπὲρ ἁμαρτω-
λῶν.—S. Epiphan. adv. Hæres., lib. iii.
tom. i. Hæc. 75. cap. 7. Op. p. 911, A,
B.]

^s [Decretum, pars ii. caus. 13. quæst.
2. c. 25 and 28. ap. Corp. Jur. Can.,
tom. i.]

^t [Lyndwood, Prov. Angl., lib. i.
tit. 1. c. 1. p. 6. gloss. in verb. æterna
damnatio.]

Ep. 33^u. ubi inter cætera eleganter opponit pulpitum castastæ; et Aurelium in hac conspicuum fuisse Gentilium multitudini, in illo a fratribus conspectum. Erat autem castasta locus editior, in quo servi venalitiæ exponebantur, aut pegma in quo supplicium pendebat reus. Quo sensu dixit Cyprianus Aurelium lectorem fuisse Gentilibus in eo loco conspicuum, sicut in pulpito ecclesiæ conspectum fratribus. Erant enim Celerinus et Aurelius confessores.

Pulpitum ab eodem B. Cypriano (loco citato)^v etiam tribunal ecclesiæ dicitur. Hunc (inquit de Celerino loquens) testimonio et miraculo Dei illustrem, quid aliud quam super pulpitum, id est super tribunal ecclesiæ, oportebat imponi, ut loci altioris celsitate subnixus, et plebi universæ pro honoris sui claritate, conspicuus, legat præcepta et Evangelium Domini.

Græci pulpitum Ambonem vocant; nam ab ἀναβαίνω, ascendo, fit ἀμβών. Quod itidem τὸ βῆμα vocant, quia eminet. Quibus tamen τὸ βῆμα aliquando totum locum, in quo sacra erat mensa et sacrorum ministri una cum suo episcopo constitebant, aut considebant, significat. C.^w

This pulpit was wont of old time to be so placed and joined to the front of the chancel, (next to the body of the church,) that the priest might ascend up into it from his own stall below, where he read the morning and evening service. It is now got into the middle of the church, and in some places the priest that is to preach or do any other office in it, hath much ado to get thither through the crowd of the people. And the reformers of our Church in England were not the first that placed it there; for their unreformed predecessors had carried it thither before them, as in most places abroad the new Roman Catholics do now. Which notwithstanding is otherwise than we find in the use and custom of the ancient Church. *In margine enim cancellorum^x (that is, of the chancels) locus editior ἀμβών seu pulpitum appellabatur, e quo ministri seu lectores sacras Scripturas populo perlegebant, episcopi seu tractatores (id est, concionatores) exponebant.*

^u [S. Cypr. Ep. 39. ad Celerum et Plebem. (Ed. Pam. 34.) Op. Epist. p. 77.]

§ lxi.]

^w [This last paragraph is from Calixtus, ibid.]

^v [Id. ibid., cited by Calixtus, ibid.,

^x [Calixtus, ibid. § lxiii.]

That ye should answer to every sentence, Amen.] Ubi observa hanc vocem esse particulam tantum affirmantis aut concedentis, non optantis ut in conclusione precum. Supra de Collectis^y.

Then shall all kneel upon their knees.] Veteres Christiani in Quadragesima, et omni tempore pœnitentiæ dicato, orabant in genibus. Et qui pœnitentiam agebant delictorum, intra præstituta tempora, erant ὑποπίπτοντες, postea συνεστῶτες.

Miss. Sar. in Capite Jejuniū^z. Deinde prosternant se clerici in choro, et dicant septem Psalmos pœnitentiales (quorum iste unus est, qui hic sequitur) . . . et hæc omnia sine nota dicuntur tam a sacerdote quam a choro^a.

Lord have mercy upon us, &c.] All this, to the end of the first collect following, is appointed in the Order of Sarum, upon the first day of Lent^b.

*Lead us not into temptation. Answ. But deliver us, &c.] It is appointed in many places of this book before, as here it is, that the choir and the people shall subjoin and say this last petition of the Lord's Prayer themselves as they were anciently used to do in the Latin Church. And the reason thereof is given by Hugo de S. Victore, (*de Offic. Eccl. lib. ii. cap. 39^c*.) *Hoc septimum chorus succinit; in quo se orasse cum sacerdote ostendit. Ad hoc enim fuerat invitatus, cum sacerdos ante Orationem Dominicam diceret, Oremus.**

Let us pray.] Sarum^d. Et omnes orationes dicuntur cum Oremus, nisi prima tantum, quæ dicitur cum Dominus vobiscum.

O Lord, we beseech Thee, &c.] Hæc oratio habetur in Ordin. Sarum, ad Missam pro Peccatoribus.

^y [See above, p. 309.]

^z [Feria iv. in capite Jejuni, post sextam in primis fiat sermo ad populum si placuerit, deinde Pœnitentiale.—Missale Sarisb., fol. xxviii. b.]

^a [Et hæc . . . choro.—Ibid., fol. xxx. This rubric comes at the Paternoster, which, with the antiphone, Remember not Lord, and, Lord have mercy upon us, follows the Penitential Psalms.]

^b [Ibid.]

^c [Hugo de S. Victore, Erud. Theol.

de Officiis Eccl., lib. ii. c. 39. Op. tom. iii. et ap. Hittorp. de Div. Off. p. 758, col. 1, D.]

^d [Missale Sarisb., fol. xxx. b.]

^e [The collect in the Missa pro peccatoribus begins in the same words as that in the service used on Ash-Wednesday, from which it is translated: but the latter part is "ut pariter nobis indulgentiam tribuas benignus et pacem. Per Dominum."—Ibid. Commune, fol. xxxi. b.]

O most mighty God.] This collect is made of six collects that here follow in the Order of Sarum^f.

Then shall the people say this that followeth after the minister, Turn thou, &c.] Instead of this prayer they were wont to absolve the people (as appeareth by the Order of Sarum) after this manner^g, *Vertat se sacerdos ad populum, et extendens manum dicat super eos sine nota, sed in audientia, hoc modo :*

Absolvimus vos vice B. Petri apostolorum principis, cui collata est a Domino potestas ligandi atque solvendi, et quantum ad vos pertinet accusatio, et ad nos remissio, sit vobis omnipotens Deus vita et salus, et omnium peccatorum vestrorum pius indultor [&c.] Qui vivit et regnat cum Deo Patre, &c.

Deinde surgant omnes a prostratione, osculantes terram, vel formulas.

Postea benedicantur et distribuantur cineres super capita clericorum et laicorum, a dignioribus personis, dicendo :

Memento homo quod cinis es, et in cinerem reverteris. In nomine Patris, et Filii et Spiritus S. Amen.

ON THE PSALTER.

Ps. cv. 27. *Land of Ham.*] *Hoc est, in Ægypto. Mizraim enim Chami filius colonias in Ægyptum duxit circa annum mundi 1816. Quæ inde Mizraim et terram Chami nomen adeptæ est.*

ON THE SERVICE FOR THE ORDERING OF DEACONS.

The Preface. And none shall be admitted a deacon.] *Ætas ordinandorum^h. Juvenes prefectos esse ecclesiæ, rara sunt exempla. Nazianz. Orat. 39ⁱ.*

^f [Six collects, some parts of which are embodied in this collect.—Miss. Sarisb. ubi sup., xxx. b.]

^g [Miss. Sarisb., ibid.]

^h [This is from Ærodius, *Rerum ab omni antiquitate judicatarum Pandectæ*, lib. i. tit. 4. De Pontificibus, auguribus, episcopis et clericis, et privilegiis eorum, cap. 1. p. 39.]

ⁱ [S. Gregory is speaking against young persons being teachers. He says : *εἶτα ὁ Δανιὴλ ἐνταῦθα, καὶ ὁ δεῖνα, καὶ ὁ δεῖνα, νέοι κριταί, καὶ τὰ παραδείγματα ἐπὶ γλώσσης . . . ἀλλ' οὐ νόμος ἐκκλησίας, τὸ σπάνιον εἶπερ μὴδὲ μία χελιδὼν ἕαρ ποιεῖ, κ.τ.λ.*—S. Greg. Naz. Orat. xxxix. § 14. Op. tom. i. p. 686, E. 687, A.]

ÆTAS ORDINANDORUM.

And none shall be admitted a deacon, unless he be xxi. years of age at the least. A priest shall be full xxiii. years old; and a bishop xxx.] Omnino hæc tam accurata descriptio tempus legitimum respicit. Lex quæ extat Numer. iiii. 3 et 47, addita historia 1, Paralip. xxiii. 2, diserte docet Levitas justam functionem demum aggressos, cum essent Tricenarii, quanquam ut alia lex docet, Num. viii. 24, anno xxv°. exacto jaciebant ministerii sui rudimenta. Ad hoc exemplum voluit Deus et Baptistam et ipsum Christum, anno demum xxx°. peracto, exordiri functionem ipsis mandatam. Ad exemplum vero legis Hebrææ et ipsius Domini Justinianus imperator constituit eum qui eligeretur episcopus excedere debere xxx.^m ætatis annum, Novell. cxxxvii.^k At olim ne presbyter quidem ante eam ætatem legebatur ut videre est Synodi Neocæsariensis canone xi.¹

Sunday or holy-day.] By the Order of Sarum, the bishop gave orders upon the Saturday in Ember Week. See the order of the mass there in Sabb. 4^{or} Temp. Quadragesimæ^m.

ON THE SERVICE FOR THE ORDERING OF PRIESTS.

Epist. 1 Tim. iii.

Sober, discreet.] Temperantia enim, modestia, et prudens præmeditatio in omni re et loco exigitur a sacerdote.

No fighter.] Adeo jubetur sacerdoti a cæde et vulnere abstinere, ut etiam si imprudens occiderit, tamen prohibeatur ad altare ministrare. Sed si jure occiderit, an quod juste et legitime factum est, cuiquam nocere possit? Nam est apud Zonaramⁿ, sub Constantino, filio Leonis, Themalium extitisse, qui cum sacra solen-

^k [In this constitution it was ordered that an oath should be taken, of which part was, καὶ ὑπὲρ τὸ τριακοστὸν ἔτος εἶναι τούτους ἐπελέξαντο.—Authenticæ, seu novellæ Constitutiones Justiniani Imp. Collat. ix. tit. 20. Novell. 137. c. 2. ap. Corp. Jur. Civ.]

¹ [πρεσβύτερος πρὸ τῶν τριάκοντα ἐτῶν μὴ χειροτονείσθω, ἐὰν καὶ πάνυ ᾗ ὁ ἄνθρωπος ἄξιος, ἀλλὰ ἀποτηρείσθω. ὁ γὰρ κύριος Ἰησοῦς Χριστὸς ἐν τῷ τριακοστῷ ἔτει ἐφωτίσθη, καὶ ἤρξατο διδάσκειν.—

Conc. Neoc. (A.D. 314.) can. xi. Concilia, tom. i. col. 1513, A.]

^m [There is a collect at the end of the service on the Saturday in the Lent Ember-week, which is said if the bishop is not present. The rubric after it is "Si episcopus præsens fuerit et ordines fecerit, non dicetur."—Missale Sarisb., fol. xl.]

ⁿ [This reference has not been found.]

nia perageret, repente, cognito adventu Saracenorum, intermisso sacro, fustem, uti erat amictus, ab ostiario sumpsit, atque alios vulnerando, alios occidendo, ita strenue se gessit, ut omnes in fugam versos prohibuerit ecclesia. An dum impedivit, ne sacra ab hostibus et hæreticis polluerentur, polluit ipse sese, et ecclesiam profanavit? an dum injuriam repulit, injuriam commisit? verum tamen hac de causa abdicatus est sacerdotio; neque ut restitueretur, potuit unquam ab episcopo impetrare. Cur tam severe? Quia licet hostis jure interficitur, irreligiose tamen interficitur a sacerdote. Non enim potest militare hominibus, qui militat Deo. Quinimo nec medendi causa hanc chirurgiæ partem, quæ urendo, secandove curationem adhibet, exercere permittitur, quomodo igitur occidere, cui nec sanare fas est? Qui judiciis publicis, pænisque exigendis prohibetur et præesse, et interesse, cruore contaminabit ipse sese. Lanista erit, non sacerdos. Quomodo placeat Deo sanguinolentus, qui nec Sibi voluit sacrificari in altari cujus lapides ferrum attigisset? qui nec templum ædificari a Davide, quod vir bellator esset, et sanguinem fudisset? Sic respondet Hildebertus^o epist. 63. de Sacerdote qui casu latronem occiderat^v.

(Ibid) a good report.] Quia propter nos conscientia nostra sufficit nobis; propter alios fama nostra non pollui, sed pollere debet. Duæ res sunt, fama et conscientia. Conscientia tibi: fama est proximo tuo necessaria. S. Aug. in Serm. de vita et moribus clericorum^q.

Persons meet for the same.] Si quidem hoc infame est, et (ut ait Greg. Naz.^r) religioni nostræ hoc nascitur opprobrium: quod sacerdotia nec dignitate, nec meritis nec natalibus deferuntur. Cujus rei vitium, vel labem si prohibere super nos est, et certe erubescere et aversari, pars aliqua pietatis est.

^o [Consideranti ergo mihi, quanta in sacerdote postuletur innocentia, et maxime quam immunis debet esse a sanguine, non videtur sacerdotem reum sanguine oportere deinceps ministrare, quamvis tuendæ salutis necessitate homicidium incurrerit.—S. Hildeberti, Epist. lib. ii. Epist. 43. (al. 60.) Op. col. 149. ed. Paris. 1708.]

^p [The whole of this passage is from Ærodius, ubi supra, cap. 21. pp. 63, 64, omitting portions.]

^q [S. Aug., Serm. 355. De vita et moribus clericorum suorum, cap. 1. § 1. (the words being slightly altered,) Op. tom. v. col. 1380, B.]

^r [νῦν δὲ κινδυνεύει, τὸ πάντων ἀγιώτατον τάγμα, τῶν παρ' ἡμῖν πάντων εἶναι καταγελαστότατον. ὃ γὰρ ἐξ ἀρετῆς μᾶλλον, ἢ κακοουργίας, ἢ προεδρίας οὐδὲ τῶν ἀξιοτέρων, ἀλλὰ τῶν δυνατώτερων, οἱ θρόνοι.—S. Greg. Naz., Orat. xliii. § 26. Op. tom. i. p. 791, D.]

Hieroboami domum propterea eversam esse scriptum est 4 Reg. xvii., quod de novissimis populi fecisset sacerdotes. Contra vero apud Ethnicos in Egypto, in Græcia placuit omnino imperium cum religione copulari. Ægyptii reges pontifices erant. In Græcia regibus, et post eos summis magistratibus sacerdotum officia mandabantur; ut est apud Platonem in dialogo de Regno^s, et apud Demosthenem in Neræam^t. Romæ in collegia ista cooptabant duntaxat, qui vel in summo magistratu essent, vel antea fuissent, hoc est amplissimos, ornatissimos, præclarissimos quoslibet. Ærod.^u

(Address of bishop); After due examination.] Nemo enim sine examine ordinandus. Conc. Nic. can. 9^x. Quam sancte enim Celestinus^r ille, Sacerdotium eo facilius tribui, quo difficilius impletur? In examine versari, cujus sit ætatis qui est ordinandus. Quinta enim synodo Constantinop.^r prohiberi, presbyterum esse ante 30. an. (hic 25) utcunque is dignissimus sit. Versari, cujus eruditionis; ignorantiam enim matrem esse omnium errorum, ut est in Conc. Tolet. 4^a. Nec refert, innocens sit, necne, quia, ut Hieronymus ait ad Oceanum^b, quantum exemplo prodest, tantum silentio nocet. In hac re nihil præclarior, utiliusque, quam (ut Nazianz.^c ait,) servare nauticum ac militarem

^a [περὶ μὲν Αἴγυπτον οὐδ' ἔξεστι βασιλέα χωρὶς ἱερατικῆς ἄρχειν . . . ἐπὶ δὲ καὶ τῶν Ἑλλήνων πολλαχοῦ ταῖς μεγίσταις ἀρχαῖς τὰ μέγιστα τῶν περὶ τὰ τοιαῦτα θύματα εἴροι τις ἂν προσταττόμενα θύειν.—Platonis Politicus, § 30. Op. tom. ii. p. 290.]

^t [τὸ ἀρχαῖον . . . τὰς θυσίας ἀπάσας ὁ βασιλεὺς ἔθνε.—Pseudo-Demosth. κατὰ Νεαίρας. Demosth. Op. p. 1370, 11.]

^u [Ærodius ubi supr., cap. 1. p. 39. The second paragraph comes before the first in Ærodius.]

^x [εἴ τινας ἀνεξετάστως προήχθησαν πρεσβύτεροι, ἢ ἀνακρινόμενοι ὁμολόγησαν τὰ ἡμαρτημένα αὐτοῖς, καὶ ὁμολογησάντων αὐτῶν, παρὰ κανόνα κινούμενοι ἄνθρωποι τοῖς τοιοῦτοις χεῖρα ἐπιτεθείκασιν τοῦτους ὁ κανὼν οὐ προσίεται. τὸ γὰρ ἀνεπίληπτον ἐκδικεῖ ἡ καθολικὴ ἐκκλήσια.—Conc. Nic. (A.D. 325.) can. xi. Concilia, tom. ii. col. 37, B.]

^r [Solum sacerdotium inter ista, rogo, vilius est, quod facilius tribuitur, cum difficilius impletur?—Cælestini Papæ I. (A.D. 427.) Epist. ii. (ad Episc. Prov. Vienn. et Narbon.) § 3. Ibid., tom. iii. col. 479, D.]

^s [ὁ τῶν ἀγίων θεοφόρων πατέρων ἡμῶν κρατεῖτω κανὼν καὶ ἐν τούτῳ, ὥστε πρεσβύτερον πρὸ τῶν τριάκοντα ἐτῶν μὴ χεροτονεῖσθω, κ.τ.λ., repeating the canon of Neocæsarea, cited above, p. 386, note 1. Canones Trullani sive Quinisexti synodi (A.D. 692.) can. xiv. Ibid., tom. vii. col. 1353, C.]

^b [Ignorantia, mater cunctorum errorum, maxime in sacerdotibus Dei vitanda est, qui docendi officium in populis susceperunt.—Conc. Tolet. IV. (A.D. 633) can. xxv. Ibid., tom. vi. col. 1459, C.]

^c [Innocens et absque sermone conversatio, quantum exemplo prodest, tantum silentio nocet.—S. Hieronym., Epist. 69. ad Oceanum, § 8. Op. tom. i. col. 421, B.]

^c [ἐπαινώ τῶν νητήν νόμον, ὃς τὴν κώπην πρότερον ἐγχειρίσας τῷ νῦν κυβερνήτῃ, κακεῖθεν ἐπὶ τὴν πρῶταν ἀγαγὼν, καὶ πιστεύσας τὰ ἔμπροσθεν, οὕτως ἐπὶ τῶν οἰάκων καθίζει, μετὰ τὴν πολλὴν τυφθεῖσαν θάλασσαν, καὶ τὴν τῶν ἀνέμων διάσκεψιν. ὡς δὲ καὶ τοῖς πολεμικοῖς ἔχει στρατιώτης, ταξίαρχος, στρατηγός. . . καὶ ἱατρὸς μὲν οὐδέεις, οὐδὲ ζωγράφος, ὃς τις οὐ φύσει ἀβῶστημάτων

legem. 'Illa, futuro gubernatori primum remos tradit, deinde ad proram collocat, tandem post longam remigationem et observationem ventorum, eum ad gubernacula constituit. Hæc militem primo facit, postea centurionem. Nullum nec medici nec pictoris appellationem obtinere, nisi prius consideraverit naturas morborum, miscuerit colores, infinitasque formas penicillo expresserit. At sacerdotes inveniri non elaboratos, sed simul satos ac editos, ut gigantes fingunt poetæ, uno die fingi sacrosanctos, eosque sapientes ac eruditos juberi esse, qui nihil didicerunt, neque ad sacerdotium quicquam prius contulerunt, præter suum velle? Heri catechumenum^d, hodie presbyterum, heri in amphitheatro, hodie in ecclesia . . . mirum est si unquam bonos se sacerdotes præsentent^e. Justinian. Novell. 123^f.

Any impediment or notable crime, &c.] S. Augustinus, Tract. 1. 41. in S. Johannem^g, apertissime definit, Homicidium, adulterium, furtum, sacrilegium, et alia hujusmodi, non solum peccatis annumerari, sed criminibus quæ et ordinationem impediunt, et si intervenerit, revocant. Quod et dist. 81^h continetur apud Gratianumⁱ.

2. Sponte mutilus, inhabilis est sacerdotii. Interest reipub. ne 2. castratus sit. Bonis enim moribus non impotentia delinquendi, probri suspicio vitanda est. Ærod.^k Exsectus in canones incidit, per quos non excusantur, nisi qui ita nati, aut casu, aut vi, aut morbo a medicis exsecti sunt. Qui ut libidinem evitent, hi concilio Arelatensi 2^l, ne fiant sacerdotes, nominatim continentur.

ἐσκέφατο πρότερον, ἢ πολλὰ χρώματα συνεκέρασεν, ἢ ἐμόρφωσεν' ὁ δὲ πρόεδρος ἐδρίσκειται ῥαδίως, μὴ ποιηθεὶς, καὶ πρόσφατος τὴν ἄξιαν, ὁμοῦ τε σπαρεῖς καὶ ἀναδοθεὶς, ὡς ὁ μῦθος ποιεῖ τοὺς γίγαντας, πλάττομεν αὐθημερὸν τοὺς ἁγίους, καὶ σοφοὺς εἶναι κελεύομεν, τοὺς οὐδὲν σοφισθέντας, οὐδὲ τοῦ βαθμοῦ προεισηνεγκόντας τι, πλὴν τοῦ βούλεσθαι.—S. Greg. Naz., Orat. 43. § 26. Op. tom. i. pp. 791, C—792, A.]

^d [Heri catechumenus, hodie pontifex: heri in amphitheatro, hodie in Ecclesia.—S. Hieron. Epist. 69. ad Oceanum, § 9. Op. tom. i. col. 422, C.]

^e [The whole of this passage, down to "Ecclesia'." is from Ærodius, *ibid.*, cap. 20. pp. 62, 63, omitting some words. "Mirum," &c. seems to be Cosin's addition.]

^f [The provisions of ordinatione Episcopii. Authenticiæ Collat. ix. tit. 6. Novell. 123. § 1, seems to be referred to.]

^g [(Apostolus) non ait, si quis sine peccato est, . . . sed ait, si quis sine crimine est, sicuti est homicidium, adulterium, aliqua immunditia fornicationis, furtum, fraus, sacrilegium, et cætera hujusmodi.—S. Aug., in S. Joan. Evang. (cap. viii.) Tract. xli. § 10. Op. tom. iii. col. 575, A.]

^h [Gratiani Decretum, pars i. dist. 81. c. 1. ap. Corp. Jur. Can. tom. i. The words, et si intervenerit, revocant, are grounded on what follows from Gratian.]

ⁱ [Ærodius, *ibid.*, cap. 9. p. 52.]

^k [Ærodius, *ibid.*, lib. i. de Episcopis et Clericis, c. 14. p. 56. This is the heading of the chapter.]

^l [Hos qui se carnali vitio repugnare nescientes abscondunt, ad clerum pervenire non posse.—Conc. Arelat. II. (A.D. 452.) can. 7. Concilia, tom. v. col. 3, D.]

SECOND
SERIES.

Primus enim canon Nicæni Conc. 1^m. Eunuchos seu sponte abscissos a sacerdotio repellit. Vide Justellumⁿ in notis ad eundem can. et Ærodius de reb. judicat. l. i. c. 14, de episcopis et clericis^o.

Prohibetur Deo offerri, qui habuerit maculam. Quid dicemus? Ecclesia quæ dissentit a Judaismo, abdicat non corpore, sed animo pollutum, modo non impediatur munia ecclesiastica, ut in surdo, et cæco. Alii sacerdotes esse possunt, claudus, luscus, eunuchus; alioqui non minus hic de ecclesia ridicule quæri posset, quam, quod apud Lucianum, de philosophia inter Bagoam et Dioclem. Ærod.^p

3. *Si non sit diaconus. Nemo enim furto aut per saltum ordinandus est presbyter. Id.^q*

De abdi-
catione
clerici hæ-
retici aut
homicidæ,
&c.

Sed quid si in hæresim post ordinationem incidat? Quid si fur, aut homicida sit? Dic quod clerico nulla pœna capitalis imponi possit, quamdiu manet in clericatu. Ideo per episcopum, post causam cognitam, et latam sententiam, a sacris ordinibus abdicandus est. De hæresi vero episcopus cognoscit, et judicat; de vi, de latrocinio non cognoscit. Et sicut laicum de hæresi damnatum, ab ecclesia condemnant laici iudices, et sententiam mortis ferunt, absque ulla alia causæ cognitione aut tractatu præcedente, quam qui est habitus ab episcopis; ita clericum judicatum a magistratu, cum crimen est civile, episcopus ordine et officio dimovere tenetur; neque necesse est, ut causam simul cognoscat, sed sequi debet auctoritatem et præjudicium magistratus^r.

And for this self-same cause ye ought to forsake, &c.] Inde quæsitum est, an liceat clerico versari in republica? sane Christiani sacerdotes qui officiis muneribusque civilibus impliciti sunt, haud recte facient officium suum sed (hoc in more cujusque civitatis, et Regni est, non in perpetuo jure. Sane^s) qui de aliis sententiam ferunt. Si animadvertendum est, subducunt sese; suppliciis enim neque imponendis, neque exigendis possunt interesse.

^m [εἰ δὲ τις ὀργαίων ἑαυτὸν ἐξέτεμε, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι προσήκει· καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. —Conc. Nic. (A.D. 325.) can. 1. *ibid.*, tom. ii. col. 33, B.]

ⁿ [Christ. Justelli ad cod. can. ecel. univ. notæ; Bibliotheca Juris canonici veteris, tom. i. p. 69. Paris. 1641. The words just before are those of Jus-

tellus.]

^o [Ærodius, *ibid.*, from whom the words down to *continentur* are extracted.]

^p [Id., *ibid.*, p. 57.]

^q [Id., *ibid.*, c. 20. p. 62. The words "Neminem," &c. are part of the heading of the chapter.]

^r [See Ærodius, *ibid.*, cap. 9.]

^s [The words in parentheses are added by Cosin in the margin.]

Vetat synodus Matiscon. 2^t; vetat Autissiodor.^u Apud varias gentes iidem reges et pontifices extitere^x. Sed Christiana lege ab initio major observatio fuit. Adeo nempe civilibus negotiis, muneribus, et honoribus clerico, imo cuique Christiano interdicebatur, ut ne ingressus quidem in curia quoquomodo permetteretur, et tantum abfuit, ut ei in magistratu esse liceret, ne de capite aut pudore iudicaret (inquit Tertull. lib. de Idololatria^y), ut quamdiu quis magistratum obtineret, ab ecclesia et communione prohiberetur. Id enim expressum est Conc. Eliberit.^z et Arelat. 1.^a sub Constantino magno. Nihil aiebant Deo et imperatori, nihil templo palatioque commune esse; qui utrumque ambirent, ambidextros appellabant. Non id superstitiose, sed quo magis persuaderent Ethnicis, se nihil meditari contra rempublicam, et ut ab adoratione simulachrorum Christianos eo tanto absterrerent, idcirco hæc tam severe decernebant; ut odii quoque ingenerandi causa, curiam ipsam a cruore et sanguine dici et derivari prædicabant. Sed postquam reges et imperatores in Christum consensere, pedetentim ab ea observatione recessum est. Itaque et aula et senatus ipse, ut aliis, ita et ecclesiasticis componuntur; legationes obeunt; senatui ingrediuntur; nonnulli quoque sententiam dicunt. Denique placuit tandem veteres illos canones rejici ad monachos et eremitas. Una præscriptio est, ne se sævis immisceant. Itaque et apud Nicetam^b sub Alexio Angelo, ridiculus fuit Mesopotamitanus, qui

^t [Cognovimus etiam quosdam clericorum infrunitos ad forales eorum sententias frequenter accedere; propterea prohibitionis eorum accessus hunc canonem protulimus, definientes ut ad locum examinationis reorum nullus clericorum accedat; neque intersit atrio saucio, ubi pro reatus sui qualitate quispiam interficiendus est.—Conc. Matiscon. II. (A.D. 585.) can. 19. Concilia, tom. vi. col. 679, D.]

^u [Non licet presbytero, nec diacono, ad trepalium, ubi rei torquentur stare.—Conc. Autissiodorensis, (A.D. 578,) can. 33, *ibid.*, col. 645, D.]

Non licet presbytero in iudicio illo stare, unde homo ad mortem tradatur.—*Id.*, can. 34, *ibid.*, E.]

^x [Ærodius, *ibid.*, lib. 1. tit. iv. de Episcopis et Clericis, c. 2. p. 40.]

^y [Jam vero quæ sunt potestatis, neque iudicet de capite alicujus vel pudore; feras enim de pecunia; neque damnet, neque prædamnet, neminem vinciat, neminem recludat, aut tor-

queat; si hæc credibile est fieri posse.—Tertullian. de Idololatria, c. 17. Op. p. 96, B.]

^z [Magistratum vero uno anno, quo agit duumviratum, prohibendum placuit, ut se ab ecclesia cohibeat.—Conc. Elib. (A.D. 305?) can. 56. Concilia, tom. i. col. 998, E.]

^a [De præsidibus, qui fideles ad præsidatum prosiliunt, placuit ut cum promoti fuerint, literas accipiant ecclesiasticas communicatorias; ita tamen ut in quibuscumque locis gesserint, ab episcopo ejusdem loci cura de illis agatur, et cum cœperint contra disciplinam agere, tum demum a communione, excludantur. Similiter et de his qui rempublicam agere volunt.—Conc. Arelat. (A.D. 314,) can. 7. *Ibid.*, col. 1451, D. See note, *ibid.*, col. 1459, C.]

^b [The name of the person was Constantine.—Nicetæ Choniatae Annales, Alexius Comnenus, lib. ii. § 4. p. 316, C. ed. Paris. 1647.]

SECOND
SERIES.

factus diaconus, simulabat se imperatori in palatio non posse inservire, nisi a Xiphilino patriarcha canonibus solveretur. Ærod.^c

Will you be diligent in prayer, and in reading of, &c. Laying aside the study of the world, &c.] De præsentia et assiduitate sacerdotum. A sacris, quam a statione militari, discedere, relicto, proditioque major est. Ærod.^d

Quæsitum est an liceret hominibus sacris libris ethnicorum uti, rebusque et orationibus, sive scenis paganicis interesse? Laodiceæ, cum Epiphanius sophista carmen recitaturus esset in honorem Bacchi, pro more declamantium præfatus est, procul, o procul este profani. Toto hoc absistite luco. Ex Christianis tamen qui aderant, plerique, fama ethnici rhetoris atque eruditione perciti, non abierunt; inter eos duo Apollinæ, pater et filius, clerici. Itaque laudes auscultarunt Dei alieni, et etiam gentilium deorum spurcissimi atque temulentissimi. Hac re animadversa, a Theodoro, episcopo Laodicensi, aliis e populo (quos laicos appellamus) mediocriter objurgatis, certe veniam dedit. Apollinaribus post longam et publicam increpationem interdixit Ecclesia, cætu et communione Christianorum. Nam præsentia et auribus consensum idololatriæ accommodasse, et pro eo munere quod in ecclesia possiderent, nocuisse exemplo idiotis. Ideoque si ludi et certamina (quæ Tertullianus nulli permittit Christiano^e) tabernæ, et vilia officia prohibentur in his personis; quanto magis ne intersint paganicæ scenæ, atque declamationi? Quam pulchre Theophilus ad Autolyicum, lib. 3^f. Nec cætera spectacula spectare audemus, ne oculi nostri inquinentur et aures nostri hauriant profana carmina, quæ illic decantantur, nempe dum Thyestis tragica facinora commemorat, et Terei liberos devoratos recitant. An nobis fas est audire adulteria deorum, inquit Cypr. ep. 103^g. Et, si etiam tandem licet, non sine dubitatione receptum est, ut Christiani libris Ethnicorum uterentur (nam Conc. Carthag. 4^h, hoc prohibebatur, et Gregorio Naz., et Hieronymo objiciebant, quod scriptis ecclesiasticis literas gentilium admiscerent) licebit publice recitantibus sua Bacchanalia,

^c [Ærodius, ubi supr., cap. 3. pp. 41, 42.]

^d [Id., ibid., cap. 7. p. 46.]

^e [Tertullian. de Spectaculis, passim. Op. pp. 72, sqq.]

^f [ἀλλ' οὐδὲ τὰς λοιπὰς θεωρίας ὄραν χρῆ, ἵνα μὴ μολύνωνται ἡμῶν οἱ ὀφθαλμοί, καὶ τὰ ὄντα, γινόμενα συμμετοχα τῶν ἐκεῖ φωνῶν ἀδομένων. εἰ γὰρ εἴποι τις περὶ ἀνθρωποβορίας, ἐκεῖ τὰ Θυσίου

καὶ Τηρέως τέκνα ἐσθιόμενα.—Theophilus ad Autolyicum, lib. iii. § 14. ad calc. Op. S. Just. M., p. 389, C.]

^g [This reference has not been found.]

^h [Ut episcopus gentilium libros non legat, hæreticorum autem pro necessitate et tempore.—Conc. Carth. dict. IV. (A.D. 398?) can. 16. Concilia, tom. ii. col. 1438, E.]

gratulando et applaudendo, studium et operam collocare? verbo destruere idololatriam, quam facto struas? Quid refert, Deos nationum dicendo deos, an audiendo confirmes? Ita enim Tertullianus ille lib. de Idololatriaⁱ. Ergo Apollinares illos eo tanto deliquisse. "Discit facere qui consuescit videre^k." Ærod.^l

The bishop with the priests present.] In Ecclesia vero Romana, electio et ordinatio presbyterorum relicta est tandem soli episcopi; quanquam olim esset in potestate reliquorum omnium sacerdotum; quorum testimonio si indignum episcopus ordinasset, nihil ei nocbat, inquit Theophilus Alexandrinus. Ærod.^m

ON THE SERVICE FOR THE CONSECRATION OF BISHOPS.

First, the elected bishop shall be presented.] De electione et cooptatione sacerdotum et episcoporum, vix est quod definiri possit, præterquam in omni Republ. id tandem perpetuo obtinuisse, ut quibus reliqua omnia sunt in potestate, hi et jus illud assumerent sibiⁿ.

The king's mandate.] Salomon destituit Abiatharum, et Sado-cum instituit. Numa pontifices et augures creavit; vestales, hoc amplius, ea lege, (Halicarnassæus inquit^o) ut earum electio ad reges pertineret. Quando summa potestas populi fuit, ejectis regibus, pontifices maximi, maximi curiones a populo cæpere creari. Quare etiam post Remp. imperatores statim, sine controversia, idem juris sibi arrogarunt. Imo vero Augusto concessum est, victo Antonio, ut sacerdotes quos et quot vellet, crearet, faceret. Sane qui civiliores humanioresve aut esse aut videri voluerunt (ut sub initio imperii Tiberius) tres sibi nominari patiebantur, ex quibus unum cooptabant, [qualiter de Flamine Diali, &c.] Tacitus, lib. 4^p. Neque aliter inter Christianos factum est ab initio. Nam quamdiu Roma fuit subdita imperatoribus, regibus, aut exarchis, ipsi summi pontifices confirmatione imperatorum utebantur, ut ex libro pontificali vulgare est. Imo ab imperatoribus constituebantur,

ⁱ [Tertullian. de Idololatria, cap. 21. Op. p. 98, B.]

^k [This sentence is from the treatise de Spectaculis; incerti auctoris, ap. S. Cypriani Opera, p. 341, ed. Ben. See the notes there, p. 604.]

^l [Ærodius, ubi supr., lib. i. tit. 5. cap. 15. p. 72.]

^m [Ærodius, ubi supr., tit. 4. cap. 4. p. 43. The words of Ærodius are:

"Et hæc quidem de electione episcopi. Presbyterorum, relicta est tandem soli Episcopo," &c.]

ⁿ [Ærodius, ubi supr. cap. 4. p. 42.]

^o [The statement, "ut earum electio," &c. refers only to the Vestals. Dionys. Halicarn. Antiquit. Rom., lib. ii. cap. 67. tom. i. p. 378, ed. Reiske.]

^p [C. Tacitus, Annales, lib. iv. c. 16.]

atque senatui commendabantur, ut apparet ex Cassiodoro, lib. vii.^s var[iarum.] Henr. II. destituit Greg. VI. dixitque Pontificem Clem. II. ut est apud Sigonium, lib. viii. de Regno Ital.^t In aliis episcopis, quanquam hæc lex vetus erat, (nam est Bonifacii III.^u) et mos ille jam ante Cyprianum observabatur in ecclesia (inquit ille Epist. 35^x.) ut a vicinis episcopis, et clero, et a populo eligerentur, princeps approbaret; quod et a Carolo Magno et Rege Ludovico^y constitutum est: postea propter contentiones vitandas quæ in electionibus oriebantur, et ut episcopatus quidem non conferrent, sed agerent sane uti legitime conferrentur, postremo non titulo collationis, sed præsentationis et nominationis reges et imperatores hoc jus totum suum fecere. Certe enim multum ad Remp. pertinet, qui religioni præest, et qui cum populo, et ad populum agit, an ei cum summo magistratu bene aut male conveniat; pareat principi, an vel legem dicat, vel solutus sit legibus. Id ipsum Antistites animadverterunt in Conc. Aureliensi quod sub Clodoveo Rege et Justino Imperatore certum est^z, ubi iidem decrevere, ne ulli secularium liceret ad clericatum promoveri, nisi aut jussu principis, aut causa apud judicem approbata. Periculosum est enim eo provehî subditum, unde subducatur sese non solum a muneribus publicis, verum etiam ab omni jurisdictione et imperio. Itaque Concilio Aurelianensi 5^o. sub Childeberto, nominatim adjectum est^a, ut elec-

^s [M. A. Cassiodori Variarum, lib. viii. epist. 15. Senatui urbis Romæ Athalaricus Rex. Scribit sibi gratissimum fuisse, quod pontificem elegerint eum, quem Theodoricus designaverat. Op. p. 131. Rotomag. 1679.]

^t [Caroli Sigonii de Regno Italiæ, lib. viii. sub. ann. 1046, 1047. Op. tom. ii. col. 513, 514. ed. Mediolani. 1732.]

^u [Hic fecit constitutum . . . ut nullus pontifice vivente, aut episcopo civitatis suæ, præsumat loqui de successore, aut partes sibi facere, nisi tertio die depositionis ejus, adunato clero, et filiis ecclesiæ: tunc electio fiat, et quem quisque voluerit habeat licentiam eligendi sibi sacerdotem.—Bonifacii III. vita, apud Concilia, tom. vi. p. 1351, D.]

^x [See S. Cyprian, epist. 68. p. 119. and epist. 52. p. 68. The words "princeps approbaret" are Ærodius' addition.]

^y [The words of the capitularies are: "Sacrorum canonum non ignari, ut in Dei nomine sancta Ecclesia suo liberius potiretur honore, ad sensum ordini ecclesiastico præbuimus, ut scilicet

Episcopi per electionem cleri et populi secundum statuta canonum de propria diocesi, remota personarum et munerum acceptione, ob vitæ meritum et sapientiæ donum eligantur, ut exemplo et verbo sibi subjectis usquequaque prodesse valeant.—A constitution made by Charlemagne, A.D. 803, and repeated by Ludovicus Pius, A.D. 816, embodied in the capitulary, lib. i. § 78.—Capitularia Regum Francorum, col. 379, 564, 718. ed. Baluz. Paris. 1677.]

^z [De ordinationibus clericorum id observandum esse decrevimus, ut nullus sæcularium ad clericatus officium præsumatur, nisi aut cum regis jussione, aut cum judicis voluntate.—Conc. Aurelianense I. (A.D. 511,) can. 4. Concilia, tom. v. col. 544, D, E.]

^a [Ut nullus episcopatum præmiis aut comparatione liceat adipisci: sed cum voluntate regis, juxta electionem cleri et plebis, sicut in antiquis canonibus tenetur scriptum, a metropolitano, vel quem in vice sua præmiserit, cum comprovincialibus pontifex consecratur.—Conc. Aurelianense V. (A.D. 549,) can. 10. ibid., col. 1379, E.]

tioni regis arbitrium accederet; et Toletano 12^b, diserte, electio regis est, approbatio metropolitana. Ærod.^c

Unto the archbishop.] Nam utcumque electio, creatio, aut institutio ad alios jure vel consuetudine pertinere possit; consecratio et ordinatio certe episcoporum est. Idem.^d

[Oath.]

All due reverence and obedience, &c.] Nota quod . . . obedientia, quæ debetur homini ab homine, est debita minoris ad majorem reverentia; unde si mandatur id quod justum est, obediendum est; si injustum, nequaquam; si dubium, tunc illud propter bonum obedientiæ est explendum, 33. q. 1. c. quod culpa.—Linw. de Const. c. quia incont. χ. obedientiæ^e.

To the archbishop.] Cæteri namque episcopi dicuntur suffraganei, eo quod “archiepiscopo suffragari et assistere tenentur, (quia) vocati sunt in partem sollicitudinis archiepiscopi, non in plenitudinem potestatis. 9. q. 3. c. 1 et 2.” Linw. ibid. χ. suffr.^f

In iis quæ ad religionem pertinent, minores episcopi necesse habent parere majori. Ærod.^g

Prayer after the Litanie. Ministry of a bishop . . . in this office.] Pontifex, sive episcopus in honore, in officio, in procuratione est; in magistratu, in potestate, in imperio esse non dicitur. Ærod.^h

(Will you) . . . to poor and needy people.] Gloria episcopi est pauperum opibus providere; ignominia omnium sacerdotum est, propriis studere divitiis. Ærod.ⁱ

The archbishops and bishops present, &c. shall lay their hands, &c.] Consecratio enim et ordinatio episcoporum est. Legitima vero ordinatio est, qui fit a tribus episcopis. Itaque concilio

^b [Placuit, ut licitum maneat deinceps Toletano pontifici, quoscunque regalis potestas elegerit, et jam dicti Toletani episcopi judicio dignos esse probaverit, in quibuslibet provinciis, in præcedentium sedibus præficere præsules, et decedentibus episcopis eligere successores.—Conc. Tolet. XII. (A.D. 681,) can. 6. (The canon professes only to be providing for a special difficulty, but the earlier part of it speaks of the free election of the bishop belonging to the prince.) Ibid., tom. vii. col. 1439, B.]

^c [Ærodius, ubi supr. cap. 4. pp. 42, 43.]

^d [Id., ibid. These words follow

those last cited.]

^e [Provinciale Anglicanum, lib. i. tit. 2. de constitutionibus, c. 1. in verb. obedientiæ, p. 11. not. h. referring to the Decretum, pars ii. caus. 23. quæst. 1. c. 4. quid culpatur. The error of 33, and quod for quid, are copied as printed in the Provinciale.]

^f [Prov. Angl., ibid., not. g. ad verb. suffraganei, referring to the Decretum, pars ii. caus. 9. quæst. 3. cap. 1 and 2. The quotation is slightly altered in form.]

^g [Ærodius, ubi supr. cap. 7, part of the heading of the chapter.]

^h [Id., ibid., cap. 1.]

ⁱ [Id., ibid., tit. iii. c. 13. p. 36.]

SECOND
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Rheginensi^k sub Valentiniano et Theodosio, destitutus est episcopus Ebredunensis, quod a duobus episcopis solummodo ordinatus erat. Urbanus II. movit episcopum Mediolanensem, quod unus eum solummodo consecrasset. Platina^l.

De Præcedentia et Privilegiis Episcoporum Angliæ, anno Domini 1075, tempore Gulielmi Regis Primi, in Synodo episcoporum infra Ecclesiam S. Pauli London habita^m, renovata sunt nonnulla, quæ antiquis etiam canonibus noscuntur definita. Ex concilio igitur Toletano 4^o n, Milevitano^o, atque Braccarensi^p statutum est, ut singuli episcopi secundum ordinationis suæ tempora sedeant, præter eos qui ex antiqua consuetudine, sive suarum ecclesiarum privilegiis, digniores sedes habeant. De qua re interrogati sunt senes et ætate proveci, quid vel ipsi vidissent, vel a majoribus atque antiquioribus veraciter ac probabiliter accepissent. Super quo responso petita sunt induciæ, ac concessæ usque in crastinum. Crastina autem die concorditer perhibuere, quod Eboracensis archiepiscopus ad dextram Doroberniensis sedere debeat, Londinensis episcopus ad sinistram: Wintoniensis juxta Eboracensem; si vero Eboracensis desit, Londinensis ad dextram, Wintonus ad sinistram. Apud Biniuum, in tom. vii. Concil.^a

Episcopus Sarum in collegio episcoporum est præcentor; et temporibus quibus archiepiscopus Cantuariensis solenniter celebrat divina, præsentem collegio episcoporum, chorum in Divinis Officiis regere debet de observantia et consuetudine antiqua. Provinciale

^k [Concilium Regense, seu Reiese (A.D. 439) can. 1—3, ap. Concilia, tom. iv. col. 533, 4.]

^l [Ærodius, ubi supr. cap. 4. p. 43. The statement in Platina is very different: Urbanus . . . archiepiscopum Mediolanensem jam antea magistratu pulsum, quod ab uno tantum episcopo contra jus divinum consecratus fuerat, in gratiam recepit . . . et eidem pallium suppliciter petenti cum integra potestate transmisit.—Platina de Vitis Pontificum: Urbanus II. p. 140. ed. Lovanii. 1572. But see Ughelli, Italia Sacra, tom. iv. p. 158.]

^m [See Wilkins' Concilia, tom. i. p. 363, and Johnson's Canons, vol. ii. p. 13. ed. Oxon. 1851.]

ⁿ [Speaking of a provincial synod the canon says: Et convenientes omnes episcopi pariter introant, et secundum ordinationis suæ tempora resident.—Conc. Tolet. IV. (A.D. 633), can. 4.

Concilia, tom. vi. col. 1451, A.]

^o [Ut nullus fratrum prioribus suis se aliquando auderet antepone. — Conc. Milev. II. (A.D. 416,) can. 13. *ibid.*, tom. iii. col. 383, E. Deinde placuit, ut quicumque deinceps ab episcopis ordinantur literas accipiant ab ordinantibus suis, manu eorum subscriptas, continentibus consulem et diem, ut nulla altercatio de posterioribus vel anterioribus oriatur.—*Ibid.*, can. 14. col. 384, B.]

^p [Item placuit, ut conservato metropolitani episcopi primatu, cæteri episcoporum, secundum suæ ordinationis tempus, alius alio sedendi deferat locum.—Conc. Bracaren. II. (A.D. 563.) can. 6. *ibid.*, tom. vi. col. 521, B.]

^q [Concilia generalia et provincialia, &c. ed. Binius, tom. vii. p. 482. ed. ult. Paris. 1636. (tom. xii. col. 587, C, D. ed. Colet.)]

Angl. Tit. de feriis, c. Anglicanæ χ. usum Sarum, in notis Gul. Linwood ^r.

Olim Romæ magistratus pontifices antecedeabant, Cicero in Orat. de Aruspicum Responsis ^s. *Et in senatu quoties sententiæ dicebantur, [si qui erant pontifices atque senatores simul,] senatorio ordine nulla prærogativa pontificatus, rogabantur. Idem, lib. iv. Epist. ad Atticum* ^t. *Sane in collegio ipso, atque inter pontifices, ut quisque ætate antecedeabat, tenebat sententiæ principatum. Ærod.* ^u *Sed dum in officio suo quisque est, ita etiam præest; dum aliud agit, religio antefertur. Idem.* ^x

Jus quod honori concessum est non utendo non amittitur. Episcopis jus est ingrediendi in senatum. Sacerdos qui mala utitur, sibi, non sacerdotio præjudicat. Ærod. de reb. judicat. l. i. c. 3. de episcopis ^y.

^r [Lyndwood, Provinciale Anglicanum, lib. ii. tit. 3. c. (5.) Anglicanæ, p. 104. note e, in verb. in usum Sarum.]

^s [The passage referred to is in Cic. Orat. de Haruspicum responsis, c. 7.]

^t [Id., Epist. ad Atticum, lib. iv. Epist. 2. § 2.]

^u [Ærodius, ibid., lib. i. tit. 4, de Episcopis et Clericis, c. i. p. 37.]

^x [Id., ibid., ad fin. cap. p. 39.]

^y [Id., ibid., cap. 3. p. 41. The words cited are the heading of the chapter.]

LITURGICA,

SIVE

ANNOTATA AD DIVINA OFFICIA,

PRÆSERTIM EA QUÆ PUBLICA AUTHORITY CELEBRANTUR
IN ECCLESIA ANGLICANA,

SPARSIM HIC ET SINE ORDINE COLLECTA, SED DEINCEPS LOCIS
QUIBUSQUE SUIS INSERENDA, ET AD MARGINEM LIBRI
PRECUM RELIQUORUMQUE DIVINORUM
COLLOCANDA.

THE noble and learned Du Plessis thought it a great advantage to the cause he undertook against the Mass, if he could demonstrate the form of service used in the reformed Churches of France, to be more agreeable to that of the primitive Church than that of the Mass-book of Rome. This he thought worth his pains to undertake.

We shall think it advantage enough to our cause, if we shew the points questioned in our order of service, to be of more ancient practice in the Church than the later corruptions of the Church of Rome which we have left; and that this Church of ours is not to forsake the primitive Church, to reform herself to other reformed Churches, where the orders in force have both the precedent of such ancient practice, and want not the reason of edification to commend them.

The best method herein, will be by reasons drawn from the grounds and rules of Scripture, seconded by the practice of the primitive, and confirmed by the judgment and agreement of all other famous Churches, and writers in the world.

We are not of their mind, that had rather despise or neglect, than either observe or understand, the ordinances of the Church for the public service of God. We will give an account of that form of service which we use, deriving it higher than the Roman Breviary or Mass, from which it is charged to come; and shewing, where it shall be requisite, that the corruptions of the Mass are laid aside in it.

ON THE UNIFORMITY OF COMMON PRAYER.

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An Act for the Uniformity of, &c.] Our hap hath been better here in England, than in other Reformed Churches abroad. In France, and those places that follow Calvin's Reformation, they have neither any form of daily service, nor any uniformity in the prayer before the sermon (which is all the daily prayer they have) prescribed them. So that if there be no sermon, there can be no service; which made others in France call that religion a mere preach. Among the Lutherans they have several forms, every free city, and every Church, making a form to themselves; which, according to Luther's own counsel (*Lib. de formula Missæ*) they use to alter very often, partly because they are new-fangled, and desirous of change, (as Luther says^a, *ib. Coactus sum, propter leves et fastidiosos spiritus, qui sola novitate gaudent, atque statim ut novitas desiit nauseantes, alios canones, aliamque Missandi formulam præscribere,*) and partly, because otherwise, if a form were fixed and prescribed to continue long, it would in time grow to be thought necessary (as in former days it was so enjoined to be used, that no man might change it); and therefore he wished them, for the upholding of their Christian liberty, to exchange it every month.

Before we come to say anything of the particulars in the service which we use, it will be requisite to say something of that, which in the general point of public service is, or may be questioned: of which kind, there is none so much to be stood upon as whether there ought to be (according to this

^a [Luther repeatedly expresses the opinion that Churches should alter their services as they see occasion: "Modo benedictionis verba sinant integra, et fide hic agant." The words cited from him are a reason given by him for not having, up to the time he was writing, made any change in the services. The words 'coactus sum' are not in the original. He says, Proinde nihil vi aut

imperio tentavi, nec vetera novis mutavi, semper cunctabundus et formidabundus, tum propter imbecilles et tum maxime propter leves illos, &c. He afterwards says of such persons, Ferre illos cogor.—*Formulæ Missæ seu communionis pro Ecclesia Wittenbergensi*; Lutheri Op. tom. ii. fol. 384, &c.]

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title) a set uniform order of all public prayers prescribed for our assemblies in the Church. That there ought to be some public service, and some orders given about it, it is not denied. This is, that all public prayers in the Church should be prescribed, and not left arbitrary to the minister, whose spirit, they say, and gift of prayer, is not to be quenched, 1 Thess. v. 19, or stinted by other men's prescribed forms; for that then they cannot make demonstration of those graces wherewith the Spirit of God hath endued them. And this is the best of their argument, which at a distance carrieth some show of God's Word for it; but surveyed near at hand, may be a warning to all men, how they trouble the Church with their misapprehensions: for when the apostle forbids to quench the Spirit, he speaks of immediate inspirations of the Holy Ghost, such as they were by which certain men were enabled to discern the secrets of other men's hearts, to speak all tongues, to know the will of God for the ordering divers things in the Church, and in which the edification of it at that time consisted; and if the Church had not then allowed the publishing of such inspirations at their assemblies, it had quenched the Spirit. If then they which stand upon this prohibition of the apostle will come into our assemblies, and speak the mysteries of God's kingdom in languages unknown to them afore: if they will take upon them to reveal the secrets of men's hearts, to do anything in the Church by immediate inspiration, and to make proof of these spiritual gifts and graces, as the prophets and apostles did; we will acknowledge, that the office of composing and conceiving prayers in behalf of the Church, is to be referred to them, upon the same terms as it was to them of old: nothing composed by the industry of men shall be so esteemed by us, as that which God's Spirit inditeth.

But if they dare not pretend to any such immediate and inspired graces, why do they claim this privilege? They may by as good right pretend to decide all matters controverted in faith and religion, to order all matters of government in the Church, and to root out and plant there what they please. But though they disclaim this pretence, yet certain it is, that their very manner of speaking, that their frequent sounding and presuming of God's Spirit before the

people, and that the very fashion of their conceived prayers (though made perhaps aforehand) insinuateth, and needs must insinuate to the people, the pretence of immediate inspirations, which to men of judgment they are constrained to disavow, and to profess no confidence, but of the blessing of God's Spirit upon human endeavours.

So that inspirations being disclaimed, the point in question will be only this, whether it be more for the good order of the Church, and the edification of the people, in the direction of their public prayers to use those forms, which upon mature deliberation, and long advising, have been framed by the ablest men of the Church, and prescribed by public consent and authority; or those which particular persons shall, out of their private judgment, (either by foregoing meditations, or by their present readiness of conceiving and expressing such things as they think fit to be said,) use in their congregations.

Surely, the spirits of the people are as much stinted by the form which the minister conceiveth, as his spirit is by the form which the Church has prescribed. So that if the Church quenches the Spirit in them, when it confineth them to forms; they do no less to the people, in confining them to the form which they from time to time conceive and frame of their own heads.

Secondly, If men be left to themselves, whatsoever opinion in religion, whatsoever debate between neighbours, whatsoever public matter in Church or kingdom a man pleases to make his interest, he may make the subject of prayer for the congregation; which if it chances to be directed, (as what private man is not subject to passion and affection, or is free from mistake?) or misapplied by any of the people, what scandals may arise from it? Experience tells us that such things have been done, and that men's own conceived prayers in the Church have smoked with their choler, both in private and public matters.

Thirdly, Make particular persons the judges of a thing of this consequence, and we make them all popes in their congregations.

Fourthly, By this new device, many other scandals are multiplied in the service of God. Sometimes they shame

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themselves, even before the meanest of the people, with their frequent stops and hums, when they are at a loss what to say next; otherwhiles, with their often repetitions, and divers expressions, that want sense to make them be understood, they cause the sacrifice of God to stink in the nostrils of men. But when we hear those demurring hums of their human imperfections, intituled by them to the unutterable groans of God's Spirit, we have good reason to condemn and cry down the occasion of such unsufferable profaneness.

Fifthly, In the public service of God, where one is to be the mouth of many agreeing together (as Christ would have them) for what they are to pray; how can the minister be said properly to be the mouth of the congregation, in prayer to God for them all, when all are not first made acquainted and privy to that which he is to tender to God in their names? In a voluntary or sudden conceived prayer of his own, the people before him neither are nor can be privy to what he will say. And what authority has he to offer up any prayers in the Church's name, to which the Church has not formally consented? or to take the people's spirits from them, and to say, 'We, and every one of us, offer up his prayers,' which perhaps many of them do dislike, and at the very instant give no consent with him to offer them up to God; in which case he telleth God a plain untruth.

But in a set prescribed form, whereupon both the minister and the people have agreed, and which the Church, though in several places, do, at the same time, and in the same words, offer up unto God, all these inconveniences are avoided, the unity of the mystical Body of Christ being testified by this uniformity and agreement in public prayer, which our Saviour tells us is so prevalent with Almighty God.

Sixthly, Whereas they say, that it is the ordinance of God that the people should be edified by the gifts of their ministers, as well in praying as in preaching; and therefore, that their prayers should be voluntary, and of their own invention, because that in following a set and prescribed form, this gift cannot be shewn or exercised by them. We reply hereunto not without good reason:—

1. That there is not in this point the same reason for

prayer, and for preaching; for in preaching, he is not the mouth of the people, as in prayer he is. 2. The guides and pastors of the Church edify the people by their gift of prayer, in composing a set form upon good advice and agreement, more than any can do in uttering a sudden or an arbitrary prayer, without any knowledge or agreement had of it before. 3. Are not the members of the Church to be edified, as well by the spirit of the Church, as the Church, or any congregation, or part of it, by the spirit of a particular minister, who is but one member of it? 4. This device tends to the ostentation of gifts, which St. Paul decrieth; for ostentation of gifts is one thing, and edification by them is another. Ostentation, indeed, is best seen in a voluntary or suddenly conceived prayer; but the Church is far better edified by a set form prescribed, and not made of a man's own private composition. For hereby (besides that) the people are first made acquainted what they are to pray for; I mean, are the better secured from being engaged in aught that might be unfit to be spoken to God, either for the matter or manner, which is oftentimes in voluntary prayers such as no man of judgment will give his consent thereunto, if they be well aware of it. And this is that which reason is able to inform us in this matter.

Now, if we would see which way the practice and authority of God's Church has gone, we shall have no cause to suspect our own reason, when the reason of the Church, and the guides thereof, have gone before us. That which was done in the public service of God in the temple, so far as it was moral, and consisted not in offering sacrifices, inforces more than our reason can do. And here it is clear, 1 Chron. xvi. 4, 7, that though the Psalms made and prescribed by King David were the Jewish liturgy, or the chiefest part of the vocal service, wherewith they worshipped God in the temple; so Ezra iii. 11, and in many places of the Old Testament besides^b; which service in the temple the apostles of our Lord frequented in the New Testament, as well as the prophets and their disciples did in the Old; and yet none of them all thought their spirits quenched or stinted by it.

Next, for the time after the apostles, and those extraor-

^b [See 1 Chron. vi. 31, ix. 33, xv. 16, 22; 2 Chron. xxix. 25, 26.]

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dinary gifts and graces which ceased with them, no time of the Church can be shewed, wherein a prescript form of public service and prayer hath not been used, or wherein any other was in use, or allowed. Some men there be, who will needs make Justin Martyr dream, as much as themselves do, that, in his time, (as he related it to the emperor,) men made show of their faculties, in conceiving prayers of their own in the open assemblies of the Church, when he said, *Apol. II.*, ὁ προεστὸς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ [ἀνάπεμπει^e], &c. Which (though they translate it, that he prayed according to his ability) signifies nothing else, but that might and earnestness of devotion, with which the bishop, or chief presbyter among them, came to consecrate the Eucharist. There be others that produce Tertullian for their new device, in his *Apol.*, cap. 30, *sine monitore de pectore oramus*^d; which, indeed, is nothing else, but to say private prayers by heart; a pregnant passage to prove rather, that they prayed by prescript forms (even in private) than otherwise.

But for the practice of the primitive Church, many testimonies may be brought. *Conc. Laod.*, can. 15^e: “Besides them that are enrolled, and sing out of the parchment, others ought not to bring their songs, or sing in the church.” And can. 59^f: “The psalms of private persons must not be said in the church.” Where by these canons a plain opposition is made between such things as came from private persons, and such as were entered into the church-books by public consent and authority. And can. 18^g: “The same service of prayers ought to be said at the ninth hour and the vespers.” *Conc. Carth. III.*, can. 23^h: “*Quicumque sibi preces alicunde describit, non eis utatur, nisi prius eas cum instructoribus contulerit;*” that is, let him follow no man’s

^e [Justin M. *Apol. i.* (alit. 2.) § 67. Op. p. 83, D. The word πᾶς is in Nichols before ὁ προεστὸς.]

^d [Tertullian. *Apol.*, cap. 30. Op. p. 27, B.]

^e [περὶ τοῦ, μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἕτερου τινὸς ψάλλειν ἐν ἐκκλησίᾳ.—*Conc. Laodicen.* (A.D. circ. 364.) can. 15. *Concilia*, tom. i. col. 1534, B.]

^f [ὅτι οὐ δεῖ ἰδιωτικὸς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καθύλης καὶ παλαιᾶς διαθήκης.—*Ibid.*, can. 59. col. 1539, D.]

^g [περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐννάταις, καὶ ἐν ταῖς ἐσπέραις ὀφείλειν γίνεσθαι.—*Ibid.*, can. 18. col. 1534, C.]

^h [*Conc. Carthag. III.* (A.D. 397.) can. 23. *Ibid.*, tom. ii. col. 1403, A.]

copy, but with the advice and approbation of the guides of the Church. II. *Conc. Milev.*¹: “*Placuit ut preces vel orationes quæ probatæ fuerint in concilio ab omnibus celebrentur, nec alia omnino dicantur in ecclesia, nisi quæ a prudentioribus tractatæ et comprobatæ fuerint in synodo, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium fuerit compositum.*” That such prayers as have been publicly allowed by the council, and no others, be used or said in the Church, lest perhaps something might be otherwise composed, either ignorantly or negligently, or against the faith of the Church. Balsamon^k, upon this canon, saith, that it seemed some men (even bishops) took upon them to say such prayers as were not approved by authority, but made by themselves, or other private men; and therefore it was provided, that all episcopal Churches of those provinces in Africa and Asia should keep a prescript uniformity, as here it is in our Church. And some of the Western canons have provided to the same purpose, *Con. Ven.*, cap. 15¹, *Sacrorum ordo et psallendi una sit consuetudo per totam provinciam.*

And whereas some men say, that by the old councils (*ut supra*) every man was allowed to compose his own prayers, so they were always the same; let them take notice, that Zonaras^m, who understood the canons better than they, saith plainly, “this canon so orders it, that whosoever would, shall not compose his prayers, and use them in open assemblies.”

Add to all this the constant tradition of antiquity, what from time to time has been added to the prayers of the Church, and it will appear, both that there was a set form from the beginning, and that it was subject to alterations; which is the true reason, why the primitive forms, in the very same order that were then in use, cannot now be exhibited or seen in the Church.

¹ [*Conc. Milev. II. (A.D. 416.) can. 12. Ibid., tom. ii. col. 383, D.*]

^k [Balsamon's words are: *ὡς εἶοικε τινὲς ἐπίσκοποι ἐπεχείρουν λέγειν εὐχὰς ἄσυνήθεις, . . . κωλύοντες οὖν τοῦτο οἱ πατέρες, φασὶ μόνας ἐκεῖνας τὰς εὐχὰς λέγεσθαι τὰς προκεκυρωμένας, ἥτοι τὰς συνήθεις.*—*Canones cum Comment. Th. Balsamon. in Synod. Carthag., can. 106. p. 726, B, C. ed. Par. 1620.*]

¹ [*Conc. Veneticum (A.D. 465,) can. 15. Concilia, tom. v. col. 82, A. B.*]

^m [Zonaras' words are: *ἐν πᾶσιν οὖν τοῖς εἰρημένοις, ἐκεῖνας ὀρίζεν λέγεσθαι, τὰς ἤδη κυρωθείσας εὐχὰς, καὶ μὴ νεὰς παρὰ τινων εἰσαγομένας κατὰ τῆς πίστεως. ἃ γὰρ οὐκ ἐδοκίμασαν οἱ πατέρες ἀμφιβολὰ εἶσι. φόβος δ' ὑποτρέχει ἐν τοῖς τοιοῦτοις, μήποτε καὶ ἀσεβῆ ᾧσι τινα, καὶ κατὰ τῆς πίστεως, διδὲ καὶ ἀποβάλλεται τὰ νεὰ ἢ σύνοδος.*—*Zonaræ in Canones Comment. in Can. Conc. Carth. c. xvii. p. 492. ed. Paris. 1618.*]

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The Liturgies intituled to St. James, St. Mark, St. Peter, St. Basil, and St. Chrysostom, have had additions and alterations since their times whose names they bear. And they are at this day the services frequented in the Churches of Jerusalem, Alexandria, Rome, the parts of the East that followed St. Basil, and Constantinople, that followed St. Chrysostom; being reduced into this form wherein they now are, by those divers changes which several ages have made from a prescript form at the beginning. That which is called St. Peter's is the same (very near) with the Roman canonⁿ. That of St. James we may discern to have been the service of the Church of Jerusalem, by the particulars relating to it, out of the Catechism of St. Cyril, bishop there, *Catech.* 5^o. As likewise that of St. Mark to have been the service of the Church of Alexandria, by the great agreement it has with that of Cyril, the patriarch there, and with the Æthiopic liturgy received from thence, as from their mother Church^p.

But as for the alterations to which these and other liturgies have been subject from time to time, we have the confession of Victorius^q the Maronite at Rome, in his preface to Velserus of Augsburg, before the three liturgies, which at the request of his friends, he turned for him out of the Arabic copy into Latin, where he saith, *Nam ut Latini ipsi et Græci pontifices multa deinceps in suis liturgiis, quas jam inde ab apostolis acceperant, pro re nata vel immutarunt vel addiderunt: ita etiam ab Alexandrinis et Ægyptiis par est credere, pro temporum opportunitate factitatum.* And thus we are the rather ready to take notice of, because it is of great advantage to the alterations which this Church hath made of the service, though it hath not altered any substantial part of it.

We conclude out of that which hath been here said, that

ⁿ [The liturgy of St. Peter here referred to is the Greek S. Petri Liturgia, printed from MSS. by Morell. 1595, included in the *Bibl. Patr. Gr. Lat.*, tom. ii. p. 116, sqq. Paris. 1624. It is a translation of the Roman service into Greek.]

^o [S. Cyrill. Hierosol. *Catechesis* 23. *Mystagog.* 5. de *Sacra Liturgia*, Op.

p. 325—332. See Palmer's *Origines Liturgicæ. Dissertation on Primitive Liturgies*, sect. i. *Liturgy of Antioch.*]

^p [See Palmer, *ibid.*, sect. iv.]

^q [*Liturgiæ Basillii Magni Gregorii Theologi, Cyrilli Alexandrini, ex Arabico conversæ: A Victorio Scialach (Maronita).—Præfat.* (p. 3.) Aug. Vind. 1604.]

after the apostles' times, when immediate inspirations ceased, they betook themselves on all hands to prescript forms, as it had been in the synagogues, and in the temple before; which at the first being derived from primitive practice, retained that agreement in several places, that in the substance of them (as in this of England) still appeareth. And being propagated from the greatest Churches at first, have at length in most places yielded, in a manner, to the principal. So by Balsamon, in 32 *Can. Sext. Syn.*^r, it appeareth how St. Chrysostom's service, that is, the service of the Church of Constantinople, laboured to put down those of Jerusalem and Alexandria. And it is well enough known how the Roman mass, which was once the Gregorian service, hath abolished the Spanish, the Gaulish, the British, and the German orders, and confined that which is intituled to St. Ambrose to his own Church only at Milan. And this Church of England hath now done the like, in reducing all the several old forms of Sarum, York, Bangor, Lincoln, &c. to this uniformity which we have now in use. Calvin himself, though otherwise he took many exceptions against the book, yet for this uniformity of prayer he sent his approbation to us, and after this manner declared his mind to the Protector, *Ep.* 87^s: *Quod ad formulam precum et rituum Ecclesiasticorum, valde probo ut certa illa extet a qua pastoribus recedere in functione sua non liceat; tam ut consulatur quorundam simplicitati et imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum regni consensus: etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam affectant. Sic igitur statam esse sacramentorum administrationem oportet, publicam item precum formulam.* He forgot, it seems, that he had thus written to the Protector, when afterwards he wrote, *Ep.* 200^t, to the English at Frankfort, that he saw *multas fuisse in Anglicana liturgia tolerabiles ineptias et facis papisticæ reliquias*; which words of his have bred all our contentions and tumults about the

^r [This does not appear. In the canon the liturgies of S. James and S. Basil are alleged against the Armenian practice of consecrating in wine only, and in Balsamon's Commentary the liturgies of S. Chrysostom and

S. Basil are alleged as authorities.— Ubi supr., pp. 393, 394.]

^s [J. Calvinus, Epist. ad Angliæ Protectorem, Epist. p. 41. col. ii.]

^t [Id., Ep. ad Anglos Francfurtiæ, ibid., p. 98. col. i.]

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liturgy since that time. *Cura liturgiam emendandi, quæ sub Ed. 6, lingua patria edita, Parkeri, Billo, Maio, Coxo, Grindallo, Whiteheado, et Pilkintono, Theologis [eruditiss et] moderatis, Thomæque Smitho, equiti doctissimo demandatur, re nemini communicata, nisi Marchioni Northamptoniæ, comiti Bedfordiæ, Johanni Greyo de Pyrgo, et Cecilio. Camb. in Ann. Eliz. 1558^u, ante inceptam parliamentum.*

The said Act of Repeal shall be void from and after, &c.] What did they then, or what was to be done in the meanwhile, viz. from the 17th of November, when Queen Elizabeth began, to the 24th of June following, when this statute was first to take effect^x? Certain it is, that the queen resolved a change from the beginning; but for fear of tumults, she came to it by degrees. A month, therefore, and somewhat more, after the death of Queen Mary, there was no change at all, but everything continued, and was done in the Church, after the same manner as it was before. And Queen Elizabeth herself came to mass, wherein she forbade nothing but the elevation, beckoning once with her hand, and telling the priest aloud, that he might let that alone. Upon the 27th day of December following, she set forth a proclamation^y, whereby the Epistle and Gospel, the Lord's Prayer, the Creed, and the Litany, were permitted to be set forth in the English tongue; that the Decalogue, with the Epistle and Gospel, should be publicly read to the people in the church, but without any exposition or sermon upon them at all; and that in all other things, the same forms and rites should be still used, which had been in use under Queen Mary, until the parliament might meet, and settle all matters of religion.

At that time (says Camden^z) *Quidam novandi studio abrepti novam omnino politiam Ecclesiasticam procurere cœperunt, quos tempestive comprimendos . . . jussit regina. . . Alii autem verbi ministri moræ impatientes, dum legibus præcurrere quam expectare mallent, primum per privatas aedes,*

^u [Gul. Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha, &c. in ann. 1558. p. 23. Lond. 1615.]

^x [The new law took effect "from and after the feast of the Nativity of S. John Baptist next ensuing."—Act

of Uniformity.]

^y [This proclamation is printed in Wilkins, Concilia, vol. iv. p. 180.]

^z [Camden, ubi supr. Cosin has omitted portions and altered some words accordingly.]

mox per Ecclesias, doctrinam protestantium liberius proseminare, et plebs novitatis avida ad eos magno numero conflueret, et de controversiis in religione quæstionibus adeo inter se et cum pontificiis rixari cæperunt, ut ad contentionum occasiones præcidendas regina severe edixerit, ne hujusmodi quæstiones agitent.

Upon the 22nd of March^a, a statute of King Edward the Sixth's time was revived (the parliament now sitting) against those who should speak irreverently of the Sacrament of the Altar, (as they then began to do, calling it "Jack in the box," &c.) and for receiving the Communion under both kinds, unless in case of necessity. And thus stood all matters of religion, till the time mentioned in this Act of Uniformity, the 24th of June.

Be it enacted, by the authority of the Queen's Highness, &c.] Quæ religionem restaurare (says Camden ad an. 1558^b), tum ex informatione a teneris, tum ex certa et stabili sententia apud animum jampridem statuerat, re tamen cum pauculis communicata.

With the assent of the Lords and Commons.] Not of the lords spiritual and temporal, as in former Acts; for there was never a lord spiritual that gave his assent to this act, or change of the Service of the Church. *In superiori consessu (says Camden^c) novem qui ab eo die aderant episcopi (nec plures quam quatuordecem in vivis jam supererant) Eboracensis sc. archiepiscopus, Londinensis, Wintoniensis, Wigorniensis, Landavensis, Coventriensis, Exoniensis, Cestriensis et Carliolensis, Abbasque Westmonasteriensis, obfirmate refragati sunt.* Of the temporal lords none contradicted, except the earl of Shrewsbury and Viscount Montacute, whom in Queen Mary's time the parliament had sent to Rome, with the bishop of Ely, to unite themselves to that see. But among the commons, the number of those that assented to this Act was far greater. *Pontificiis interim^d obmurmuranti-*

^a [See the Act 1 Eliz. c. 1. § 5, reviving the Act 1 Edw. VI. c. 1. An Act against such as shall unreverently speak of the Sacrament of the Body and Blood of Christ, commonly called the Sacrament of the Altar, and for the receiving thereof in both kinds.]

^b [Camden, ubi sup., p. 19. The

substance only of Camden's statement is given.]

^c [Id. ibid., in an. 1559, Mart. 18. p. 26.]

^d [Id. ibid., p. 27. The rest of Cosin's statement is derived from Camden, ibid.]

bus plures e protestantibus data opera, tum e comitatibus, tum e civitatibus et burgis fuisse electos, et Norfolcia ducem Arundeliæque comitem inter proceres potentissimos, in suam sive rem, sive spem, Cæciliumque sua solertia suffragia emendicasse.

But the recusants here say, (if they have any better ground for what they say,) that this mutation was carried on in the upper house, but by six voices only: that the earl of Arundel (persuaded and helped thereunto by the duke of Norfolk) engrossed into his hands the proxies of a great many lords, wherewith to serve the queen's intentions for the passing of this Act: that the queen made divers lords before the parliament began, of purpose to sway the voices: and that the whole convocation-house came up with a petition, or a bill of protestation against the passing of this Act; so that there was not the assent of one clergyman to it: for all the protestant bishops, deans and archdeacons, were made after the parliament was ended, upon their refusal of the oath of supremacy, into whose rooms they came and succeeded.

Upon pain of punishment by the censures of the Church.] Wherewith the Church standeth encharged by the Scriptures.

Be it enacted, that all Archbishops &c. shall have full power, &c. by virtue of this Act, to correct and punish, &c.] Not that this power is here, or was first bestowed by the indulgence of Christian princes, but by them continued upon the practice of the Church in former ages, even before there were any Christian princes in the world, as it received the same from the apostles, and the power given them by Christ Himself. But because our Lord endued not the ministers of His kingdom with any external power to constrain obedience, therefore the laws of kingdoms and commonwealths have enforced the execution and outward effect of that power which is instituted in the Scriptures. And in this respect, not the power of excommunication alone, but of preaching and ministering the Sacraments, and whatsoever else belongeth to the office of a minister in the Church, is derived from the power of the commonwealth; that is, in our particular, from the imperial crown of this kingdom; because it is exercised with effect outwardly, or doing the work

(though not of producing the inward end and purpose of converting the soul) by laws enforcing thereunto. The secular arm does not herein give, but cherish, the power of the Church in the bosom of the kingdom.

THE PREFACES.

There never was any, &c.] There are great clamours made against our Order of Service, as being taken wholly out of the Breviary and Missal. How unjust and untrue that clamour and charge is, may appear from the Order appointed for the Psalter to be read over once in a month, and for the Scriptures once in a year, and in many other particulars. But they that clamour, it would concern either their honesty or their shame, if not to look into the Breviary or Mass, of which they are so confident by bare report of others, yet to look upon this preface, and to consider whether men of common sense would use all the reasons here specified, to excuse the alteration of that course, which now they are accused only to retain. But grant that to be true which is apparently false; were the Mass and Breviary yet worse than they are, and all our Order contained in them, is it possible that any man of judgment or conscience should think it enough to say that this or that is in the Mass, and never trouble himself to shew that it is part of the corruptions contained in it?

For the ancient fathers so ordered the matter, that the whole Bible, or the greatest part thereof, should be read over, &c.] The order of reading the Scriptures in the ancient primitive Church is set forth in the Constitutions of the Apostles, lib. ii. cap. 57^o. “And two Lessons of the Old Testament being read, &c. after that our Acts, and the Epistles of St. Paul our work-fellow, which he sent to the Churches by the

^o [μέσος δ' ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τιπὺς ἐστὼς ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυῆ· τὰ τῶν κριτῶν καὶ τῶν βασιλειῶν· τὰ τῶν παραλειπομένων καὶ τὰ τῆς ἐπανόδου· πρὸς τούτοις τὰ τοῦ Ἰώβ καὶ τοῦ Σολομῶντος· καὶ τῶν ἐκκαίδεκα προφητῶν. ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους καὶ ὁ λαὸς τὰ

ἀκροστίχια ὑποψαλλέτω· μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν· καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν· ὡς ἐπέστειλε ταῖς ἐκκλησίαις καθ' ὑφήγησιν τοῦ ἁγίου Πνεύματος· καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια.—Constitut. Apostol., lib. ii. cap. 57. apud Concilia, tom. i. col. 294, E.]

direction of the Holy Ghost; and, after all this, let a deacon, or a presbyter read the Gospel," like as it is afterwards ordered in our book; the Lessons first, after the Epistle, and after all, the Gospel, which was always the last.

Intending thereby that the clergy, &c. and all the people, by daily hearing the Holy Scriptures read in the Church, might profit, &c.] That by this means they might become familiar to them, as Josephus said of the Jews^f, who, by hearing Moses read so often in their synagogues, became as perfect in their laws as a man is in telling his own name.

Yet the wilful transgression of a common order and discipline, is not small offence before God.] The more have they to answer for, to make it their employment to extinguish in the minds of the people that respect to the solemn order and form of God's service among us, which the Church by that order has laboured to procure, and which the blessing of God had without doubt generally procured also, had not their peevishness been, that will not have God served, unless it be in their own way, that they have lately set up, and like best. But whatever honour the praises of God, reverently and attentively performed, might have yielded Him; whatever good fruit the learning of His will might have brought forth in the people; is with justice to be required at their hands, who have been the means to interrupt it, by the unjust disgrace and contempt which they have cast upon it.

No private man ought to presume to alter any public order, &c.] What this amounts to, St. Austin's experience may teach us, Sermon 144, *de Temp.*^g: *Volueram aliquando, ut per singulos annos, secundum omnes evangelistas etiam passio legeretur; factum est: sed audierunt homines quod non consueverant, et perturbati sunt.*

Some of the old ceremonies are retained still, without which

^f [ὄντι εισάπαξ ἀκροασαμένους οὐδὲ δις ἢ πολλακίς, ἀλλ' ἐκάστης ἑβδομάδος τῶν ἄλλων ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν.—Josephus cont. Apionem, lib. ii. cap. 17. Op. tom. ii. p. 484.

ἡμῶν δ' ὄντινούν εἴτις ἔροιτο τοὺς νόμους βᾶον ἂν εἶποι πάντα ἢ τοῦνομα

τὸ εἰαντοῦ· τοιγαροῦν ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως αὐτοὺς ἐκμανθάνοντες ἔχομεν ἐν ταῖς ψυχαῖς ὡσπερ ἐγκεχαρηγμένους.—Ibid., cap. 18.]

^g [S. Aug. Sermon. 232. de Temp. (ed. Ben.) (aliter Sermon. 144. de Temp.) § 1. Op. tom. v. col. 980, E. St. Augustine's words are "non audierunt homines quod non consueverunt," &c.]

it is impossible to keep order, &c.] And from the beginning, as early as the records of the Church are able to inform us, we are sure it was never without such ceremonies and outward observances, as, according to the state of time, tended to maintain and witness the inward life of religion. The apostles' ordinance for men to be bare-headed, and for women to be veiled in the church; the salutation, and kiss of peace; the imposition of hands in divers acts of public service; the stretching out the hand to give the blessing, are of this nature: and where the apostles speak of putting off the old man, and putting on the new, Col. iii. 9,—of being buried in baptism, Col. ii. 12, Rom. vi. 4,—of the unction of grace, 1 John ii. 20, 2 Cor. i. 22; allusion is made to some rites of ecclesiastical offices, used even in their times. As for the old writers, it will be hard to name any of them, in whom are not found divers particulars of this kind, even in the times of persecution, which is like an antiperistasis in nature, in preserving any solemn order in the Church offices. But after the world came in, and the state of the Church increased, it was but requisite that the ceremonies and solemnities of divine offices should increase likewise with it.

In these our doings we condemn no other nations.] *Nimis enim inhumanus est, qui non concedendum putat, mores et consuetudines et ritus suos quibusque (sequi), modo non adversentur verbo Dei. . . . Non necesse est ab omnibus Christianis cuncta eodem modo fieri et geri: unam oportet esse fidei doctrinam, . . . unum charitatis vinculum; cætera sunt diversa locis, conditionibus, temporibus, quæ unitatem religionis et Ecclesiæ non scindunt: nisi et hoc est existimandum separationem facere, si non eodem sermone utantur omnes in religionis cultu. In Britannia alii sunt hominum mores, ut sermo quoque, quam vel in Italia vel Germania. Alesius in proæmio in Liturg. Lat. Ed. VI.^h*

Ceremonies abolished and retained.] I find no difference between that in the 2nd of King Edward's and ours, but in

^h [Ordinatio ecclesiæ seu ministerii Ecclesiastici in florentissimo regno Angliæ, conscripta sermone patrio, et in Latinam linguam bona fide conversa, et ad consolationem Ecclesiarum Christi,

ubicunque locorum ac gentium, his tristissimis temporibus, edita ab Alexandro Alesio Scoto, sacræ Theologiæ Doctore. Lipsiæ, 1551.—Procem. ad fin.]

this expressionⁱ, "As we have taken away those that were unprofitable, so we would not have those that are left to bind men's consciences," (for so it is in the Latin edition); which words are now altered (as they were in 5th Edw.) to this tenor, "As those be taken away which were most abused, and did burden men's consciences without any cause; so the other, that remain, are retained for order and discipline; which upon just reason may be altered, and therefore are not to be esteemed equal with God's law." In the end of the Book 2 Edw. after this discourse of ceremonies abolished and retained, are certain rules added concerning the ceremonies themselves^k: 1. That the minister, at all times of his ministration, at Matins, Evensong, Baptisms, Burials, &c. shall wear a surplice in the parish church; and in cathedral and collegiate places, that they shall also wear their ornaments and ensigns of their several degrees and dignities. 2. That in the celebration of the Lord's Supper, the priest shall wear,

ⁱ [There is no difference between the first and second books of Edw. VI. (that sent out in the 2nd and that in the 5th year of his reign) in this 'Of Ceremonies' except four minute verbal differences. In the passage cited by Cosin they agree exactly. In the first book this 'Of Ceremonies' was placed at the end of the Prayer-book. In the second book at the beginning, after the preface, as it now is. Cosin followed the Latin of Alesius, fol. 65, b, in Bucer's Scripta Anglicana, p. 454, where the words are: Sicut inutiles cæremonias sustulimus, ita eas, quæ reliquæ sunt nolumus obligare hominum conscientias, &c. He appears to have had only the Latin.]

^k [These are taken from the Latin of Alesius, fol. 66, in Bucer, *ibid.*, except the words "at all times of his ministration," which are those of the Book of Elizabeth. The words of the original are:

Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book.

In the saying or singing of matins and evensong, baptizing and burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice; and in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use

in the quire, beside their surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm: but in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly, that graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

¶ And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

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

¶ Also upon Christmas-Day, Easter-Day, the Ascension-Day, Whit-Sunday, and the feast of the Trinity, may be used any part of holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

¶ If there be a sermon, or for other great cause, the curate, by his discretion, may leave out the Litany, Gloria in Excelsis, the Creed, the Homily, and the Exhortation to the Communion.]

besides his surplice or alb, a vestment or cope; and being a bishop, he shall also have his pastoral staff. 3. In all other places it shall be at the minister's choice, whether he will wear the surplice or no. 4. As for kneeling, crossing, holding up the hands, knocking on the breast, and the like gestures, they may be used or omitted, as every one thinketh meet. 5. That upon the Feasts of Christmas, Easter, Ascension, Pentecost, and Trinity, some place of Scripture may be read (so it be proper to the feast) instead of the Litany. 6. That by reason of the sermon, or any other just cause, the minister may (if he will) omit the Litany, the Glory to God on high, the Creed, and the Exhortation at the Communion: for the Litany was then annexed to it. But this freedom is not now allowed.

Bucer¹, in his Censure upon this Preface of Ceremonies abolished and retained, findeth great fault with the ringing of bells in a peal, which he saith is a custom still kept up by superstitious men and foolish boys, that carry the ringers beer or ale to drink; and that it is against reason to ring all the day-time, and all the night-time too when they please, doing this especially upon superstitious holydays; as upon All-Souls' Day, the Feasts of the Conception, the Presentation of the Virgin Mary, upon St. George's, and other fabulous saints' days; with much more to that purpose.

And now by this passage of Bucer's, we know the reason why Archbishop Grindal (who was well acquainted with him, and affected his ways) inquired in his Articles of Visitation, "Whether there was any superstitious ringing upon saints' days," &c.^m For Bucer will allow no ringing at all, but to

¹ [Bucer's words are: Ad quam enim vel decentiam vel ordinem religionis, ad quam disciplinam fidei ædificationem conferat ille tam multus et in-tempestivus campanarum abusus, quem superstitiosi et copiosi homines aliquanta solent cerevisia a stultis juvenibus, quos interim oblectat inanis tintinnabulorum sonitus et ineptæ fabulæ, quas interim potu excitati non suo loco conferunt? Quam etiam tintinnabulorum concussionem illi nunquam adhibent insolentius dies et noctes quam ad festa sua superstitiosa, ut ad diem Animarum, atque in festis Conceptionis ac Præsentationis Mariæ, Georgii, et aliorum divorum de quibus plus extat fa-

bularum, quam veræ historiæ. Et quam rationem habet et noctu et die ita campanis perstrepere: quibus tamen temporibus nemo ad templum cogitat? Usus sane hujus sonitus alius esse non debet, quam ut populus ad sacrum se vel reipublicæ cœtum aut præparet aut veniat.—Bucer, Censura in Ordinatione Eccl. in Anglia. . . . Scripta Anglicana, p. 493.]

^m [Cosin had a copy of Grindal's Visitation Articles for the Diocese of London, A.D. 1565, to which he refers repeatedly in this series of notes, which the editor has not seen. In the Remains of Abp. Grindal, published by the Parker Society, Cambridge,

call people to church, or to pray for the sick, or to come to public meeting for the affairs of the commonwealthⁿ.

He likewise finds fault there^o with those ministers that still used vestments and lights in the church; with the gestures of bowing and crossing; with making clean the chalice; taking the bread and wine into the priest's hand, when he repeats the words of institution over them; removing the Service Book from the right to the left side of the table (as they did when they read the Epistle;) setting the table in the same place where the altar stood; and with shewing the bread and the cup (though they did not elevate) to old doting and superstitious persons, who were ready to adore them. All which he wished to have altered; and so it was in the 5th of Edw. VI.

But in the beginning of Queen Elizabeth, all the ornaments of the Church were restored again, by the Act of Uniformity^p, and the posture of the table in the place where the altar stood, was specially appointed by the queen's injunctions^q.

He moved to have fewer holydays kept^r, and they made an Act to that purpose the same year, or thereabouts^s.

He was content to let the days of Christ's Nativity, Circumcision, Epiphany, Passion, Resurrection and Ascension, stand still; together with Whitsunday, Annunciation, St. John Baptist, St. Peter, St. Paul, with St. Michael and All

1843, his articles for the visitation of the province of Canterbury, A.D. 1576, are reprinted, and there, Art. 9, (p. 160,) the substance of this will be found.]

ⁿ [Necesse itaque erit statuere ut campanæ non pulsentur nisi quum populus monendus et convocandus est ad sacrum cætum aut ad res necessarias Republicæ. Deinde ut pulsentur certis differentiis ac notis ut populus queat agnoscere ad quid vocetur. Nunc enim confundunt sonitum tintinnabulorum, ut populus non scire possit, ad quam rem, ad conciones, vel ad alias sacras cæremonias, vel ad precandum pro ægrotis, vel ad publicum aliquod negotium evocetur.—Bucer, *ibid.*, p. 494.]

^o [Adhæc non desunt qui colant adhuc loca in quibus singularis viguit idolatria et *λειτουργία*. Sunt quibuscunque possunt signis, nunquam satis execratam Missam suam repræ-

sentare student et vestibus, luminariibus, et inclinationibus, crucibus, abluendo calicem, aliisque Missalibus gestibus, haliu super panem et calicem Eucharistiæ, transferendo librum in mensa de dextra ad sinistram mensæ partem, mensam in eodem ponendo loco quo stabat altare: ostendendo panem et calicem Eucharistiæ, adorantibus illa vetulis aliisque supersitiosis hominibus qui Sacramentis tamen non communicant.—*Id. ibid.*]

^p [See above, p. 233.]

^q [See above, p. 85, note k.]

^r [The Act 5 and 6 Edw. VI. cap. 3, an Act for the keeping Holydays and Fasting-days, is probably what Bp. Cosin refers to.]

^s [Ita et festa moderanda erunt ut neque nimia indicentur neque quæ indicta fuerint, tam flagitiose profanentur.—Bucer, *ibid.*]

Angels^t: But if they would retain any of the apostles', or other martyrs' days, he wished they should be kept only in the afternoons. In this they followed him not.

He would have all the churches kept shut, but in service-time only, that they might not be profaned with talking and walking in them^u. And he would have no children suffered (that cry or make a noise) in churches during the time of any service there.

THE TABLE AND KALENDAR, &c.

The Kalendar.] In this kalendar, which preserves the memory of some ancient holy men and women that were famous in the Church (although their days be not now appointed by the new statute to be kept holydays, nor were they all of them appointed to be kept so before) there is some difference between this edition and that of Edw. VI. to which the Act of Uniformity referreth^v. In January, Lucian and Prisca are omitted, with Fabian. So Bast¹ is ¹ [Sebast.] added in the 5th of Edw. VI. In February, Dorothy and Mildred are added. In March, Perpetua, St. Gregory, and St. Benedict are omitted; Adrian is added. In April, Richard and Alphage are omitted. In May, John Beverley, Prancrace, Helena, Adelina are added, and Pernelle. In June are added Edmund, and the Translation of Edw. In July, Martin and Swithin are omitted, Seven Sleepers are

^t [Atque utinam populus adduci possit, ut, cum Dominicis diebus, vel ea tantum festa Christo et propriæ salutis non profigandæ sed iustaurandæ, vere sanctificaret, quibus celebratur Domini incarnatio, Natalis, Circumcisio, Epiphania, Supplicium, Resurrectio, Ascensus in cœlum, et Spiritus Sancti missio. Item quibus visitatio Mariæ matris Domini, natalis Johannis, et Divi Petri atque Pauli Martyrum, Angelorumque peragitur memoria. Si alterum vel Apostolorum vel Martyrum memoria sunt habendæ solenniter, posset sane his, ut populus nunc in religionibus ardet, satisfieri, si pomeridiano tantum Ecclesiæ conventibus celebrarentur.—Id. *ibid.*]

^u [Templa itaque, dum in illis non coit populus Christi ad sanctas actiones

religionis, claudenda erunt, quumque in illis populus ad has actiones congregatur, nemo in eis quidquam aliud agat quam quod religionis sit. Facessant impiæ illæ in templis deambulationes, et fabulationes, omnis puerorum strepitus, qui nimis importunus est passim in templis, etiam dum sacræ habentur conciones, &c.—Id. *ibid.*, p. 495.]

^v [The editor has not been able to find any Prayer-book of Edw. VI. with the names of saints as here described. The first book contains our festivals, with the addition of S. Mary Magdalen. The second omits that, and puts the Conversion of S. Paul, and S. Barnabas, in black letters, and adds S. George, S. Laurence, and S. Clement, also in black letter.]

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added. In August, Name of Jesus, and beheading of St. John Baptist, are omitted; Assumption of the Virgin Mary, Magnus, Bernard, Felix and Cuthbert are added. In September, Enurchus, Holy Cross, Lambert and Cyprian are omitted. In November, Brice, Machute, St. Hugh B., St. Edmund King, and Cecily, are omitted; and Theodore is added. In December, Sapientia and Silvester are omitted, and Osmund is added.

In August^x, the note and alteration of the Lesson concerning the 13th of Daniel; in October, concerning the 6th of Exodus; in November, concerning the 26th and 24th chapters of Ecclesiasticus; came from the Order of King James and his bishops, upon the exceptions taken by the puritans, against the Lessons formerly appointed by law, in the Conference at Hampton Court. Whereupon we have now that proclamation set at the beginning of this book^y, which before his time we had not; neither was it lawful to make any alterations in the Liturgy, but by the whole convocation and parliament, as it should seem by the Act of Uniformity; of the penalties wherein contained, for making any alteration, the bishops were not mindful to inform the king; who, I believe, would otherwise have let the book alone as it was, both here, and in other places after.

Then shall follow certain Psalms in order.] Conc. Laod. Can. 17^z, Dion. Ar. cap. 5^a, Const. Ap. 2. 57^b. The Council

^x [In the kalendars prefixed to the Prayer-books from 1604 to 1662 there were the following notes: August 26, Note, that the 13th of Daniel, touching the History of Susanna, is to be read until these words: "And King As-tyages," &c. October 1, Morning, Tobit v. was left out and the note added. Note, that the 6th of Exodus is to be read the first of October at Morning Prayer, unto these words: "These be the heads," &c. November 7, Note, that the beginning of the 26th chapter of Ecclesiasticus (unto) "But when one is," &c. must be read with the 25th chapter. November 17, Note, that the 46th chapter of Ecclesiasticus is to be read unto these words: "After this he told," &c. as ordered in the letters of James I. to the Commissioners for Causes Ecclesiastical, authorizing cer-

tain changes in the Service-book, in Rymer, vol. xvi. p. 565, sqq., and Cardwell's History of Conferences, p. 221.]

^y [A Proclamation for the authorizing of Uniformity, prefixed to the Prayer-book, after the Act of Uniformity, from 1604 to 1662.—See above, p. 184.]

^z [See above, p. 55, note z.]

^a [Ἡ δὲ τῶν ψαλμῶν ἱερολογία συνουσιωμένη πᾶσι σχεδὸν τοῖς ἱεραρχικοῖς μυστηρίοις, οὐκ ἐμελλεν ἀπηρτίσθαι τοῦ πάντων ἱεραρχικωτάτου. — S. Dionys. Areop. de Eccles. Hierarchy, cap. 3. § 4. Op. tom. i. p. 189, D. Ὅταν οὖν ἡ πανεκτικὴ τῶν παντέρων ὑμολογία τις ψυχικὰς ἡμῶν ἔξεις ἐναρμονίως διαθῆ πρὸς τὰ μικρὸν ὕστερον ἱεροουργηθῆσόμενα, καὶ τῇ τῶν θείων ᾠδῶν ὁμοφωνίᾳ τὴν πρὸς τὰ θεῖα καὶ ἑαυτοὺς καὶ ἀλλήλους ὁμο-

of Laodicea, can. 15^c, ordereth, that none but canonical singers (such as be enrolled in the list of the church) should sing the Psalms. They found (it seems) an inconvenience, in the ungrateful and harsh sound that was made in the church, when all the people sung together as aforetime they did. There was another course, much used in some parts of the church, of singing the Psalms by sides, or antiphones. And another, of singing the acrostics, or the end verses of the Psalms, by all the men and women together, *Phil. de vit. Contemp.*^d, which were nothing else, but that the congregation might join together in the praises of God with more comeliness and order, according to the several conditions of divers places.

Proper Psalms on certain days.] In divers copies (through the negligence or presumption of the printer) they vary from those that are appointed in the first and second edition of this book^e, which last is only allowed by the Act of Uniformity^f. The true copy, according to the fifth of Edw. VI., is this :

Christmas-day	{	<i>Matins</i>		<i>Evensong</i>	}
		Psal. 19		ε9 110	
		45 85		132	
Easter-day	{	2		113 114	}
		111		118	
Ascension-day	{	8		24 68	}
		21		108	
Whit-Sunday	{	48		104	}
		67		145	

φροσύνην, ὡς μία καὶ ὁμολόγη τῶν ἱερῶν χορείᾳ νομοθετήσῃ, καὶ τὰ συντεταγμένα καὶ συνεσκιασμένα μᾶλλον ἐν τῇ νοερᾷ τῶν ψαλμῶν ἱερολογίᾳ, διὰ πλείονων καὶ σαφεστέρων εἰκόνων καὶ ἀναβῆσέων εὐρόνεται ταῖς ἱερωτάταις τῶν ἀγιογράφων συντάξεων ἀναγνώσειν.—Id. *ibid.*, § 5. p. 190, e.]

^b [ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων ἕτερος τις τοῦς τοῦ Δαβὶδ ψαλλέτω ἕμους· καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.—Const. Apostol., lib. ii. cap. 57. Concilia, tom. i. col. 296, D.]

^c [περὶ τοῦ, μὴ δεῖν πλέον κανονικῶν ψαλτῶν τῶν ἐπὶ τὸν ἄμβωνα ἀναβαιόντων καὶ ἀπὸ διφθέρας ψαλλόντων ἑτέρους

τινὰς ψάλλειν ἐν ἐκκλησίᾳ.—Concil. Laod., can. 15. Concilia, tom. i. col. 1434, B.]

^d [See above, p. 55, note y.]

^e [e.g. For Whit-Sunday matins the Psalms are xlv., xlvii. in a Book of Common Prayer of 1622.]

^f [The "second edition of this book" is the Second Book of Edw. VI., viz. that of the fifth year of Edw. VI., which was restored by the Act of Uniformity, 1 Eliz. c. 1, with the exception of certain specified alterations; and was the standard and only allowed book.—See below, p. 422, note k.]

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The Old Testament is appointed for the First Lessons, the New Testament for the Second.] In the Constitutions of the Apostles^g, the Scriptures to be read in the church are reckoned in particular. So in the canon of Laodicea^h, the last canon; and Dionysiusⁱ setteth forth the subject of all the books of Scripture, which he saith are read after the Psalms, to enlarge with more ample declaration and examples, those things which in the Psalms are but darkly and briefly delivered, C. 5.

Proper Lessons on the Sundays, &c.] As in the Act of Uniformity it is appointed^k, “with one alteration or addition of certain Lessons, to be used on every Sunday in the year.” For in the former edition of this book there were no proper Lessons set, but only for the high festivals and holydays. And they that were employed to make this alteration, seem not to have been mindful of a clause in the preface (which they suffered to stand there still) wherein is faulted the very same thing that is here now ordered. As, the Book of Esay to begin in Advent, and the Book of Genesis in Septuagesima^l; and when a few chapters of them were read, to leave out the rest. Indeed, a supply hereof was made in the whole course of the year, but that these Sunday-Lessons do every week break off the course, (as the former Lessons for the festivals and holydays did not,) one of the chapters appointed by the kalendar to be read in due order being omitted for that day; and so no book of the Scripture (by

^g [Constit. Apostol., lib. ii. cap. 57. apud Concilia, tom. i. col. 296, D.]

^h [Concil. Laodicen., can. 60. Ibid., col. 1539, E. The list of the books there given is the same as ours, except that the Book of the Revelations is omitted.]

ⁱ [ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον ἀπάρχεται (ὁ ἱεράρχης) τῆς ἱερᾶς τῶν ψαλμῶν μελωδίας σήραδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν, ἀπάσης τῆς Ἐκκλησιαστικῆς διακοσμῆσεως. ἔξῃς δὲ, διὰ τῶν λειτουργῶν ἢ τῶν ἀγιογράφων δέλτων ἀνάγνωσις ἀκολουθῶς γίνεται, κ.λ.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, e.]

^k [The words of the Act of Uniformity, 1 Eliz. c. 1, are: “And that the said Book (that authorized by Par-

liament, 5 and 6 Edw. VI.) with the order of service, and of the administration of Sacraments, rites, and ceremonies, with the alteration and additions therein added and appointed, shall stand and be in force.” And again, “The said Book, so authorized by Parliament in the said 5th and 6th years of King Edw. VI. with one alteration or addition of certain Lessons to be used on every Sunday in the year,” &c.]

^l [The words of the preface condemning the old rituals are: “Commonly where any book of the Bible was begun, before three or four chapters were read out, all the rest were unread, and this sort the book of Esay, &c.; but they were only begun and never read through.”]

this means as in the preface is intended and promised) is entirely read or continued on, without interruption, throughout the whole year. Either the preface, therefore, or the kalendar, (if we would make them agree and avoid contradiction,) seem to want some amendment.

Lessons proper for holydays.] They are not here upon every day the same that they were in the former editions of this book: the differences are these; in the first edition, the second Lesson at matins upon Christmas-day was St. Matt. i., and the second Lesson at evensong, Tit. iii., was appointed, both in the first and second edition, to proceed no further than unto these words, "foolish questions." Upon St. Stephen's-day no first Lessons were ordered, nor upon St. John's-day, nor upon Innocents'-day at evensong. Upon the Epiphany, the second Lesson at Morning Prayer, Luke iii., was to begin at these words, "And it fortun'd when the people were baptized," &c. Upon St. Paul's, St. Barnabas', and St. Peter's-day, Monday and Tuesday, both in Easter-week and Whitsun-week, there were no first Lessons appointed, either at Morning or Evening Prayer. On Ascension-day there were two second Lessons, and here be none. Upon Trinity-Sunday was no Lesson for Evening Prayer. Upon Easter-day, at evensong, no first Lesson. Upon Whit-Sunday no first Lessons, either at matins or evensong. Upon the days of Purification, St. Matthias, Annunciation, St. Mark, St. Philip and Jacob, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simon and Jude, St. Andrew, and St. Thomas, no Lessons at all. Upon All-Saints, the second Lesson at Morning Prayer is ordered to begin at these words in Heb. xi.: "Saints by faith subdued kingdoms;" and so should it be printed in our books, where for want of the words, "subdued kingdoms," since the Old Bible was out of use, (I know not by what authority left off, seeing these references of the beginnings and endings of Proper Lessons relate to that old translation which was in use 5th Edw. VI.) they commonly begin at the first verse of the chapter, and read it through; and sometimes also (for want of printing this table exactly according to the first copy) they leave off where they should begin; and sometimes, instead of the true Proper Lesson, read another

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that is nothing to the purpose of the day; so that for the first Lesson upon the Circumcision-day at evensong, they commonly begin the chapter, Deut. x., and leave off at the words, "And now Israel," &c. where they should begin, and read out from thence to the end of the chapter. And upon Epiphany-day, usually for the first Lesson at matins they read Esay xl. (which is nothing to the day), instead of Esay lx., which is proper to it. And upon St. John Baptist's-day, the second Lesson at Morning Prayer is printed Matt. xiii., when it should be Matt. iii.; and all this, and more, through the carelessness of the printer, and the negligence of them who should have the oversight of these books, and be better acquainted with them than they are.

ON THE KALENDAR.

JANUARY.

13. *Hilary.*] St. Hilary was bishop of Poitiers in Aquitain. St. Hier. in *Catal.*^m *Latinae eloquentiæ Rhodanus, Præf. in Epist. ad Gal.*ⁿ *Clarissima Latini sermonis tuba adversus Arianos. adv. Ruff.*, lib. ii. cap. 5°. By their faction he was banished into Phrygia in the year 354, but afterwards, when that storm was over, he returned; and setting himself to repair the ancient faith of the fathers, he enlightened the Churches of Illyria, Italy, and France, with so much splendour, that, like the sun in his strength, he dispelled the clouds of that heresy; and those Churches owe their restitution to him. After that (not in the sixth year that followed his banishment, as Severus thought, lib. ii.^p, nor in the fourth year of Valentinian, as St. Jerom^q, Greg. Tur.^r,

^m [S. Hieron. de Vir. Illust., cap. 100. Op. tom. ii. col. 919.]

ⁿ [Id. Præf. in lib. ii. Comment. in Galat. Op. tom. vii. col. 427, 428.]

^o [Id. contra Ruffinum, lib. ii. § 9. Op. tom. ii. col. 513, C.]

^p [Hilarius sexto anno postquam redierit, in patria obiit.—Sulp. Severus, Hist. Sacr., lib. ii. c. 45. Op. tom. ii. pp. 247, 248. Veronæ, 1741. See the note there.]

^q [Hilarius Episcopus Pictavis moritur.—S. Hieron. Chronicon, ad ann. Valentiniani 5. A.D. 372. Op. tom. viii. col. 811.]

^r [Quarto Valentiniani et Valentis anno, sanctus Hilarius apud Pictavos, plenus sanctitate, et fide . . . migravit ad cælos.—S. Gregor. Episc. Turonens. Hist. Francorum, lib. i. c. 36. col. 28. ed. Paris. 1699.]

Hermannus^s, and Marianus^t, &c. were persuaded) but in the seventh of Valentinian, and near the year 371, the ninth after his return from banishment, Id. Jan., he died at Poitiers, the tenth year after the pseudo-synod of Ariminum, from which he pulled off the vizard.

APRIL.

25. *St. Mark.*] Dorotheus^u, following therein Epiphanius^v, makes him one of the seventy disciples: but Eusebius, far more probably out of Papias, lib. iii. cap. 39^w, says, that St. Mark neither heard Him, nor was any of His followers; which, if he had been one of the seventy, could not be true. See Eusebius also, lib. vi. cap. 14^x. St. Jerom in his Catalogue^y, and Isidore *de Obit. Sanct.*, &c.^z He was martyred in the eighth year of Nero, the year 62 of Christ. And yet Dorotheus^a says it was under Trajan.

Epiph. *Hæres.* 51^b, Dorotheus^c, and Origen^d, in his dialogue *de Recta Fide*, make him to be one of the seventy.

MAY.

1. *St. Jacob.*] Hegesippus in *Euseb.*, lib. ii. cap. 23^e; the

* [Hilarius Episcopus Pictaviæ moritur.—Hermannus Contractus, Chronicon, ad an. 367. ap. Bibl. Patrum Max., tom. xviii. p. 353, H.]

^t [A.D. 367. 4. Valentinianus 2, et Valens. 2. Hilarius episcopus Pictaviis moritur.—Marianus Scotus; Chronica, lib. ii. æt. vi. col. 323. Basil. 1560.]

^u [See below, note c.]

^v [See below, note b.]

^w [Μάρκος . . . οὐτε ἤκουσε τοῦ Κυρίου, οὐτε παρηκολούθησεν αὐτὸν.—Euseb., Hist. Eccles., lib. iii. c. 39, p. 137; being a citation from Papias.]

^x [Id. *ibid.*, lib. vi. c. 14. (al. 15.) p. 274. This passage is to the effect that S. Mark's Gospel was composed from the teaching of S. Peter.]

^y [Mortuus est octavo Neronis anno.—S. Hieron. de Vir. Illust., cap. 8. Op. tom. ii. col. 829.]

^z [Marcus, evangelista secundus, Petri discipulus ejusque in baptisate filius.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 84. Op. p. 366, E.]

^a [Sub Trajani regno in Alexandria

. . . combustus.—Dorothei Episc. et Mart. de Vita et Morte Prophetarum, &c. Synopsis, ap. Bibl. Patr. Max., tom. iii. p. 427, E.]

^b [οὗτος δὲ εἰς ἐτύγχανεν ἐκ τῶν ἑβδομηκονταδύο τῶν διασκορπισθέντων ἐπὶ τῷ ρήματι ᾧ εἶπεν ὁ Κύριος· ἐὰν μή τις μου φάγη τὴν σάρκα καὶ πῖν τὸ αἷμα οὐκ ἔστι μου ἄξιος.—S. Epiphani. Adv. Hæres., lib. ii. tom. i. Hæres. 57. cap. 6. Op. tom. i. p. 428, A.]

^c [Istis (LXX Discipulis) Marcus et Lucas evangelista connumerantur.—S. Dorotheus ubi supr. col. 429, H.]

^d [Μάρκος οὖν καὶ Λουκᾶς, ἐκ τῶν οἷ'. ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐηγγελίσαντο.—Dialogus de recta in Deum fide, Origeni falso ascript. Sect. i. Origenis Op. tom. i. p. 806, D.]

^e [Hegesippus, ap. Eusebium, Hist. Eccles., lib. ii. cap. 23. p. 78. None of these authors say that S. James the Less was one of the seventy disciples. Some of them, as will be seen, distinguish him from them.]

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author of the Recognitions, lib. i.^f; Euseb., lib. i. cap. 11^g, and lib. ii. cap. 1^h; Nys., *de Resur. Orat.* 2ⁱ; St. Jerom in his Catalogue^j, lib. v. *in Isaiam*, cap. 17^k, *et in Gal.*, cap. 1^l; and Dorotheus^m, all number him among the seventy disciples. The Constitutions, lib. ii. cap. 55ⁿ, expressly make him to differ from any of the seventy disciples. Clemens, Hypotyposeon lib. vii. *apud Euseb.* lib. ii. cap. 1, makes him one of that number^o, and says, he was preferred before all the apostles but Peter and John^p. St. Jerom^q says he was buried near to the temple of Jerusalem, from a pinnacle whereof he was thrown down headlong: but Dorotheus^r untruly says that he was buried within the temple, near to the altar, where the law would suffer no man to be interred.

^f [S. James is mentioned repeatedly throughout the first book of the Pseudo-Clementine Recognitions, but he is not said to be one of the seventy.—Ap. Patr. Apost., tom. i. p. 493, sqq.]

^g [εἰς δὲ καὶ οὗτος τῶν φερομένων τοῦ Σωτῆρος μαθητῶν, ἀλλὰ μὴν καὶ ἀδελφῶν ἦν.—Euseb. Hist. Eccles., lib. ii. cap. 12. p. 36. The reference in the text is a mistake.]

^h [See below, note o.]

ⁱ [ὁ δὲ Μάρκος Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτερα αὐτὴν εἶπεν, ἐπεὶ περ ἦν ἄλλος Ἰακώβος ὁ τοῦ Ἀλφαίου διὰ τοῦτο μέγας ὅτι τοῖς ἀποστόλοις τοῖς δώδεκα συνηριθμητο· ὁ γὰρ μικρὸς οὐκ ἦν αὐτοῖς ἐναριθμῖος.—S. Gregor. Nyssen., Orat. 2. de Resurr. Op. tom. iii. p. 413, B.]

^j [S. Hieron., lib. de Viris Illustribus, cap. 2. Op. tom. ii. col. 815, sqq. Here is a long account of S. James.]

^k [Duas olivas, et tres, et quatuor, et quinque, quatuordecim apostolos interpretantur, id est, duodecim qui electi sunt, et tertiumdecimum Jacobum, qui appellatur frater Domini; Paulum quoque apostolum vas electionis.—Id. Comment. in Isa. lib. v. cap. 17. v. 6. Op. tom. iv. col. 194, E.]

^l [Hic autem Jacobus Episcopus Jerusalemorum primus fuit, cognomento justus: vir tantæ sanctitatis et rumoris in populo, ut fimbriam vestimenti ejus certatim cuperent attingere. Qui et ipse postea de templo a Judæis præcipitatus, successorem habuit Simonem.—Id. Comment. in Galat., lib. i. cap. 1. v. 19. Op. tom. vii. col. 396, D. 397, A.]

^m [De lxxii. Discipulis 1. Jacobus frater Domini secundum carnem qui et Justus vocatur, et primus Hierosolymorum episcopus constitutus est.—Dorotheus, ubi supr. p. 427, G.]

ⁿ [Ἡμεῖς οὖν οἱ καταξιοθέντες εἶναι μάρτυρες τῆς παρουσίας αὐτοῦ σὺν Ἰακώβῳ τῷ τοῦ κυρίου ἀδελφῷ, καὶ ἐτέροις ἐβδομήκοντα δύο μαθηταῖς.—Constitut. Apost., lib. ii. cap. 55. apud Concilia, tom. i. col. 293, C.]

^o [Ἰακώβῳ τῷ δικαίῳ καὶ Ἰωάννῃ καὶ Πέτρῳ μετὰ τὴν ἀνάστασιν παρέδωκε τὴν γνώσιν ὁ Κύριος. Οὗτοι τοῖς λοιποῖς ἀποστόλοις παρέδωκαν. Οἱ δὲ λοιποὶ ἀπόστολοι τοῖς ἐβδομήκοντα.—Clemens Alexandr., Hypotyp., lib. vii. apud Euseb. Hist. Eccles., lib. ii. cap. 1. p. 44.]

^p [Πέτρον γὰρ καὶ Ἰακώβον καὶ Ἰωάννην μετὰ τὴν ἀνάληψιν τοῦ Σωτῆρος, ὡς ἂν καὶ ὕπὸ τοῦ Κυρίου προτετιμημένους, μὴ ἐπιδικάζεσθαι δόξης, ἀλλ' Ἰακώβον τὸν δίκαιον ἐπίσκοπον Ἱεροσολύμων ἔλεσθαι.—Idem, lib. vi. apud eundem. Ibid.]

^q [Juxta templum, ubi et præcipitatus fuerat, sepultus.—S. Hieron., lib. de Vir. Illust., ubi supr. col. 819. The statement is derived from Hegesippus, ubi supr., who says: καὶ ἔθαψαν αὐτὸν ἐπὶ τῷ τόπῳ παρὰ τῷ ναῷ, καὶ ἔτι αὐτοῦ ἡ στήλη μένει παρὰ τῷ ναῷ.]

^r [. . . lapidibus ibi a Judæis adobrutus accubuit, atque in templo prope altare sepultus est.—Dorotheus, ubi supr. This is the continuation of the passage cited in note m.]

JUNE.

11. *St. Barnaby.*] Clemens^s, in the second book of his Stromata, probably conjectures that he was one of the seventy disciples; and out of Clemens, the same is said of [him by] Eusebius^t, and Epiphanius^u, *Hæres.* 20, and by Dorotheus^x: yet Theodoret^y, in 1 Cor. xii., expressly distinguishes him from any of that number.

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24. *St. Bartholomew.*] Theod., *Lect. Collect.*, lib. ii.^z; *Procop. de Justiniani Aedificiis*^u, says that he was buried at Ducas, in the confines of Persia. Gregory of Tours^b says he was miraculously translated from thence to Liparis, Mir., lib. i. c. 34; and so say the Martyrologies^c, and Metaphrastes^d, from whence he was brought to Beneventum, anno 832, and from thence to Rome, A.D. 983, yet Nicephorus, lib. ii. c. 39^e,

^a [Ὁ δὲ (Βαρνάβας) τῶν ἐβδομήκοντα ἦν καὶ συνεργὸς τοῦ Παύλου.—Clemens Alexandr. Stromat., lib. ii. cap. 20. Op. tom. i. p. 489.]

^t [λέγεται γε μὴν εἰς αὐτῶν Βαρνάβαν γεγαυμένοι.—Euseb. Hist. Eccles., lib. i. cap. 12. p. 35.]

^u [μετὰ τούτους δὲ τοὺς ἑπτα καὶ Ματθίαν τὸν πρὸ αὐτῶν, Μάρκον, Λουκᾶν, Ἰούστον, Βαρνάβαν. . . καὶ τοὺς λοιποὺς τοὺς ἐβδομήκοντα δύο.—S. Epiphani. adv. Hæres., lib. i. Hæres. 20. cap. 4. Op. tom. i. p. 50, D.]

^x [S. Barnabas is placed third in the list of the seventy disciples by Dorotheus, ubi supra; see note m.]

^y [οὐ μόνον λέγει τοὺς δώδεκα, ἀλλὰ καὶ τοὺς ἐβδομήκοντα, καὶ τοὺς μετὰ ταῦτα τῆς χάριτος ταύτης τετυχηκότας. καὶ γὰρ αὐτὸς ὕστερον κληθεὶς τῆς χειροτονίας ταύτης τετύχηκε, καὶ ὁ μακάριος Βαρνάβας, κ.τ.λ.—Theodoret. in Epist. 1. ad Cor. c. xii. v. 28. Op. tom. iii. p. 183, D.]

^z [Ἀναστάσιος ὁ βασιλεὺς ἔκτισε τὸ Δάρας καὶ κτίσας, ἕναρ τεθέαται Βαρθολομαῖον λέγοντα τὸν ἀπόστολον, ὡς αὐτὸς τὴν φυλακὴν ἐπετράπη τῆς πόλεως. διδὸν τὸ λείψανον αὐτοῦ ἐκεῖ πέμψας ἀπέθετο.—Theodori Lectoris Hist. Eccl., lib. ii. § 57. ap. Hist. Eccl. Scriptt., tom. iii. p. 583.]

^a [Ἄλλὰ καὶ ἱερά πεποιθῆται δύο, τὴν τε μεγάλην ἐκκλησίαν καλουμένην, καὶ τὴν τοῦ ἀποστόλου Βαρθολομαίου.—Pro-

cop. de Aedificiis, lib. ii. cap. 3. Op. tom. ii. p. 35, C. This was at Dara, which he calls κάμην ἀδοξόν τινα ἀγχιστά πη τῶν Περσικῶν ὕρων.—Ibid., cap. 1. p. 29, B.]

^b [Sed providentia Dei cooperante per secretum opus ejus, sarcophagum plumbeum a loco illo aquis subvehentibus sublevatum, delatum est ad insulam vocabulo Liparis.—S. Gregor. Turon. de gloria martyrum, seu Miraculorum, lib. i. c. 34. ap. Bibl. Patr. Max., tom. xi. col. 840, E.]

^c [Ejus sacrum corpus primum ad Liparam insulam, deinde Beneventum, postremo Romam ad insulam Tiberinam translatum.—Martyr. Roman. in Diem. The Martyrolog. Bedæ, in diem, p. 329, does not mention the translation to Rome: neither does that of Usuard, in diem, p. 486. See Ado de festivitatibus apostolorum, Bibl. Patr. Max., tom. xvi. p. 825, A.]

^d [(The translation to Liparis only is mentioned there.) See Josephi humilis laudatio in sanctum apostolum Bartholomeum, ap. Surius in diem, tom. iv. fol. 271, b.]

^e [Ἐν Οὐρβανοπόλει τῆς Κιλικῶν ἐπαρχίας σταύρω πάλιν ἀνατιθεὶς πρὸς τὸν μόνον παθούμενον ἀνατρέχει Χριστόν.—Nicephorus Callist., Hist. Eccles., lib. ii. cap. 39. Op. tom. i. p. 201, B.]

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dreams that he was buried at Urlangiolis, in Cilicia; and Dorotheus^f, at Albany, which with Isidore^g he says was a city in Armenia the Great: but Albany was not a city of the Armenians, as appears by Ptolemy, lib. v. cap. 12^h.

28. *Augustine.*] *Aurelius Augustinus optimus sacerdos* (*Possid. in vita*¹) *præcipua suo tempore sacerdotum Domini portio*, (*Prosp. Ep. ad Ruff.*^k) *Gratiæ præstantissimus magister, vir in Ecclesia summus, concilii Africani Ingenium* (*Id. de ingratiss*¹) *Ecclesiasticorum magistrorum lumen* (Gelas., Ep. 7^m) at the request of Valerius, bishop of Hippon, was by Megalius, bishop of Calama, consecrated bishop *novo more, ita ut non succederet episcopo in cathedra; sed ut accederet*ⁿ. After infinite conflicts that he had for the defence of the true Christian faith, and having endured three months' siege, made by the Vandals against the city of Hippon, made in the year 430, Aug. 28, leaving his body among them, his soul was taken up to heaven^o.

SEPTEMBER.

21. *St. Matth.*] Origen, tom. iii. in Gen., and out of him Euseb., lib. iii. cap. 1^p; Ruffinus and Socrates, lib. i. cap. 15^q; the martyrologists^r, Fortunatus^s, and Bede^t, say that he

^f [Bartholomæus . . . obdormivit et sepultus est in Albania, magnæ Armeniæ civitate.—Dorotheus, ubi supr. A.]

^g [Isidorus Hispal. de Vita et Morte Sanctorum, cap. 76. Op. p. 365, H.]

^h ['Albana civitas' is enumerated by Ptolemy at the place cited as in Albania, which adjoined Armenia Major.—Ptolem. Geogr., lib. v. c. 12. p. 67.]

¹ [... de vita . . . sacerdotis optimi Augustini . . . Possidius Calamensis.—Vita S. Aug. Præf. ap. S. Aug. Op. tom. x. col. 257, B.]

^k [S. Prosper. Ep. ad Ruffinum, cap. 3. Op. col. 89, A.]

¹ [Idem. Carn. de Ingratis, cap. 3. l. 91. pp. 125, 126.]

^m [... beatæ memoriæ Hieronymum atque Augustinum ecclesiasticorum lumina magistrorum.—Gelasii Papæ Epist. vii. ap. Concilia, tom. v. col. 306, D.]

ⁿ [These words are in part taken from Possidius' Life, chap. 8. ubi supr. col. 262, D.]

^o [See above, pp. 220, 221.]

^p [The references to Origen and Eusebius arise from a mistake. In Ruffinus' translation of Eusebius, lib. iii. c. 1, the words run thus: "Thomas sortitus est Parthos, Matthæus Æthiopicam," &c., the words respecting St. Matthew being interpolated by Ruffinus. At the end of the chapter we have Eusebius' words translated: "Hæc ita per ordinem in tertio libro explanationum Genesis Origenes exponit," and thus Origen is made to vouch for what Ruffinus inserted.—Euseb. Pamph. Hist. Eccl. Ruffino Aquileiensi interprete, lib. iii. c. 1. p. 46. ap. Eccl. Hist. Script. Basil. 1528.]

^q [Θωμᾶς μὲν τὴν Πάρθων ἀποστολὴν ὑπεδέχετο· Ματθαῖος δὲ τὴν Αἰθιοπίας.—Socrates, Hist. Eccles., lib. i. cap. 19. p. 49.]

^r [Natalis sancti Matthæi apostoli et evangelistæ, qui in Æthiopia prædicans, martyrium passus est.—Martyrologium Romanum in diem. Usuard, in diem, has almost the same words. See the note in the Mart. Rom.]

was martyred in Æthiopia, in the city of Maddaver. Isidore^u, that he was buried in I know not what mountains of shepherds; Nicephorus, lib. ii. c. 41^x, at Myrmena, among the Anthropophagi: but Dorotheus^y, at Hierapolis, among the Parthians, i. e. nowhere.

26. *St. Cyprian.*] St. Cyprian was an African born, and there professed rhetoric, with great applause of all men. By the persuasion of one Cæcilius, a priest, (from whom he had his surname,) he became a Christian. And, giving all the substance he had to the poor, he was constituted bishop of Carthage in the year 248. He was called *magister orbis, et opera edidit sole clariora*: S. Hier. in *Catal.*^z; *Prudent. in Hymn. de Cypr.*^a At length, in the year 258, Sept. 14, the 6th of Galienus, he suffered a glorious martyrdom.

OCTOBER.

18. *St. Luke.*] The same authors^b number him also among the seventy disciples: and yet Nicephorus^c is the less to be trusted in it, for that he saith St. Luke was converted by St. Paul from being a Gentile to be a Christian, at Thebes in Bœotia; which could not be seventeen years after Christ's passion, before which time St. Paul came not into Greece. Eusebius^d says better, (out of St. Luke's own Gospel,) *Evan-*

from which, or some similar authority, Cosin seems to have derived these references.]

^u [Inde triumphantem fert India Bartholomæum: Matthæum eximium Naddaver alta virum.—Venant. Fortunatus, Op. pars prima, lib. viii. cap. 6. de Virginitate, tom. i. p. 269. Romæ, 1786.]

^x [... apud Æthiopiam prædicavit, et multos ad fidem convertit: missusque est speculator ab Hirtaco rege, qui eum gladio feriebat, efficiens martyrem Christi.—Bedæ Martyrologium in diem, Op. tom. iii. col. 336. ed. Colon. 1612. This is an addition to the genuine text, which is simply, Natalis S. Matthæi apostoli et evangelistæ.—See Smith's Bede, p. 424.]

^y [Postmodum in Macedonia prædicat: requiescit in montibus castorum.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 77. Op. p. 365, H.]

^z [Nicephorus Callist. Hist. Eccles., lib. ii. cap. 41. Op. tom. i. p. 203, B.]

¹ [Matthæus . . . obiit Hierapoli Parthiæ, ubi et cum honore sepultus est.—Dorotheus, ubi supr. B.]

² [Hujus ingenii superfluum est indicem texere cum sole clariora sunt ejus opera.—S. Hieron. de Vir. Illust., cap. 67. Op. tom. ii. col. 893.]

^a [Punica terra tulit . . . Cyprianum decus orbis et magistrum.—Prudentius Peristeph. Hymn. 13. Cypriani Passio, Op. tom. ii. p. 1203.]

^b [That is, the authors referred to in the note on St. Matthew.]

^c [Λουκᾶς . . . Θήβαις δὲ ἐν ἑπταπόλοις τῷ θεσπεσίῳ περιτυχῶν Παύλῳ, τὴν πατρῶαν πλάνην ἀπέπειτο Χριστῷ προσίαι.—Nicephorus Callist. Hist. Eccles., lib. ii. cap. 43. Op. tom. i. pp. 209, B. 210, A.]

^d [Ὁ δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς τοῦ κατ' αὐτὸν συγγράμματος, τὴν αἰτίαν προῦθηκε δι' ἣν πεποίηκε τὴν σύνταξιν. . . τὸν ἀσφαλῆ λόγον ὃν αὐτὸς ἰκανῶς τὴν ἀληθειαν κατείληφε, ἐκ τῆς ἑμα Παύλῳ συνουσίας τε καὶ διατριβῆς,

gelium se exarasse testatur, sicut ei tradiderunt, qui ab initio ipsi viderunt, verbiq̄ue ministri fuerunt: quos etiam ait se a principio in omnibus secutum.

And who can believe that he was one of Christ's disciples, who took all he had from the relation of others? *Vid. Hier. in Catal.^e et Isidorum^f, &c.* Dorotheus^g says vainly that he died and was buried at Ephesus; whereas the Martyrology^h, and Isidoreⁱ, (who adds, that by the most writers before him he was accounted a proselyte, and that he understood not the Hebrew tongue,) say that he died at Bithynia; Nicephorus^k, at Thebes, in Achaia. Gaudent., *Ser. de Dedic. Eccl. ad Patr[as]*^l, there; St. Jerom^m, that in the twentieth year of Constantine (which was the 357th year of Christ, March 3,) his bones were brought, with the relics of St. Andrew, from Achaia to Constantinople. *Vid. Idacii Chron. Fastos Græcosⁿ, et Theodorum Lector. Collect.^o, lib. ii.*

28. *St. Simon.*] Dorotheus^p, and out of him Nicephorus^q,

καὶ τῆς τῶν λοιπῶν ἀποστόλων ὀμιλίας ὠφελημένος διὰ τοῦ ἰδίου παρέδωκεν εὐ-αγγελίον.—Euseb. Hist. Eccles., lib. iii. cap. 24. p. 117.]

^e [Quidam suspicantur, quotiescumque in epistolis suis Paulus dicit, juxta evangelium meum, de Luca significare voluisse, et Lucam non solum ab apostolo Paulo didicisse evangelium qui cum Domino in carne non fuerat, sed et a cæteris apostolis.—S. Hieron., de Vir. Illust., cap. 7. Op. tom. ii. col. 827.]

^f [See Isidore, cited below, note i.]

^g [Lucas . . . Ephesi vero mortuus et sepultus est.—Dorotheus, Synopsis, de xii. apostolis; ap. Bibl. Patr. Max., tom. iii. p. 427, F.]

^h [Natalis beati Lucæ evangelistæ, qui multa passus pro Christo, Spiritu Sancto plenus obiit in Bithynia.—Martyrol. Rom. in diem, p. 461. The other Martyrologies are substantially the same.]

ⁱ [Lucas . . . quem plerique tradunt proselytum fuisse et Hebræas literas ignorasse. Hic tamen fuit Pauli discipulus et individuus comes peregrinationis ejus, quique ab ineunte pueritia, castissimus fuit et evangelicæ prædicationis opus exercuit. Obiit lxxiiii. vitæ suæ anno sepultus in Bithynia.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 83. Op. p. 366, D, E.]

^k [Nicephorus Callist. Hist. Ec-

cles., lib. ii. cap. 43. Op. tom. i. p. 210, C.]

^l [Andreas et Lucas apud Patras Achaïæ civitatem consummati referuntur.—S. Gaudent. Sermo 17. de Dedicat. Basilic. Op. p. 190. ed. Patav. 1720.]

^m [Sepultus est Constantinopoli ad quam urbem vicesimo Constantii anno ossa ejus cum reliquis Andree apostoli translata sunt.—S. Hieron. de Vir. Illust., cap. 7. Op. tom. ii. col. 827.]

ⁿ [Constantio 9, et Juliano Cæs. 2. His cons. introierunt Constantinopolim Reliquiæ SS. Apostolorum Andree et Lucæ die 5 Non. Mart.—Idacii Episc. Fast. Cons. ad calc. Chronici ap. Bibl. Patr. Max., tom. vii. p. 1239, D.]

^o [In the reign of Constantius, εἰσῆλθον ἐν Κωνσταντίνου πόλει τὰ λείψανα τῶν ἁγίων ἀποστόλων. . . Ἀνδρέα δὲ καὶ Λουκᾶ, πρὸ πέντε ἡνῶνων Μαρτίων· καὶ κατετέθησαν ἐν τῷ ὄμ' αὐτοῦ ἐγκαινισθέντι μεγάλῳ ναφῷ τῶν ἁγίων ἀποστόλων.—Theodori Lect. Collect., lib. ii. § 61. ap. Eccl. Hist. Script., tom. iii. p. 583.]

^p [Simon Zelotes peragrata Mauritania et Afrorum regione Christum prædicavit. Tandem in Britannia crucifixus occisus ac sepultus est.—Dorotheus, Synopsis de xii. Apostolis, ap. Bibl. Patr. Max., tom. iii. p. 427, B.]

^q [Eis τὰς βρετανικὰς νήσους εὐαγ-

and the later Greeks, say, that after he had gone about Africa and Mauritania, he was crucified in Brittany. But the Martyrology^r, and Fortunatus, lib. viii. Carm. 3^s, and Bede, in *Ad. ex Abdia*^t, say, that he preached the Gospel in Egypt, and was put to death in Persia. Isidore^u, in his book, *de Obitu Sanctorum*, says he died at Bosphorus; but I know not from whence he had it.

St. Jude.] Isidore^x says he preached in Mesopotamia and Pontus. The Martyrologists^y and Fortunatus^z, that he was martyred in Persia; yet Dorotheus^a fondly writes, that he was slain *sub Augara Edessenorum rege in Beryto*: for what had the king of Edessa to do with Berytus in Phœnissia?

NOVEMBER.

2. *Festum omnium Animarum, All Souls' Day.*] Wherein they were wont to pray for all souls departed, that they might be delivered out of purgatory. A day still observed in the Roman Church. But this original it had, as we learn out of Sigebert's chronicle, *ad ann. 1100*^b.

γελισόμενος . . . πρὸς τὸν αὐτοῦ διδάσκαλον μετεχώρησεν.—Nicephor. Callist. Hist. Eccles., lib. ii. cap. 40. Op. tom. i. p. 202, C.]

^r [Simon in Ægypto, Thaddæus in Mesopotamia evangelium prædicavit: deinde in Persidem simul ingressi, cum innumeram gentis illius multitudinem Christo subdidissent, martyrium consumnaverunt.—Mart. Rom. in diem, p. 477. So the rest.]

^s [Hinc Simonem et Judam lumen Persida gemellum, Læta relaxato mittit ad astra sinu.—Venant. Fortunatus, Op. pars i. lib. viii. cap. 6. tom. i. p. 269.]

^t [See Abdias, Apostolica Historia, lib. vi. § 7. &c. ap. Fabricii Cod. Apoc. N. T. p. 608, sqq.]

^u [Bosphoro jacet.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 81. Op. p. 366, B.]

^x [Idem, *ibid.*, cap. 79. p. 366, A.]

^y [See above, note r.]

^z [See above, note s.]

^a [Judas Jacobi . . . Edessenis et universæ Mesopotamiæ evangelium Domini prædicavit. Sub Augaro vero Edessenorum rege in Beryto occisus, et cum honore sepultus est.—Dorotheus, Synopsis de xii. Apostolis, ap. Bibl.

Patr. Max., tom. iii. p. 427, C.]

^b [The date should be 998. Hoc tempore quidam religiosus ab Hierosolymis rediens, in Sicilia reclusi cujusdam humanitate aliquamdiu recreatus, didicit ab eo inter cætera, quod in illa vicinia essent loca eructantia flammarum incendia, quæ loca vocantur ab incolis Ollæ Vulcani, in quibus animæ reproborum luant diversa pro meritum qualitate supplicia, ad ea exsequenda deputatis ibi dæmonibus; quorum se crebro voces, iras et terrores, sæpe etiam ejulatus audisse dicebat, plangentium quod animæ damnatorum eriperentur de manibus eorum per elemosynas et preces fidelium, et hoc tempore magis per orationes Cluniacensium orantium indefesse pro defunctorum requie. Hoc per ipsum abbas Odilo comperto, constituit per omnia monasteria sibi subjecta, ut sicut primo die Novembris solennitas omnium sanctorum agitur, ita sequenti die memoria omnium in Christi quiescentium celebretur. Qui ritus ad multas ecclesias transiens fidelium defunctorum memoriam solemnizari facit.—Sigeberti Chron. ad an. 998, ap. Miræi Chronica, p. 142.]

THIRD
SERIES.

There was a monk that went to visit Jerusalem, and when he returned from thence, and passed by into Sicily, he had a mind to see Vulcan's kettle, out of which much smoke and flames of fire did usually ascend: being there, he heard the devils within complain that many dead souls were taken out of their hands by the prayers of the Cluniack monks. This he related to his abbot, Odilo, as a sure story; who thereupon appointed this second of November to be annually kept in his monastery, and prayers to be made there for all dead souls. And the monks got it afterwards to be made a general holy-day in the West, by the appointment of the pope; till in ours, and the other reformed Churches, it was deservedly abrogated by us all.

23. *St. Clement.*] That this man was ordained bishop of Rome by St. Peter, we are told by Tertullian, *de Præscrip.*, cap. 32^c; Ruff., *Præf. Recogn.*^d; the author of *Liber Pontificalis*^e, Althelmus, *de Virgin.*^f, and by the Martyrology of Bede^g, Ado^h, &c.; and most of the Latin writers, as St. Jerom says in his catalogue *Script. Eccl.*ⁱ, accounted him the second after St. Peter.

But Irenæus, lib. iii. cap. 3^k, Euseb., lib. iii. cap. 22^l, lib. v.

^c [Sicut Romanorum (Ecclesia refert) . . . Clementem a Petro ordinatum itidem, perinde utique et cetera exhibent quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant.—Tertull. de Præscriptione Hæreticorum, cap. 32. Op. p. 213, B.]

^d [Quidam requirunt, quomodo cum Linus et Cletus in urbe Roma ante Clementem hunc fuerint episcopi, &c. . . . cujus rei hanc accepimus esse rationem, quod Linus et Cletus fuerunt quidem ante Clementem episcopi in urbe Roma sed superstite Petro . . . Clemens tamen post obitum Petri docendi suscepit sedem.—Ruffini Præfatio in S. Clementis Recognitionum libros, ap. Patr. Apost. Cotelerii, tom. i. p. 492.]

^e [Clemens . . . Hic ex præcepto B. Petri suscepit Ecclesiam et pontificatum gubernandum, sicut ei fuerat a Domino Jesu Christo cathedra tradita vel commissa.—Anastasius de vitis Pont. Rom. ol. dict. Liber Pontificalis, iv. tom. i. p. 7.]

^f [Clemens cælestis clavicularii primus successor, et secundus Romanæ Ecclesiæ dispensator (quamquam non-

nulli Linum et Anacletum in pontificatus regimine nequicquam sine causa præferant.—Althelmus seu Althelmus, episc. Shirb. de laudibus Virginitatis, cap. 12. ap. Bibl. Patr. Max., tom. xiii. p. 37, C.]

^g [The words of the Martyrology are, Hic quartus post Petrum Romæ Episcopus ordinatus est. . . . Hic ex præcepto beati Petri ecclesiæ suscepit pontificatum. Linus et Cletus ideo ante eum scribuntur, quia ab ipso principe apostolorum ad ministerium sacerdotale episcopi sunt ordinati.—Beda Martyr. in diem, Op. tom. iii. col. 351.]

^h [This does not appear, so far as the editor can ascertain it.]

ⁱ [Clemens . . . quartus post Petrum Romæ episcopus; siquidem secundus Linus fuit, tertius Anacletus, tametsi plerique Latinorum secundum post Petrum Apostolum putent fuisse Clementem.—S. Hieron., de Vir. Illust., cap. 15. Op. tom. ii. col. 839.]

^k [διαδέχεται δὲ αὐτὸν Ἀνέγκλητος. μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν ἀποστόλων τὴν ἐπισκοπὴν κληροῦται Κλήμης.—S. Irenæus, cont. Hæres., lib. iii. cap. 3. § 3. Op. p. 176.]

cap. 28; the books set forth against Artemon^m; the author of the epistle *ad Mariam Cassobelitanam*ⁿ, among the epistles of Ignatius^o; and Tertullian again, *adv. Marcion.*, lib. iii. p, make him successor to Anacletus. And Epiphanius, *Hær.* 27^q, and Optatus, lib. 2^r, say he followed Cletus: but St. Austin^s, *Ep.* 165, *Lib. Pontif.*^t, and the Martyrology^u, will have him again to succeed Linus, who was martyred *secundum tabulas Rom.* 9^x. *Cal. Octob. Anno Dom.* 67, the thirteenth of Nero, (and not, as Eusebius^y mistakes the account, in the 76th year of Christ, and the first of Titus,) having Clement put into his place the year after; who in the year 96 giving place to Cletus, was afterwards martyred in the year 100, the

^l [ἐν τούτῳ δὲ Ῥωμαίων εἴσεται Κλή-
μης ἡγείτο, τρίτον καὶ αὐτὸς ἐπέχων
τῶν τῆδε μετὰ Παύλον τε καὶ Πέτρον
ἐπισκοπευσάντων βαθμῶν. Λίνος δὲ ὁ
πρῶτος ἦν, καὶ μετ' αὐτὸν Ἀνεγκλήτος.
—Euseb. Hist. Eccles., lib. iii. cap. 21.
p. 111.]

^m [The place referred to is the extract from a work against Artemon, cited by Eusebius, now attributed to S. Hippolytus, in which Victor is said to be the twelfth bishop in succession from S. Peter. Clement is only mentioned as one of those who had taught the

^p [Ex quibus electum magnum plebique probatum
Hac cathedra Petrus, qua sederal ipse, locatum
Maxima Roma Linum primum considerare jussit.
Post quem Cletus et ipse gregem suscepit ovillis.
Hujus Anacletus successor sorte locatus.
Quem sequitur Clemens; is apostolicis bene notus.

Incerti auctoris, libri v. adversus Marcionem, lib. iii.
275—280. et ad calcem Op. Tertulliani, p. 635.]

^q [Ὅμως ἡ τῶν ἐν Ῥώμῃ ἐπισκόπων
διαδοχὴ ταύτην ἔχει τὴν ἀκολουθίαν Ἐπέ-
τρος καὶ Παῦλος, Λίνος καὶ Κλήτος, Κλή-
μης.—S. Epiphanius. *adv. Hæres.*, lib. i.
tom. ii. *Hær.* 27. cap. 6. Op. tom. i.
p. 107, C.]

^r [Ergo cathedram unicam, quæ est
prima de dotibus, sedit prior Petrus:
cui successit Linus, Lino successit
Clemens, Clementi Anacletus.—S. Op-
tatus de Schism. Donat., lib. ii. cap. 3.
Op. p. 28.]

^s [Petro enim successit Linus; Lino,
Clemens; Clementi Anacletus, &c.—
S. Aug. *Epist.* 53. (al. 165.) ad Gene-
rosium, &c. § 2. Op. tom. ii. col. 120,
F.]

^t [Ideo Linus et Cletus ante eum
conscriptuntur, eo quod ab ipso principe
apostolorum ad ministerium sacerdotale
exhibendum episcopi ordinati.—Anas-

divinity of Christ. Βίκτορος ὅς ἦν
τρισκαίδέκατος ἀπὸ Πέτρον ἐν Ῥωμῇ
ἐπίσκοπος . . . γράμματα . . . Κλή-
μεντος . . . ἐν οἷς . . . θεολογεῖται
ὁ Χριστός.—Euseb. E. H., lib. v. cap.
28. p. 252.]

^u [See last note.]

^o [Ὁσσης σοῦ ἐν τῇ Ῥώμῃ παρὰ τῷ
μακαρίῳ Πάπῳ Λίνῳ ὃν διεδέξατο τὰ νῦν
ὁ ἀξιωμακάριστος Κλήμης, ὁ Πέτρον καὶ
Παύλου ἀκουστής.—*Epist. ad Mariam
Cassob.*, cap. 4, opus spurium inter
Op. S. Ignatii, apud Patr. Apost., tom.
ii. pars 1. p. 103.]

tasius, ubi supr.]

ⁿ [Natalis Sancti Clementis papæ,
qui tertius post beatum Apostolum
pontificatum tenuit.—*Mart. Rom.* in
diem, p. 516.—But Usuard., *Mart.* in
diem, p. 694; Ado, de *Festiv. SS.*
Apost., p. 826, F; Bede, *Mart.* in
diem, in the common text, p. 353, make
S. Clement fourth from S. Peter, Linus
being second, Cletus, or Anacletus,
third.]

^x [Vide Anastasius, ubi supr. p. 6.]

^y [Ὁὺ (Τίτου) κατὰ δεύτερον ἔτος
τῆς βασιλείας Λίνος ἐπίσκοπος τῆς Ῥω-
μαίων ἐκκλησίας δυοκαίδεκα τὴν λειτουργίαν
ἐνιαυτοῖς κατασχὼν, Ἀνεγκλήτῳ
ταύτην παραδίδωσι.—Euseb. Hist. Ec-
cles., lib. iii. cap. 13. p. 106. See
also Euseb. *Chronic.* (Græce), lib. ii.
p. 207. ed. Scaliger.]

THIRD
SERIES.

third year of Trajan, Nov. 23. Which is affirmed as certain by the agreeing testimonies of St. Jerom^z, and the Martyrology^a. Irenæus, lib. iii. cap. 3^b, says that this Clement wrote *potentissimas litteras*; Euseb., lib. iii. cap. 16^c, that he wrote a very profitable epistle; and St. Jerom^d, that he wrote, in the name of the Roman Church, to the Church of Corinth. *Catal.*

30. *St. Andrew.*] He was martyred in Achaia, by the proconsul there. Prosper^e (differing herein from all that wrote before him) says it was in Asia. *Promiss. Dom. Temp., cap. 5.*

DECEMBER.

27. *St. John.*] He was banished, in the 92nd year of his age, by Trajan, the third year of his reign. After Trajan's death he returned to Ephesus, and lived 120 years, as Dorotheus^f feigns. But see Eusebius^g, in his Chronicon and History, lib. iii. cap. 31^h, St. Jerom in his Catalogueⁱ, the Martyrology^k, and Isidore^l.

^z [See above, p. 432, note i.]

^a [See above, p. 432, note g.]

^b [ἐπὶ τούτου οὖν τοῦ Κλήμεντος . . . ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλησία ἰκανωτάτην γραφὴν τοῖς Κορινθίοις.—S. Irenæus, cont. Hæres., lib. iii. cap. 3. § 3. Op. p. 176.]

^c [τούτου δὲ οὖν τοῦ Κλήμεντος ὁμολογουμένη μία ἐπιστολὴ φέρεται, μεγάλη τε καὶ θαυμασία, ἣν ὡς ἀπὸ τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετύπωσετο.—Euseb. Hist. Eccles., lib. iii. cap. 10. p. 107.]

^d [Scripsit ex persona Romanæ Ecclesiæ ad Ecclesiam Corinthiorum valde utilem epistolam.—S. Hieron. de Vir. Illust., cap. 15. Op. tom. ii. col. 839.]

^e [Andreas et ceteri per totam Asiam, Petrus et Paulus apostoli in urbe Roma gentium Ecclesiam (in qua Christi Domini doctrinam erudierunt) pacatam unamque posteris tradentes, sanguine, memoriisque suis ex dominica Passione sacrarunt.—Lib. de Promissis et prædictionibus Dei, Dimidium Temporis, cap. 5. Opus Spur. ap. Op. S. Prosper. col. 192. B. in Append.]

^f [Joannes . . . post mortem Trajani reversus est ex insula Patmo, mansitque Ephesi, ac vixit annos 120.—Dorotheus, Synopsis de duodecim apostolis, ap. Bibl. Patr. Max., tom. iii. p. 426, H.]

^g [τοῦ δὲ Ἰωάννου, τὰ μὲν τοῦ χρόνου

ἤδη πως εἴρηται.—Euseb. Hist. Eccles., lib. iii. cap. 31. ap. Hist. p. 125. ἐπὶ τοῖς κατα τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπούμενος, αὐτὸς ἐκεῖνος ὅν ἡγάπα ὁ Ἰησοῦς, ἀπόστολος ὁμοῦ καὶ εὐαγγελιστῆς, Ἰωάννης τὰς αὐτῶτι διεῖπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτῆν ἐπανελθὼν φυγῆς.—Idem, ibid., lib. iii. cap. 23. p. 112. ἀλλὰ καὶ ἡ ἐν Ἐφέσῳ ἐκκλησία ὑπὸ Παύλου μὲν τεθεμελιωμένη Ἰωάννου δὲ παραμείναντος αὐτοῖς μεχρὶ τῶν Τραϊανοῦ χρόνων, μάρτυς ἀληθῆς ἐστὶ τῆς τῶν ἀπὸ ἀποστόλων παραδόσεως.—Irenæus, ap. eundem. Ibid.]

^h [Ἰωάννην τὸν ἀπόστολον, καὶ εὐαγγελιστὴν μεχρὶ τῶν Τραϊανοῦ χρόνων παραμείναι τῷ βίῳ Εἰρηναῖος ἱστορεῖ.—Euseb. Chronic., lib. ii. A. D. 101. Regni Trajan. 3. p. 209. ed. Scaliger. Græce.]

ⁱ [Quarto decimo igitur anno in Patmos insulam relegatus, scripsit Apocalypsim. Sub Nerva principe redit Ephesum, ibique usque ad Trajanum principem perseverans totas Asiæ fundavit rexitque Ecclesias et confectus senio — sexagesimo octavo post passionem Domini mortuus juxta eandem urbem sepultus est.—S. Hieron. de Vir. Illust., cap. 9. Op. tom. ii. col. 851.]

^k [Apud Ephesum natalis sancti Joannis Apostoli et Evangelistæ, qui

These to be observed for holydays, &c.] The remembrance of the birth, the passion, the resurrection, the ascension of Christ; the coming of the Holy Ghost, the conversion of the Gentiles, by sending the blessed apostles, &c.; as it is a powerful means to train the more ignorant sort in the understanding such great mysteries, so it is a most just occasion for all sorts to make that a special time of serving God, upon which we renew and solemnize these His wonderful works of grace to us. And it is well known, that when Christ was upon the earth, the Jew's kalendars had divers solemnities, more than Moses appointed, and that Christ observed them; whereby we may be sure, that He allowed and commended the institution of religious festivals in the Church.

And no other.] And yet in the table for Proper Lessons divers other days; as St. Paul's Conversion, and St. Barnaby's-day, besides the four days before Easter, are ranked under the title of holydays; and afterwards, special collects, epistles, and gospels are appointed both for all of them, and some other days, (as Ash-Wednesday, and the Monday and Tuesday before Easter,) which are read only now upon holydays: so that to save a contradiction, here seems to want some amendment; especially, when this statute for holydays^m was made before the statute of uniformity, which authorizes this whole book, and repeals all statutes and ordinances that vary from it.

THE ORDER WHERE MORNING AND EVENING PRAYER
SHALL BE READ.

The order where Morning and Evening Prayer shall be used and said.] In the first book of Edw. VI.ⁿ the priest was appointed to say the Morning and Evening Prayer in

post evangelii scriptionem, post exilii relegationem, et apocalypsim divinam usque ad Trajani principis tempore perseverans, totius Asiæ fundavit rexitque ecclesias.—Martyrol. Rom. in diem, p. 563.—The others, with Ado, (de Festiv. SS. Apost. p. 824, E, F.) are to the same effect.]

Domini Salvatoris, sub Trajano principe, longævo vetustate senio fessus . . . requievit. Quievit autem apud Ephesum.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 73. Op. p. 365, F.]

^m [See above, p. 19, note c.]

ⁿ [See above, p. 227, and note m, there.]

¹ [Hic anno lxxviii. post passionem

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["and"
Nicholls.]

the choir, the people remaining in the church, as aforesaid it had been accustomed; for the choir was built for the priests, and for that purpose that divine prayer might be celebrated and performed by them in it. Against this order, there was exception taken by Bucer; who upon Calvin's complaint, that matters were not then reformed among us as they should be, as appears by his epistle to the Protector, the Duke of Somerset, Epist. 87^o, and to Cranmer^p, [was] intreated to give his censure upon that Service-book then in use, and therein the Act of Parliament, 2 Edw. VI., that authorized it; and there was nothing but what was consonant to the Word of God, and the purity of the Christian religion, and which Alesius^q, in his Proem, saith was sent from heaven; and which Mr. Fox^r, in his Monuments, saith was agreeable to Scripture, and the primitive Church. All which notwithstanding, Calvin^s in *toto et solido*, and Bucer^t for some particulars only, was of another mind: of which particulars this was one, and the first thing in the book against which he excepted; alleging, "That it was an anti-Christian practice for the choir to be severed from the rest of the church, and for the prayers there only to be said, which pertained to the people as well as to the clergy; that the separation of the choir from the body of the church served for nothing else, but to get the clergy some respect above the laity, as if they were nearer to God than laymen are: that a pernicious superstition was thereby maintained, as if priests alone were able to procure God's favour, by reading and reciting a few prayers: that in the ancient

^o [Calvini Epist. ad Protectorem Angliæ, Oct. 22, 1548, Epistolæ et Responsa, p. 40. This letter was written before the English Service-book, except the Order for the Holy Communion, was published.]

^p [Id. Epist. ad Cranmerium, p. 40, A.D. 1551, *ibid.*, p. 61, 62.]

^q [Hic liber, . . . hoc tempore divinitus oblati esse videbatur.—Proœmium Al. Alesii, prefixed to his translation of the Service-book, Lipsii, 1551. Et ap. Buceri Scripta Anglicana, p. 375.]

^r [The king and his council appointed certain "having as well an eye and respect unto the most sincere and pure Christian religion, taught by

the Holy Scriptures, as also to the usages of the primitive Church, to draw and make one convenient" Order of Common Prayer; "who after most godly and learned conferences, through the aid of the Holy Ghost, with one uniform agreement did conclude, set forth, &c., A Book of the Common Prayer," &c.—Fox, Acts and Monuments, book ix. p. 9. (ad ann. 1549.) Lond. 1684.]

^s [See above, note p. Calvin only objected in that letter to some particular points, especially to the commemoration of the departed, and the use of chrism.]

^t [See below, *passim*.]

times of the Church, their temples were built in a round form, and not in a long figure, as ours are; and that the place for the clergy was always in the midst of those temples; and that therefore this custom of the division of churches from chancels, and of the priest's saying service in them, was an unsufferable abuse, to be forthwith amended, if the whole kingdom would not be guilty of high-treason against God^u."

This was his declamatory censure of the Church's custom in those times, concerning chancels, and the performance of divine service there: and he prevailed so far by it, that in the fifth year of King Edward there were very many alterations made in the former Service-book, which the Duke of Somerset, the Protector, got to be confirmed in parliament; among which alterations, this was the first, that the Morning and Evening Prayer should be used in such place of the church, chapel, or chancel; and that the minister should so turn him (for before he kneeled or stood, save when he read the Lessons with his face towards the altar) as the people might best hear^v. Notwithstanding which condescension, it was then likewise ordered, that if there were any controversy about it, it should be referred to the ordinary of the place, or his deputy; and that the chancels should still remain, as they had done in times past.

There arose great contentions about this alteration; some kneeling one way, and some another, but not removing out of the chancel; others leaving that accustomed place, and performing all their service among the people in the body of the church. For the appeasing of which strife and diversity it was now thought fit, that in our book, when they came to

^u [Ut autem chorus sit tam procul sejunctus a reliquo templo, et in eo tantum sacra repræsententur quæ tamen ad omnem pertinent populum, clerumque, antichristianum est. Chori tanta a reliquo templo sejunctio, eo servit, ut ministri, qualicumque fide sint et vita, ipso tamen ordine et loco habeantur quasi Deo propinquiores quam laici; et qui possint his placare Deum vi externorum operum, quæ faciunt sibi propria, cum sint totius populi Christi. Quod vero in choro tantum sacra illa communia peraguntur, quia confirmatur

eo superstitio illa perniciosissima, qua gratus Deo cultus putatur legere, recitare, atque audire Scripturas et preces sine mente, sine intellectu fidei.

Hi ergo tam alieno ab instituto Christi ritus, ut quibus intoleranda sit Deo contumelia, debent quamprimum et severissime corrigi; alioqui totum regnum se læsæ Divinæ Majestatis obstringit. — Bucer's Censura, cap. 1. ap. Scripta Anglicana, p. 457.]

^v [Rubric in the Book of Common Prayer, 1552.]

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reduce the English service into the Church again, the rubric should be corrected, and put into this form wherein we have it: that Morning and Evening Prayer should be used in the place accustomed, (that must be before the fifth of Edward^x; for a year and an half after, which was all the time that the second rubric lasted, could not beget a custom,) yet referring it to the bishop to order it otherwise, if he saw cause so to do. But that the priest should here turn himself to the people, (as he is to do after, when he reads the Lessons to them,) they made no order, nor thought fit to continue the former order in that particular.

And though the Act of Uniformity doth not specify this alteration, or receding from the form of the fifth of Edw. VI., yet, because it concerns not the things themselves, that are to be done, but the manner only, and the resolving of doubts, how they shall be done, it was referred to the power of the bishops, both by the preface in the last paragraph of it, and by this rubric itself, to order as they thought meet; and so they did.

Such ornaments, &c.^y] Without which (as common reason and experience teaches us,) the Majesty of Him that owneth it, and the work of His service there, will prove to be of a very common and low esteem. The particulars of these ornaments (both of the church and of the ministers thereof, as in the end of the Act of Uniformity,) are referred not to the fifth of Edw. VI., as the service itself is in the beginning of that Act, for in that fifth year were all ornaments taken away, (but a surplice only,) both from bishops and priests, and all other ministers, and nothing was left for the church, but a font, a table, and a linen cloth upon it, (at the time of the Communion only,) but to the second year of that king, when his Service-book and Injunctions were in force by authority of parliament. And in those books many other ornaments are appointed; as, two lights to be set upon the altar or communion-table, a cope or vestment for the priest and for the bishop, besides their albs, surplices, and rochets,

^x [Rubric in the Book of Common Prayer, 1560, and ever since.]

^y [For the Rubrics, Injunctions, and Acts of Parliament referred to in this

note, see the two former series on the same points, and the references and extracts, pp. 43, 44, 230—233.]

the bishop's crosier-staff, to be holden by him at his ministration and ordinations; and those ornaments of the church, which by former laws, not then abrogated, were in use, by virtue of the statute 25 Henry VIII.^z, and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edw. VI., and being still in force by virtue of this rubric and act of parliament.

That which is to be said for these vestures and ornaments, in solemnizing the service of God, is, that they were appointed for inward reverence to that work, which they make outwardly solemn. All the actions of esteem in the world are so set forth, and the world hath had trial enough, that those who have made it a part of their religion to fasten scorn upon such circumstances, have made no less to deface and disgrace the substance of God's public service.

Such ornaments as were in use in the second year of King Edward VI.] In that year, by the authority of parliament, was this order set forth, in the end of the Service-book then appointed. At Morning and Evening Prayer, the administration of baptism, the burial of the dead, &c. in parish-churches, the minister shall put upon him a surplice; in cathedral and collegiate churches, and in colleges, the archdeacons, deans, presidents and masters, may use the ornaments also belonging to their degrees and dignities. But in all other places it shall be free for them whether they will use any surplice or not. The bishop administering the Lord's Supper, and celebrating the Sacraments, shall wear a rochet or alb, with a cope or vestment; and he shall have also his pastoral staff. And before the Communion, upon the day appointed for the celebration of the Lord's Supper, the priest having on him an alb, with a vestment or cope, shall stand at the altar; and where there be many priests

^z [The following is the last section of the Act 25 Hen. VIII. c. 19, which enacts the revision of the Canon Law by thirty-two commissioners to be appointed by the crown: "Provided also that such canons, constitutions, ordinances and synodals provincial being already made, which be not contrariant, nor repugnant to the laws, statutes and customs of this realm, nor to the damage

or hurt of the king's prerogative royal, shall now still be used and executed as they were afore the making of this Act, till such time as they be viewed, searched or otherwise ordered and determined by the said two and thirty persons, or the more part of them, according to the tenor, form and effect of this present Act."]

and deacons, so many of them as be needful shall help the chief minister, having albs or tunics upon them.

These ornaments and vestures of the ministers were so displeasing to Calvin^a and Bucer^b, that the one in his letters to the Protector, and the other in his censure of the liturgy, sent to Archbishop Cranmer, urged very vehemently to have them taken away, not thinking it tolerable, that we should have any thing common with the papists, but shew forth our Christian liberty, in the simplicity of the gospel.

Hereupon, when a parliament was called, in the fifth year of King Edward, they altered the former book, and made another order, for vestments, copes, and albs not to be worn at all; allowing an archbishop, and a bishop, a rochet only, and a priest or deacon to wear nothing but a surplice.

But by the Act of Uniformity the parliament thought fit, not to continue this last order, but to restore the first again; which since that time was never altered by any other law, and therefore it is still in force at this day.

And both bishops, priests and deacons, that knowingly and wilfully break this order, are as hardly censured in the preface to this book concerning ceremonies, as ever Calvin or Bucer censured the ceremonies themselves. Among other ornaments of the church also then in use, in the second year of Edw. VI.^c there were two lights appointed by his injunctions (which the parliament had authorized him to make, and whereof otherwhiles they made mention, as acknowledging them to be binding,) to be set upon the high-altar, as a significant ceremony of the light which Christ's Gospel brought into the world; and this at the same time, when all other lights and tapers superstitiously set before images, were by the same Injunctions, with many other absurd ceremonies and superfluities, taken away^d. These lights were (by virtue of this present rubric, referring to

^a [See above, p. 436, note o. The vestments and ornaments are not mentioned specially in this letter; but see below, Letter to Knox, note f, and p. 306, notes m, n.]

^b [Has opto vestes tolli, non quod credam in ipsis quicquam esse impii per se . . . sed, &c. consentaneum est . . . aspirare nos . . . ad simplicitatem Christi et apostolorum; tum testari

modis omnibus, nihil esse nobis commune cum illis, ac ideo minime omnium cum Romanensibus Antichristis, libertatem denique Christianam, quibusvis in rebus præclare tueri et præ nobis ferre.—Bucer. Censura, ubi supr. p. 458.]

^c [See above, p. 231, note q.]

^d [See above, *ibid.*]

what was in use in the second of Edw. VI.) afterwards continued in all the queen's chapels, during her whole reign; and so are they in the king's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges to this day.

It was well known, that the Lord-treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of fronts, palls and books, upon his altar. The like did Bishop Andrewes^e, who was a man who knew well what he did, and as free from popish superstition as any in the kingdom besides. In the latter end of King Edward's time they used them in Scotland itself, as appears by Calvin's Epistle to Knox, and his fellow-reformers there, *anno* 1554, *Ep.* 206^f, where he takes exception against them, for following the custom of England.

To this head we refer the organ, the font, the altar, the communion-table, and the pulpit, with the coverings and ornaments of them all; together with the paten, chalice, and corporas, which were all in use in the second of Edw. VI. by the authority of the acts of parliament then made.

At the beginning both of Morning and likewise of Evening Prayer, the minister shall read with a loud voice one of the sentences, &c. And then that which follows.] These, with the confession and absolution, (as preparatory to the service which was to follow, and in imitation of the Church in all ages before, which after this manner of confession and absolution began their divine service,) were added in the fifth year of Edw. VI., omitted in the second year.

In the primitive Church, most parts of the service were referred to be done by inferior ministers: they had such as read the lessons, *lectores*, such as sung the psalms and hymns, *cantores*; and a great part of the prayers were said by the deacons.

^e [See the plan of Bp. Andrewes' Chapel. Minor English Works, p. xcviij.]

^f [Conquesti apud me amici quidam fuerunt, vos ita præcise ceremonias Anglicas urgere, ut satis constaret vos

plus æquo esse patriæ addictos. . . . Certe luminaria, cruces, et ejus farinæ nugas ex superstitione manasse, nemo, ut arbitror, sano judicio præditus negaret.—J. Calvinus Cnoxo et gregalibus; Epistolæ, p. 98.]

With a loud voice.] Ut mentes audientium ad majorem animi compunctionem, et ad reddendam Domino gloriam excitentur. Just. in Novell. de Eccl. Diversis^g.

Yet ought we most chiefly so to do, when we assemble, &c.] S. Chrys. de Incomprehens. Dei Natura^h. Non æque exoras, cum solus Dominum obsecras, atque cum fratribus tuis. Est enim hoc plus aliquid, videlicet concordia, conspiratio, copula amoris et charitatis, et sacerdotum clamores. Præsunt enim ob eam rem sacerdotes, ut populi orationes, quæ infirmiores per se sunt, validiores illas complexæ simul in cælum evehantur: that they being the stronger sort, may take with them the weaker prayers of the people, and carry them up into heaven. Idem in Ep. 2. ad Thess. Hom. 4ⁱ. Quod quis apud seipsum precatus accipere non poterit, hoc cum multitudine precatus accipiet.

To set forth, &c., to hear and to ask, &c.] The particulars of that work, which is to be done at the religious assemblies of Christians, and the same of the whole service following, the psalms, lessons, and the prayers. The same hath Tertullian^k expressed to have been the business of the primitive Christians, at their assemblies, de Anim. cap. 9. Prout Scripturæ leguntur, aut psalmi canuntur, aut adlocutiones proferruntur, aut petitiones delegantur. Tert., Apol., cap. 39^l, and in Justin Martyr, 2 Apol.^m, where they tell what the Christians

^g [Ad hæc jubemus omnes episcopos et presbyteros non in secreto, sed cum ea voce quæ a fidelissimo populo exaudiatur, divinam oblationem et precationem quæ fit in sancto baptizmate facere, ut inde mentes, &c.—(Justiniani) Authent. Collat. ix. tit. 20. Novell. 137. cap. 6. ap. Corp. Jur. Civ.]

^h [ὄχ οὕτως ἀκούη κατὰ σαυτὸν τὴν δεσπότην παρακαλῶν, ὡς μετὰ τῶν ἀδελφῶν τῶν σῶν, ἐνταῦθα γὰρ ἐστὶ τι πλεόν, οἷον ἡ ἰσόνοια καὶ ἡ συμφωνία, καὶ τῆς ἀγάπης ὁ σύνδεσμος, καὶ αἱ τῶν ἱερέων εὐχαί. διὰ γὰρ τοῦτο οἱ ἱερεῖς προσεστήκασιν, ἵνα αἱ τοῦ πλήθους εὐχαί ἀσθενέστεραι οὖσαι, τῶν δυνατωτέρων τούτων ἐπιλαβόμεναι, ὁμοῦ συναέλθωσιν αὐταῖς εἰς τὸν οὐρανόν.—S. Chrysost. De Incomprehens. Dei Natura, Hom. iii. § 6. Op. tom. i. p. 469, C.]

ⁱ [ὃ γὰρ καθ' ἑαυτὸν τις εὐχόμενος λαβεῖν οὐ δύναται, τοῦτο μετὰ τοῦ πλήθους εὐχόμενος λήφεται.—S. Chrysost. in 2 Epist. Thess., cap. 3. Hom. iv. § 4. Op. tom. ii. p. 535, B.]

^k [Tertullian. de Anima, cap. 9. Op. p. 270, A.]

^l [Coimus ad Deum, quasi manu facta precationibus ambiamus . . . Coimus ad literarum divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus.—Tertullian. Apolog., cap. 39. Op. p. 31, A.]

^m [καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἄγρους μενόντων συνέλευσις γίγνεται καὶ τὰ ἀποκημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκειται μέχρις ἐγχωρεῖ. Ἐἴτα παυσάμενου τοῦ ἀναγιγνώσκοντος, ὁ προεστὸς διὰ λόγου τὴν ρουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες, καὶ εὐχὰς πέμπομεν καὶ ὡς προσέφημεν παυσάμενων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέ-

did at their assemblies, the particulars being near the same. And all these are substantial parts of that work for which we go to church; all of them principals, none of them accessories in it; which by the nature of the work and the primitive custom of the Church, is not to while out the time till the congregation be assembled (as we know where reading of chapters and singing of psalms are used for no other purpose). Nor are the prayers of the Church, in the main intent of them, either to usher in the sermon, or to leave an impression of it in men's minds afterwards; but an entire service of itself.

Confession and general absolution before Morning Prayer.]

In which confession, we remember our daily offences in general; and there is no means so powerful to obtain pardon for them, as the daily prayers of the Church to that purpose; so that the course which our Church here prescribeth, for the pardon of our daily offences, being put in practice, what can be more just, more due than to declare, that forgiveness and absolution, which those that are (as they pretend to be) penitent for those sins, do obtain? What more comfortable, than to hear the news of it from his mouth, by whom the Church ministereth these offices? What more seasonable, than to do this before we come to give God His solemn praise and honour in our public service, that we may be assured He accepts of the same at our hands? In which respect, we cannot but prefer the order of the Church of England, before the other Reformed Churches, who have no absolution, nor no confession neither, but after the psalms and lessons (which is all the service that they have) be done, and the preacher goes up into the pulpit; which gives the people occasion to think, that all their service before is to spin out their time only till the preacher comes, rather than to give God any homage or service at all. Whereas the solemn beginning of our service with confession and absolution, serves to put the people in mind, that all which follows is the solemn service of Almighty God,

ρεται και οἶνος και ὄδιον· και ὁ προεστὼς
εὐχὰς ὁμοίως και εὐχαριστίας, ὁση δύνα-
μις αὐτῷ, ἀναπέμπει, και ὁ λαὸς ἐπευφη-
μεῖ λέγων τὸ ἄμήν· και ἡ διδασκαλία και
ἡ μετὰ ληψις ἀπὸ τῶν εὐχαριστηθέντων

ἐκάστω γίγνεται και τοῖς οὐ παροῦσι διὰ
τῶν διακόνων πέμπεται.— S. Justin.
Mart., Apol. 1. (al. Apol. 2.) § 67. Op.
p. 83, D.]

preparing them to that attention of mind, and devotion of spirit, which they owe to it, and which is requisite to make it acceptable.

Confession to be said by the whole congregation kneeling.] The old fashion of the Christians, at their service of prayers, was (as Tertullian in his *Apol.* cap. 39^m. describeth it) to pray with hands erect and stretched out, therein protesting their innocency; to be bare-headed, therein professing that they were not ashamed: *manibus expansis quia innocuis, capite nudo quia non erubescimus*; hereby taxing the Gentiles, whose custom it was to cover both hands and faces at their prayers, which he interpreteth a confession of guilt in the hands, and an acknowledgment of shame in the face; as if they were afraid and ashamed of what they were about.

It was, and is still a general order in all Churches, to begin their service with confession of sins; which order Morneyⁿ laboureth to derive from the ancient practice of the synagogue first, and consequently of the primitive Church. *Aut. de Card. Op. apud Cypr.*^o *Hierarcha confidenter orat pro sua et populi ignorantia, recolens pudibundi et contriti animi confessionem, quæ prævalente peccato deliquerunt.* S. Basil, *Ep.* 63^p. "We rise in the morning, make confession, and then sing psalms."

We use this as an entrance and preparation to the service of God, because if our confession be such, as it must be presumed to be, it is the only sufficient disposition, to make our service acceptable to Him. A confession (but not the like) is used in the beginning of the breviary and mass, which condemns our Church no more than all other Reformed Churches that use it; but the ancient Church, from which we took it, used it before them all.

Absolution (or remission of sins).] Added by order from the Conference at Hampton-Court^a, for the satisfaction of

^m [Tertullian. *Apol.*, cap. 30. *Op.* p. 27, B.]

ⁿ [Mornayus P. de Sacra Eucharistia, lib. i. cap. 3. p. 49. ed. Hanov. 1605.]

^o [Tractatus de Cardinalibus *Op.* Christi (de Cæna Domini) opus spurium ad calc. *Op.* S. Cypr., p. 42.]

^p [ἐκ νυκτὸς γὰρ ἀρτίζει παρ' ἡμῶν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων

ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμωδίαν καθίστανται.—S. Basil., *Ep.* 207. (alit. *Ep.* 63.) § 3. *Op.* tom. iii. p. 311, B.]

^a [See Barlow's Summe and Substance of the Conferences, in Cardwell's History of Conferences, &c., pp. 173, 174, 205, and the King's Letter to the Abp. of Canterbury and the Commis-

them that took exception against the word absolution, as being of too popish a sound.

The people shall answer Amen.] The ancient doctors of the Hebrews have this saying, that whosoever sayeth Amen with all his might, the gate of the garden of Eden is opened unto him; Musar., cap. 4. And in the same manner of speech Maimonides describeth their Morning Service, cap. 9. n. 1^r. "And the people answer, Amen, Be His great name blessed for ever, and to all everlastings, with all their might." So saith St. Jerome^s, that the sound of their Amen in the primitive Church-service was so great, as it came forth like a noise of thunder.

And our mouth shall shew forth Thy praise.] This is the answer of all the people. In the second book of Edw. VI. the word 'Choir' is everywhere put for our word 'Answer:' and by making this answer, they promise here and undertake for themselves, that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction; but that they will bear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God's praise; whereunto they are presently invited again by the minister in these words, "Praise ye the Lord." So that our manner of singing by sides, or all together, or in several parts, or in the people's answering the priest in repeating the psalms and hymns, is here grounded; but if the minister say all alone, in vain was it for God's people to promise God, and to say, that their mouth also should shew forth His praise.

As it was in the beginning, &c.] This was added to *Gloria Patri*^t, which was only used before, to meet with the poison of Arius, who said there was a beginning of time, before Christ had any beginning. The like hath been said, of taking up the custom to put in *Dei gratia* into the style and

sioners for Causes Ecclesiastical, *ibid.*, p. 218. (from Rymer, *Fœdera*, vol. xvi. p. 565).]

^r [Maimonides, *Manus fortis* or *Mischneh Torah*, pars prima, lib. ii. art. 2. de precibus et benedictione sacerdotali, cap. 9. n. 1.]

^s [Romanæ plebis laudatur fides . . . ubi sic ad similitudinem cœlestis tonitrus Amen reboat, et vacua idolorum templa quatiuntur?—S. Hierom. Præf. in Lib. ii. Comment. in Galat. Op. tom. vii. col. 427, 428.]

^t [See above, p. 48, note 1.]

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title of kings and emperors, to meet with the poison of Pelagius, who was a great opposer of the grace of God.

Praise ye the Lord.] It was before the second of Edw. VI., *Laus tibi Domine*; and from Easter to Trinity-Sunday, Allelujah.

Then shall be said or sung, Venite, &c.] The word "said" is added in the fifth of Edw. VI.^t

And then shall follow certain psalms in order.] The setting forth of God's worship and praise in psalms, is that part of moral and perpetual service, the order whereof was most particularly set down in the Old Testament in Solomon's temple. As the sacrifice was burning upon the altar, and the wine poured out upon it in the inward court, which was their ceremonial and figurative service; in the meantime, the Levites stood upon their pulpits in the outward courts, where the people, men and women, were licensed to come, singing the psalms of God's praises, which was their moral service of it, to last for ever. Other parts of the service are not there remembered; not but that many others were done, but to let the world know, that the psalms of God's praises, for the ordinary practice whereof such express order was taken and remembered, was not to be reckoned of by the by, but as a main part of God's public service. And this was not the personal service of the Levites alone, but of the whole congregation of God's people assembled there, which made His praise to be the more glorious; and was therefore so much the more acceptable to Him, when the people joined together with the Levites to set it forth. Therefore, according to King David's example, and others inspired by the Holy Ghost, the Church here hath appointed this first psalm, as an invitatory to stir up the affections of the whole congregation to that work, which they perform in some places by answering alternately, and in others by singing one side of the choir after another.

Then shall be read the first Lesson of the Old Testament, &c.] This is one principal part of the public service of the Church appointed, according to the moral, not any ceremonial service of God among the Jews. The law of Moses for that

^t [It is "said or sung" in both books; Cosin was misled by the Latin.]

purpose was distinguished into divisions, answerable to the number of weeks in the year, that it might begin and end with it. And afterwards we find an order of reading the law in public, as ancient as Nehemiah's time. And for the lessons of the Prophets we know, that Christ took one of them for the subject of His sermon at Nazareth, as His apostle did at Antioch, when he stood up after the reading of the law and the prophets.

[Neh. viii. 3; ix. 3.]
[Luke iv. 17, 19.]
[Acts xiii. 15, 27, 29, 40.]

The minister that readeth the Lesson standing, and turning him so as he may be best heard, &c.] Here he is appointed to turn him; therefore, before he reads the lesson, he is supposed to stand, and to be turned with his face another way. It is a circumstance observable, that at all the services in the old synagogues, (from whom the Christian Churches at first took their pattern,) the reading of the Law and other Scriptures was done by the priest, with his face turned to the people as they sat; so did our Lord in the synagogue at Nazareth, Luke iv. 16. But the prayers were read by him whom they called the apparitor of the synagogue, (correspondent to the deacon or minister in the Christian Church,) with his back to the people, and his face to the ark, representing the majesty and presence of God. Maimonides of Prayer, cap. 8. n. 11^u. In the Misna he is called, "He that cometh down before the ark." So are (or were) the prayers or litanies used to be read in the Church of England.

Minister that readeth the Lesson standing.] In the Constitutions of the Apostles, c. 58^v, it is ordered, "Let the people, by the deacon's direction, sit with all quietness and good order; and let the women also sit apart, keeping silence; then let the reader stand on high and read," &c.

After the first Lesson shall follow (2 Edw. VI., shall be sung^w) *Te Deum laudamus daily throughout the year.*] But it was in that first book appointed, that the Song of the Three Children should be sung in the time of Lent^x, instead of the *Te Deum*, and never else; now it is left free to be sung any day.

^u [Maimonides, Manus fortis or Mischneh Torah, pars prima, lib. ii. art. 2. de precibus et benedictione sacerdotali, cap. 8. n. 11.]

^v [πρόνοια δε τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεξέσθωσαν μετὰ πάσης ἡσυχίας καὶ εὐταξίας· καὶ αἱ γυναῖκες

κεχωρισμένως καὶ αὐταὶ καθεξέσθωσαν σιωπῆν ἄγουσαι.—Constitut. Apostol., lib. ii. cap. 47. apud Concilia, tom. i. col. 294, E.]

^w [It is in the English "shall follow."]

^x [See above, p. 65.]

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After the second Lesson shall be used and said (Edw. VI.^y, *per totum annum canitur*) *Benedictus in English, as followeth.*] Or the 100th Psalm, which was not appointed before the fifth year of Edw. VI. And here those words “as followeth” are specially to be noted; as likewise before *Magnificat* and *Nunc dimittis*, that the metre-psalms, which were not in being when these rubrics were made, may not (as the use is in divers places) thrust out the service here appointed in the book, whereof those metre-psalms are no part, nor were ever yet suffered to be printed with it.

Then shall be said the Creed by the minister and people standing.] The Creed was pronounced by the whole congregation; and it was a very ancient custom to do so, as appears by a passage in the Commentaries that go under St. Ambrose’s name. 1 Cor. xi. 5^z. *Prophetari autem est, adventum fore Domini voce Symboli post orationem effari.* “To pronounce in the words of the Creed,” &c. But I believe he means the other solemn Creed said after the Collect and the Gospel; for before that, I do not find that this Creed was from the beginning any part of the Church-service.

The Holy Catholic Church, the Communion of Saints.] Which in the first place, is to be understood of that Church and those saints which framed these articles of the Creed, for all Churches that were to succeed them. And truly, the consideration of the primitive and apostolic Church, (as it is called in the other Creed,) and the precedent of it, prescribeth two things.

The first is general, as it is a Church; and all Churches make one Church, by acknowledging and maintaining union and communion with the Churches that have been in other ages before us, as well as with the Churches that are in other countries, without substantial difference of belief or practice.

The Donatists in old time, as St. Austin chargeth them, fell foul upon the article of the Catholic Church, because they acknowledged no Church but their own, but thought

^y [Post alteram lectionem per totum annum canitur Hymnus Zachariæ, Benedictus Dominus Deus Israelis.— (King Edw. VI.’s first Prayer-Book in Latin,) Ordinat. Eccles. seu Minist. ab

Alex. Ales. edit., Lips. 1551, fol. 12, B.]

^z [Comment. in 1 Cor. Opus spur. inter. Op. S. Ambros., tom. ii. Append. col. 147, D.]

it had failed in all other countries, by communicating with the Church of Africa, from which, as from a corrupted Church, they had separated themselves. Much more foul must he needs fall upon that article, that shall think the Church perished almost as soon as it was instituted; and therefore renounceth and disclaimeth in his practice, that which was used in the first ages.

To maintain this communion, it is not necessary we command, but it is necessary that we tolerate all that was then in practice, and condemn not any thing. Though we think some things may be amended at this time, we must not think any thing was pernicious at that time. Which concerns all those who think, that they cannot detest the corruptions of the Church of Rome enough, till they involve the primitive Church, and whatsoever is done upon the precedent of it, in the same imputation; which if we should do, then were we as true schismatics, as they of the Church of Rome would have us.

The second is more particular, as it was the Church primitive, and near the fountain. That which was then in practice, when the coast was clear, must needs appear more reasonable and venerable to us, than what is since devised. And therefore this Church of ours is not to forsake the orders of the primitive Church, that it may be the more conformable to other reformed Churches; where the orders in force with us have both the precedent of such ancient practice, and the reason of edification with them.

The Lord be with you. And with thy spirit.] St. Chrysostom^a, upon these words of St. Paul, "We know not what to pray for as we ought, but the Spirit maketh intercession for us," telleth us, that in the apostles' time, there was no less peculiar inspiration to make a prayer in a public as-

^a [καὶ ὁ μὲν εἶχε προφητείας χάρισμα, καὶ προέλεγε τὰ μέλλοντα. ὁ δὲ σοφίας, καὶ ἐδίδασκε τοὺς πολλοὺς. ὁ δὲ ἰαμάτων, καὶ ἐθεράπευε τοὺς νοσοῦντας. ὁ δὲ δυναμέων, καὶ ἤγειρε τοὺς νεκροὺς. ὁ δὲ γλωσσῶν, καὶ διαφόροις ἐλάλει φωναῖς. μετὰ δὲ τούτων ἀπάντων ἦν καὶ εὐχῆς χάρισμα, ὃ καὶ αὐτὸ πνεῦμα ἐλέγετο. καὶ ὁ τοῦτο ἔχων, ὑπὲρ τοῦ πλήθους

πάντος ἤυχετο. . . καὶ τὸ κοινῇ σύμφερον τῆς ἐκκλησίας ἀπάσης αὐτὸς τε ὑπὲρ ἀπάντων ἴστατο αἰτῶν, καὶ τοὺς ἄλλους ἐπαίδευε. . . οὗ καὶ νῦν σύμβολόν ἐστιν ὁ διάκονος τὰς ὑπὲρ τοῦ δήμου ἀναφέρων εὐχάς.—S. Chrysost. in Rom. viii. 26. Hom. xiv. Op. tom. ix. p. 586, A, B.]

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sembly of the Church, than there was to prophecy, and to foretel things to come, to cure diseases, to do miracles, and to speak strange languages. "For with all these graces," says he, "there was also a grace of prayer which was called a spirit, and he that had it prayed for all the multitude, and stood up in the name of all, to desire those things which were for the good of the Church in common; and he taught others to do the like. Answerable whereunto now is the deacon, when he offereth to God the public prayers for the people." From whence we gather, that the kind and nature of these public prayers which the Church now useth, is the same that the Church used (when the matters of them were inspired) even in the apostles' time. And the people's answering here, as the fashion also was of old, "And with thy spirit," had then reference to the spiritual or inspired grace of prayer, by which they were known to speak at the beginning.

Then the minister, clerks, and people shall say the Lord's Prayer with a loud voice.] In the second of Edw. VI. the minister is appointed to say the Creed and the *Pater noster* alone, and the choir to answer, "But deliver us from evil, Amen." And the Kyrie Eleison is ordered to be said before the Creed; but no *Dominus vobiscum*, with the answer ordered to be said, till after the versicles, immediately before the Collects.

Then the priest standing up shall say the versicles.] And he is not appointed to kneel down afterwards at the Collects.

The order for Evening Prayer, the priest shall say, (2 Edw. VI., Sacerdos oret,) Our Father, &c.] Always provided, that he forgets not his directions, which were given him before at the beginning of the Morning Prayer, where he is appointed to read the sentences, and that which follows before Evening Prayer also.

[ON THE CREED OF ST. ATHANASIUS.]

In the feast of Christmas, Epiphany, &c. shall be sung or said, immediately after Benedictus, this confession of our faith, &c.] In the second of Edw. VI. it is called the Creed of Athanasius, and appointed to be sung only. In

the fifth of Edw. VI. were the apostles' days here named, and St. John Baptist's day inserted, that by repeating this Creed every month (for so are those days divided) it might become the more familiar to the people. And though it be not here set down, yet I believe the meaning was, that the Apostles' Creed should be omitted that day, when this of Athanasius was repeated^b.

Quicumque vult.] The Emperor Jovian wrote letters to Athanasius, and earnestly entreated him, *ut accuratam de sacrosancta fide doctrinam sibi conscriberet*: "That he would set down an exact form of the holy doctrine of the Catholic faith." Theod., lib. iv. Hist. cap. 2^c.

[ON THE LITANY.]

Here followeth the Litany.] By the position of it in this place (though it be not specified after what part of the service it shall be used) it seems that they intended it to follow the Morning Prayer^d. And in the rubric before the Communion it is ordered that after Morning Prayer is done (which was then done betimes, and while it was yet morning, not put off as since till towards noon) "the people shall be called together again to the Litany by the tolling of a bell, after the accustomed manner^e." So that in those days the custom was to go home after Morning Prayer, and to come again to the Litany; not to dispatch (as now they do) all at once. In the second of Edw. VI.^f there is a rubric at the end of the Communion, wherein the Litany is appointed to be sung upon Wednesdays and Fridays, according to the king's injunctions; and that after the Litany ended, the priest shall, upon those days, having on him an alb or surplice, with a cope, go to the Communion; or if there be none to communicate, that nevertheless he shall read that which is appointed at the Communion unto the end of the Offer-

^b [This was provided for at the last Review.]

^c [Ἐπέστειλε δὲ καὶ πρὸς Ἀθανάσιον ἐκείνον τὸν τούτων πρόμαχον τῶν δογμαμάτων, γραφῆναι οἱ παρακαλῶν τὴν ἀκριβῆ περὶ τῶν Θεῶν διδασκαλίαν.—Theodoret. Eccl., lib. iv. cap. 2. p. 148.]

The letter of Athanasius and the bishops in reply rehearses the Nicene Creed, and exhorts him to adhere to it. Ibid., i. 34.]

^d [This was made clear in 1662.]

^e [This rubric was altered in 1662.]

^f [See above, p. 84, note h.]

tory, concluding with one or two collects and the benediction.

Litany to be used on Sundays, Wednesdays, and Fridays.]
“Wednesdays and Fridays not being holydays,” Bp. Grindal, 1576, *Art.* 1^g. Litany and other service appointed for the day, not the Litany alone. *Ibid.*

On Sundays, Wednesdays, and Fridays.]

Epiphanius, in his *Expos. Fidei Cathol.*^h, referreth this order to the apostles, upon the Wednesday and Friday, and upon the Lord's Day. The Jews in their synagogues observed for their special days of assembling those together that dwelt in villages, Mondays and Thursdays, besides the Sabbath. Maimon. in *Megillah*, c. 1. n. 6. The precedent of the Jews directed to the Church, not to do less than they did. They made choice of Mondays and Thursdays, in regard of some great calamities that befel their nation upon those days; and that they might not be three days together, without doing some public service to God. The Church had the like reasons for Wednesdays and Fridays (*Const. Apost.* v. 14ⁱ.) whereon our Saviour was betrayed and crucified, the moral reason of once in three days, with a convenient distance from Sunday concurring. And how ancient the observation of Wednesdays' and Fridays' assemblies hath been in the Church, is also to be known by the recommendation of them in Ignatius, *Ep. ad Phil.*^j, and in Clem. Alex., *Strom.* 5^k. And how uniform the observance of them was

^g [“. . . whether upon Wednesdays and Fridays, not being holydays, the Litany and other prayers appointed for the day be said accordingly?" Articles to be enquired of within the province of Canterbury, in the metropolitanical visitation of Edmond [Grindall], &c., A.D. 1576, Art. 1. (Remains of Abp. Grindal, p. 157. Cambridge, 1843).]

^h [συνάξεις δὲ ἐπιτελούμενα ταχθεῖσαι εἰσὶν ἀπὸ τῶν ἀποστόλων, τετράδι καὶ προσαββάτω καὶ Κυριακῇ· τετράδι δὲ καὶ ἐν προσαββάτω, ἐν νηστείᾳ ἕως ἡρᾶς ζηνῆτης, ἐπειδὴ περ ἐπιφωσκύουσα τετράδι συνελήφθη ὁ Κύριος, καὶ τῷ προσαββάτῳ ζσταυρώθη, καὶ παρέδωκαν οἱ ἀπόστολοι ἐν αὐταῖς νηστείας ἐπιτελεῖσθαι.—S. Epiphani. adv. Hæres., lib. iii. tom. 2. *Expos. fid. Cathol.*, cap. 22. Op. tom. i. p. 1104, C, D.]

ⁱ [τέτραδα καὶ παρασκευὴν προσέταξεν ἡμῖν νηστεύειν, τὴν μὲν διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος.—Constitut. Apostol., lib. v. cap. 14. apud Concilia, tom. i. col. 362, A.]

^j [μετὰ τὴν τοῦ πάθους ἑβδομάδα, μὴ παροῦντε τετράδα καὶ παρασκευὴν, νηστεύοντες πένησιν ἐπιχορηγοῦντες τὴν περισσείαν.—Epist. ad Philippenses, cap. 13. opus spurium inter Op. S. Ignatii. apud Patr. Apost., tom. ii. pars I. p. 124.]

^k [αἶδεν αὐτὸς καὶ τῆς νηστείας τὰ ἀνίγματα τῶν ἡμερῶν τούτων, τῆς τετράδος, καὶ τῆς παρασκευῆς λέγω. ἐπιφημίζονται γὰρ, ἢ μὲν Ἑρμοῦ, ἢ δὲ Ἀφροδίτης.—Clemens Alexandr. *Stromat.*, lib. vii. cap. 12. Op. tom. ii. p. 877.]

in the ancient Church, is to be known again by Epiphanius¹, who saith that they were kept in all the climates of the world. So the orders of our Church stand recommended to us by the practice of the oldest times, both for ordinary and extraordinary fasting and praying upon those days.

Further, Socrates, lib. v. cap. 22^m, saith, "That at Alexandria, upon Wednesdays and Fridays, both the Scriptures were read, and that the doctors expounded them; and that all was done which belonged to an assembly, except celebrating the mysteries; and that this was an ancient custom there, for that Origen taught most of his writings on those days in the Church."

These litanies were wont to be said at the celebration of the Eucharist, as in the ancient Church, so in this also, 2 Edw. VI.ⁿ, when the Communion was administered (as it still ought to be in Catholic Churches) every Sunday at the least. Now, although the condition of the Church be not for the present capable of so excellent a custom, yet was there good reason that the litanies should be prescribed upon those days howsoever, as being the next solemnity to the Eucharist in the public service of God, observed from the beginning of the Church. And because they contain matter of supplication, for the diverting of God's judgments and obtaining His blessings, nothing could be more suitable than to add them to the daily Morning service upon Wednesdays and Fridays, as the exercise of that continual humiliation before God, to which the observation of those intended, to the unspeakable benefit of the Church, and the continual discharge of those most excellent offices of fasting, prayer, and alms, among Christians.

From all sedition, privy conspiracy.] It followed in the second and fifth of Edw. VI.^o, "From the tyranny of the bishop of Rome, and all his detestable enormities." Which

¹ [τίμι δὲ οὐ συμπεφώνηται ἐν πᾶσι κλίμασι τῆς οἰκουμένης ὅτι τετράς καὶ προσάββατον νηστεία ἐστὶν ἐν τῇ ἐκκλησίᾳ ὠρισμένη.—S. Epiphani. adv. Hæres., lib. iii. tom. 1. Hæc. 75. cap. 6. Op. tom. i. p. 910, B.]

^m [αὐθὶς δὲ ἐν Ἀλεξανδρίᾳ τῇ τετράδι καὶ τῇ λεγομένῃ παρασκευῇ γραφαὶ τε ἀναγιώσκονται καὶ οἱ διδάσκαλοι ταύ-

τας ἐρμηνεύουσι, πάντα τε τὰ συνάξεως γίνεται δίχα τῆς τῶν μυστηρίων τελετῆς. καὶ τοῦτο ἐστὶν ἐν Ἀλεξανδρίᾳ ἔθος ἀρχαῖον, καὶ γὰρ Ὀριγένης τὰ πολλὰ ἐν ταύταις ταῖς ἡμέραις φαίνεται ἐπὶ τῆς ἐκκλησίας διδάξας.—Socrates, Hist. Eccl., lib. v. cap. 22. p. 295.]

ⁿ [See above, p. 125, notes h, i.]

^o [See above, p. 67, note r.]

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words, by a special provision in the Act of Uniformity in these words, "and the form of the Litany altered and corrected," were left out in our book, as being too hard and violent an expression. But the preachers since that time have got it into their pulpits, though they could not be allowed it in their Litanies; and all sorts of men have chosen rather to follow them, than this temperance and order of the Church.

The prayer of St. Chrysostom.] Taken out of his liturgy, which (it seems) the Church of England acknowledges to be his^p. In the second of Edw. VI. it follows immediately after "We humbly beseech Thee," and ends the Litany, without any other collect inserted between them for the king, queen, prince, or clergy, (who were all solemnly prayed for already in the Litany itself, as in our book we find them to be,) which were there added only by virtue of the queen's injunctions, allowing an anthem to be sung after Morning and Evening Prayer, and the collect for the queen to be daily said after the anthem; so that this, and the other that follow before St. Chrysostom's prayer, (whereof that for the queen and the king's children were added by the bishops upon King James's coming in^q, and by his authority only, not yet by the parliament confirmed,) are no part of the Litany, but only additional to be said after an anthem or Psalm, in the end of Morning and Evening service.

And dost promise, that when two or three are, &c., Thou wilt grant their requests, &c.] We know upon what patent this privilege stands, St. Matt. xviii. 20. We must know further, that by the rules of the Jewish synagogue (then in use) under ten persons that were of years, there was no congregation, for before that number were present they went not to prayers. And by the rules of civil law, *decem personæ faciunt populum*. But Christ intending to free His Church

^p [ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγελιάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ σίμπερον πλήρωσον, χωρηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζῶν αἰώνιον χαρισζόμενος.—

Liturg. S. Chrysost. ap. Goar. Rit. Græc., p. 66. On the supposed genuineness of the prayer and liturgy see Palmer, Orig. Liturg., vol. i. p. 77.]

^q [See the king's letter to the commissioners for causes ecclesiastical, Rymer, Fœdera, vol. xvi. Cardwell's History of Conferences, pp. 222, sqq.]

of all rules that might abridge the privileges of it, and fore-knowing of divers occasions that would happen, (especially in times of persecution,) to lessen that number, assureth us of His presence where the least number agree in the thing they desire at His hands. For that to be the reason of His presence among them is clear from the nineteenth verse, "If two of them shall agree touching anything they shall ask," &c. The Jews have an opinion that the prayers of their congregations are always heard, not so the prayers of particular persons in private. Maim. of Prayer, c. 8. n. 1^r. "Always let a man go morning and evening to the synagogue, for his prayer is not always heard but in the synagogue; and he that dwelleth in a city where there is a synagogue, and goeth not thither to pray with the congregation, this is he that is called a bad neighbour."

Nor are the words to be understood of two or three that are gathered together in any place, but in any such place as is appointed for the holy assemblies. 1 Tim. ii. 8, "I will therefore that men pray everywhere," &c., is but a freedom from the legal circumstance of the temple, and an application of Mal. i. 11 and John iv. 21. *Omnem locum intellige sacris cœtibus destinatum; agit enim S. Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum pura hæc sacrificia Deo offerantur.* Beza, ib.^s

[For rain, &c., if the time requireth.] These in the second of King Edward are set in the end of the collects after the offertory^t, being then only two, for rain and fair weather. After, in the fifth year of King Edward, they were augmented to that number which we have now; but they were placed between the collects, "We humbly beseech Thee," &c., and St. Chrysostom's prayer, which is a direction for us where to read them when need is^u.

[A thanksgiving for rain, &c.] These thanksgivings were added upon the complaint of Dr. Reynolds and others, at the

^r [Maimonides, Manus Fortis, or Mischneh Torah, pars prima, lib. ii. art. 2. De precibus et benedictione sacerdotali, cap. 8. n. 1.]

^s [Beza, Th., annot. in 1 Tim. ii. 8. Nov. Test. cum annot. Th. Beza, 1598.]

^t [That is, after the Collects at the

end of the Communion Service, entitled "Collects to be said after the Offertory when there is no Communion."]

^u [There was not at this time any rubrical direction where to read these occasional prayers; it was added in 1662.]

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conference at Hampton-court, saying^x, "that we wanted particular thanksgivings for particular benefits received;" the same complaint that Cartwright^y and the admonitioners to the parliament had made before, whom the king and his bishops thought good to satisfy. And to that end were these collects of thanksgivings drawn up and inserted into the Liturgy by the king's command^z, but they are not yet confirmed by act of convocation or parliament.

ON THE COLLECTS, EPISTLES AND GOSPELS.

The Collect, Epistle, and Gospel, upon Christmas-day.]

This was called in the first of Edw. VI. the second Communion, for there was another before it; the one to set forth His nativity of the blessed Virgin Mary, (for which the Epistle was Tit. ii. and the Gospel Luke ii.,) the other to set forth His eternal generation, which is that we do now only still continue, following the alteration made in the fifth of Edw. VI., upon Bucer's^a faulting of two Communion. In the Church of Rome (and here in England aforesaid) they had three masses or services of communion upon that day^b, whereof this is the last.

If there be a Sunday between the Epiphany and the Circumcision, then shall, &c.] This was added in the fifth of King Edward, being *casus omissus* before; for between the second and fifth year of that king, there happened a Sunday after Circumcision and before the Epiphany^c, and they were at a loss, not knowing what to do with it, for in the old missals it was cast upon the octaves^d, whereof we had none left.

The sixth Sunday after the Epiphany (if there be so many) shall have the same, &c.] This also was added for the same reason next before specified.

Easter-day, at Morning Prayer, instead of, O come let us

^x [This complaint is not mentioned in the published accounts of the conference, in which there is no discussion respecting these new forms of thanksgivings.]

^y ["The default of the book, for that there are no forms of thanksgivings for the release from those common calamities, from which we have petitions to be delivered."—T. Cartwright, lib. iii. p. 203, cited in Keble's Hooker, book v.

ch. 43. § 2, note 86.]

^z [See the king's (James I.) letter, Rymer, ubi supra, note q, p. 454, Cardwell, *ibid.*]

^a [Buceri Censura, cap. 6. p. 465, and cap. 27. p. 495.]

^b [See above, p. 252, note n.]

^c [In 1550 the Sunday fell on Jan. 5, and in 1551 on Jan. 4.]

^d [See above, p. 254, note p.]

sing, &c., shall be sung or said these anthems.] So that upon Easter-day in the morning the *Venite* is left out, which was thus altered in the fifth [year¹] of King Edward, for in the second it was not so; but the *Venite*, and these anthems besides, were both sung, to make the service more solemn. Upon that day there were two communions, whereof we have retained the first Epistle and Gospel.

St. Peter's day.] In the second of Edward VI. there were two proper lessons appointed for St. Peter's even^e. *Ad vesperas*, Mal. iv. S. Matt. xiv. unto "When Jesus heard," &c.

After St. Peter's day in that book followed St. Mary Magdalene's day, and the Collect, Epistle, and Gospel appointed for it were these^f, "Grant us Thy grace, O merciful Lord, that by the example of any other we may not presume to commit sin; and if at any time we fall, and offend Thy divine majesty, we may heartily repent us thereof, and bewailing our sins after the example of Mary Magdalen, we may obtain remission of the same, for the love and merits of Thy only Son Jesus Christ our Lord." The Epistle, Prov. xxxi., "Who shall find a woman," &c., unto "her works shall praise her in the gates." The Gospel, St. Luke vii., "And the Pharisee desired Jesus to eat bread with him," &c., unto "go in peace." But in the fifth of King Edward this was not continued, and therefore it is not inserted into this liturgy of ours, which by the Act of Uniformity was tied to follow that second of King Edward (and not the first) in all things but the ornaments of the Church and of the ministers there celebrating divine service.

^e [This is a mistake, owing to Cosin's using the Latin version of Alesius. The lessons here mentioned are those for Evensong on S. John Baptist's Day, which, as was done in the case of the proper lessons in the Prayer-book of 1549, were set down with the Collects, Epistles, and Gospels for the day. There "the Proper Lessons at Evensong" come after the Gospel of S. John Baptist's Day, and immediately before S. Peter's Day. In the Latin version they were taken as belonging to S. Peter's, and were printed with the heading "Profesto S. Petri Apost. Propriæ Lectiones ad Vesperas." See the Ordin. Eccl. Angl. in Bucer's Scripta

Anglicana, p. 419.]

^f [Cosin has translated from the Latin of Alesius; the words in the original are: "Merciful Father, give us grace that we may never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Christ."—Book of Common Prayer, A.D. 1549, Saint Mary Magdalene, Collect.]

[RUBRICS BEFORE THE COMMUNION.]

If any person be a notorious and open ill-liver, &c.]

In the ancient Church there are many passages found to this purpose, and among the rest this for one, S. Chrysostom lxxxiii. in Mat.^g *Si militum magister quispiam, si præfectus, si ipse diademate redimitus imperator indigne adeat, prohibe, majorem illo potestatem habes, &c.; hoc dignitas, hoc securitas, hoc corona vestra est, &c.; si ipse pellere non audes adduc ad me: hæc attentari nequaquam permittam. Spirare desinam antequam de Domini corpore indigne quicquam tradam; et sanguinem ipsum meum fundam priusquam de tam venerando sanguine præter decorem concedam.*

The table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer be appointed (viz. by the ordinary) to be said, and the priest standing at the north side of the table shall say the Lord's Prayer, &c.]

There was much ado about the posture of the table and the priests standing at it in King Edward's time; for in the second year the altar stood still in the usual place, and the priest was appointed to stand before the midst of the altar^h with his face towards it, and this was confirmed by act of parliamentⁱ. Notwithstanding which act, there were so many exceptions taken, and opposition made against that order, (some standing at the west side of the altar, with their faces turned towards the people, others at the east, others at the south, and others at the north,) that at last they agreed to set forth this rule in the fifth of King Edward, instead of the former set forth in the second year, where the tenor and sequence of the service was ordered after this manner; "the priest standing afore the altar, saith the Lord's Prayer and the Collect," the same that we have. Then is the *Introit*, or Psalm of the day, sung by the choir. The *Kyrie Eleison* thrice. The priest begins "Glory be to God on high;" the

^g [See the Greek cited above, p. 84, note i.]

^h ["The priest, standing humbly afore the midst of the altar, shall

say," &c.—Rubric, Prayer-Book of 1549.]

ⁱ [Act for Uniformity of Service, 2 & 3 Edw. VI., cap. 1.]

choir answers and sings out the rest. The priest turns himself to the people, saying, *Dominus vobiscum*, and *Oremus*. Then follows the Collect for the king, the Collect for the day^k, the Epistle read (in a special place appointed for it) by a sub-deacon^l. The Gospel (*similiter*) read by a priest or deacon^m. And at the naming of the Gospel, the choir and people answer, "Glory be to Thee, O Lord;" and when it is endedⁿ, then the Creed, the priest beginning, "I believe in one God," and the choir singing the rest. Next followeth the exhortation, "Dearly beloved in the Lord, ye that come to the holy Communion," &c., which in cathedral churches, and other places where there were daily Communions, was to be read once a month, and in a parish church once a week, upon the Sunday^o. And if the people were negligent to come to the Communion upon Sundays and other holydays, the curate was to read another exhortation the Sunday before the Communion, which (but for a little difference, and the beginning and ending) is the same with our second exhortation, "Dearly beloved, forasmuch as it is our duty," &c., adding in the end, that they which satisfy themselves with a general, and they that think it needful for them to make an auricular or private confession, ought not to find fault with one another. Then follows the Offertory, which is sung, whilst the people go up to offer at the altar^p, and besides go to put somewhat into the poor man's box. Then they which are to communicate stay in the choir^q, the men on the right side, and the women apart on the left. Then the priest (considering the number of communicants) prepareth so many hosts, (laying them upon the corporas^r;) and as much wine

^k ["The Collect for the day with one of these two Collects following for the king."—*Ibid.*]

^l [The English rubric for 1549 was: "the priest, or he that is appointed, shall read the Epistle;" translated by Alesius, "Sacerdos aut subdiaconus."—*Ubi* supr., p. 423.]

^m [English: "The priest, or one appointed to read the Gospel;" Alesius, "Sacerdos aut diaconus."—*Ibid.*]

ⁿ [This is printed in Nicholls; "And when it is ended, —; Then the Creed, &c." There is no appearance either in the English or Latin of anything being

ordered to be said after the Gospel.]

^o ["Upon the week-days it may be left unsaid."—Rubric of Prayer-Book of 1549.]

^p [The Latin inserted the words "ad altare," *ubi* supr., p. 425; the English does not make any such distinction.]

^q ["Or in some convenient place nigh the quire, the men on the one side, and the women on the other side;" the Latin translation is, "Viri a dextris, mulieres a sinistris separatim."—*Ibid.*]

^r ["Upon the corporas, or else in the paten, or in some other comely thing prepared for the purpose."]

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(mingled with a little pure water) as will serve the communicants, and placeth the paten and chalice upon the altar. After follows *Dominus vobiscum* and *Sursum corda*, with the proper prefaces, to the *Sanctus*, which the choir is appointed to sing. Next the priest or the deacon turning himself to the people, saith, "Let us pray for the whole state of Christ's Church," (not militant here in earth only, which was afterwards added for fear of praying for the dead,) where at the end they especially prayed for the present communicants, they gave thanks for God's virtue shewed in all His saints, especially in the most virtuous and glorious^a Virgin Mary, the mother of our Lord, the patriarchs, prophets, apostles, and martyrs, whose examples they desired to follow in the holy faith and obedience. They commended to God also those that had died in the true religion of Christ, praying that they might find mercy and eternal peace, and that at the general resurrection we and all they might be saved. Then follows the Prayer of Consecration, differing from ours only in these words, "Hear us, we beseech Thee, O merciful Father, and by Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be made unto us the Body and Blood of Thy beloved Son Jesus Christ our Lord, who in the same night," &c. And at the words "took bread," the priest is appointed in the margin to take the paten into his hand, and likewise the chalice at the words "took the cup," (without any elevation,) making the sign of the cross upon either when he repeats the words of the institution or consecration. Next follows the Prayer of Oblation, which with us is placed after the communion or participation, and it differs from it in divers expressions, as in these; "Wherefore, O Lord, heavenly Father, according to the institution of Thy Son, our Lord, we Thy humble servants do here celebrate and remember before Thy divine majesty, that which He has commanded us to do in these holy and blessed mysteries^t, and calling to

^a ["The glorious and most blessed Virgin Mary."]

^t ["Before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make; having in remembrance His blessed passion, mighty resurrection,

and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."]

mind His blessed passion, His mighty resurrection, and His glorious ascension, we render unto Thee all possible praise and thanksgiving, for the innumerable benefits procured and exhibited thereby unto us; beseeching Thee that Thou wouldst mercifully accept this our sacrifice of praise," &c. And after the words, "our bounden duty and service," and "command these our supplications and prayers to be brought up before Thy Divine majesty, by the ministry of Thy holy angels, not weighing our merits^u," &c. After this he sayeth the Lord's Prayer, the choir only answering, "And deliver us from evil;" and the priest premising, "As our Lord hath taught and commanded us, we are bold to say, Our Father," &c. *Priest.* "The peace of the Lord be with you." *Choir.* "And with thy spirit." *Priest.* "Christ our Paschal Lamb was offered up for us all, when He bore our sins in His body upon the tree of the cross, for He is that true Lamb of God that taketh away the sins of the world; wherefore let us celebrate a feast with joy^x." Then followeth, "You that do truly and earnestly," &c., with the Confession, Absolution, (where the bishop is not named,) and the comfortable sentences of Scripture.

Next he saith, "We do not presume," &c. And then communicateth himself, ministers, and people. And when he ministereth the Sacrament of Christ's Body, and the Sacrament of His Blood, he saith only the two first sentences, without the addition of those words which in the fifth of King Edward were said, and none else, "Take, and eat this in remembrance," &c. But in our book they are both joined together, as by the Act of Uniformity appointed. In the time of the distribution the choir singeth, "Lamb of God, that taketh, &c., have mercy," &c. "O Lamb of God, &c. Grant us Thy peace." And the distribution ended, they sing the Post-communion, that is, some of these verses: "If any man will come after Me, let him deny," &c. "He that endureth unto the end shall be saved." "Blessed be, &c., who hath

^u ["And command these our prayers and supplications, by the ministry of Thy holy angels, to be brought up into Thy holy tabernacle, before the sight of Thy Divine Majesty; not weighing our merits." Throughout there are

slight verbal variations, as Cosin retranslated from the Latin version of Alesius.]

^x ["Keep a joyful and holy feast to the Lord."]

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visited," &c. "Blessed is that servant, whom when his Lord cometh He shall find so doing." "Behold the hour cometh, and now is, when the true worshippers," &c. "Behold thou art made whole, sin no more," &c., or the like sentences may be added.

Afterwards followed the Prayer of Thanksgiving, "Almighty and everlasting God, we most heartily thank Thee," &c. Then the Blessing, (where the bishop is not named,) "The peace of God," &c. And all the people answer, Amen.

Rubric^v. Where there be no singers, all is read. In the week-days, and when the Communion is delivered in private houses, the priest may omit the Gloria in Excelsis, the Creed, the Homily, and one of the Exhortations^r.

So many as intend to be partakers of the holy Communion, shall, &c.] Clemens, who was St. Peter's scholar, writeth thus in an [Epistle?] *quot populo sufficere debeant*, which is one reason of giving up their names.

Then shall the minister rehearse distinctly (that is, with pauses between every one) *all the Ten Commandments.*] I do not find in any liturgy, old or new, before this of the fifth of Edward VI., (here continued,) that the Jews' decalogue was used in the service of the Christian Church. But it seems that the rehearsal of it in the beginning of the Communion was appointed with the people's answers, and craving pardon and grace to observe them, instead of confession of sins, always set in this place. It serves to actuate our repentance by calling to mind our offences by retail.

ON THE NICENE CREED.

The Epistle and Gospel ended, shall be said the Creed.] In Dion. Areop.^a, immediately after the reading of the Gospel,

^r [The rubric is, "Where there are no clerks, there the priest shall say all things appointed here for them to sing." The Latin translation was "Ubi non sunt cantores, dicantur omnia, non cantantur."—ubi supr., p. 430.]

^r ["And the Exhortation, beginning

Dearly beloved," &c.]

^a [οἱ δὲ τῆς λειτουργικῆς διακοσμῆσεως ἔκκριτοι, σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θεοῦ θυσιαστηρίου προτιθέασι τὸν ἱερὸν ἄρτον, καὶ τὸ τῆς εὐλογίας ποτήριον προμολογηθείσης ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος, τῆς καθολικῆς ὁμ-

(the hearers and penitents, &c., being dismissed,) follows the Creed, which he calleth the Catholic hymn, said and acknowledged by all the congregation of the Church together, as S. Ambr., *supr.*^b, which is an argument that the author is not more ancient than the Nicene Council, before which time we do not read that the Creed was brought into the public service of the Church, but then it was, the better to preserve men from heresy. Of the Creed there is no mention in Justin, Tertullian, or the Constitutions of the Apostles.

It was a great work to settle such forms as might conclude and confirm, and bring to life also the restless malice of heretics. And it was long in doing. The next work to that was to bring it into the service. For so it was best commended to the knowledge of God's people; and had this order been better regarded, this new varnish of old heresies, which prevailed so far abroad, and at home too, would not have taken the people so much as it has done.

After the Creed, . . . the Sermon.] This is one difference from the mass-book, where there is no sermon there appointed, for they commonly have their sermons in the afternoon. But the Church of England hath restored the sermon into the due place of it, after the reading of the Epistle and Gospel, which in the ancient Church was the subject of the sermon which followed. As for the afternoon sermon, I am yet to learn what place it had, or yet hath, by any order, in the public service of God, or by what command either of the Scripture or the ancient Church it is pressed.

After the Creed.] From the Constitutions of the Apostles, the custom has been very general to begin the sermon when the reading of the Epistle and Gospel was done^c. The Creed was afterwards added and interserted, because of the heresies newly risen. And hereupon it is, that preachers among the Latin Church-writers are called *Tractatores*^d, because, when they preached, they handled the Scriptures which were that day read in the Church. So Optatus, lib. iv.^e, charged the

νολογίας.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 188, A.]

^b [See the passage cited above, p. 92, note u.]

^c [καὶ ὅταν ἀναγιγνωσκόμενον ἢ τὸ εὐ-αγγέλιον, πάντες οἱ πρεσβύτεροι καὶ οἱ

διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας, . . . καὶ ἐξῆς παρακαλεῖτωσαν οἱ πρεσβύτεροι τὸν λαόν.—Constit. Apostol., lib. ii. cap. 57, apud Concilia, tom. i. col. 295, A.]

^d [See above, p. 316, note c.]

^e [See above, p. 317, note i.]

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Donatists, that their fashion was in preaching to leave their texts (*Lectiones Dominicas et Evangelium*) and to fall a railing upon the Catholics.

After the Creed, if there be no sermon, shall follow, &c.] In the time of King Edward and Queen Elizabeth, the parsons or vicars were not tied to preach above four sermons in the year, *per se aut per alium*. Bishop Grindal, in his Articles, 1565, Art. 7 and 24^f.

Upon a holyday when there was no sermon, the bishops appointed that immediately after the Gospel the curates should recite to their parishioners the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English. *Ib.*, Art. 10.

Curate shall declare whether there be any holydays.] One reason whereof was, lest the people should observe any such days that had been formerly kept, and were now abrogated by law. And therefore the bishops enquired in their visitations, whether the curates bid any other days than were appointed by the new kalendar; or whether there was any more ringing or tolling of bells to call the people to church upon Sundays, more than otherwise was commonly used upon every common week-day, for then was the bell rung or tolled to church every day of the week, where the curate was not negligent of his duty. Archbishop Grind., Art. 8, 1576^g, for the whole province.

Pray for the whole state of Christ's Church militant, &c.] Those words "militant here upon earth," were added to exclude the prayers that were used in the ancient liturgies, and in the former edition of this liturgy, 2 Edw. VI.^h, for them

^f [The editor has not seen a copy of the Articles here referred to, which must have been sent out by Grindal, when bishop of London. The same rules however will be found in his Articles of 1571, when archbishop of York. See Grindal's Remains, Cambr., 1843, pp. 122, sqq.: and the first in the Articles issued by the commissioners for ecclesiastical affairs, of whom Grindal was one, in 1564. See Wilkins, *Concilia*, tom. iv. p. 248.]

^g [Articles to be inquired of within the province of Canterbury, at the metropolitan visitation of the most Rev.

Edmund, Abp. of Canterbury, 1576. No. 8. Grindal's Remains, p. 160.]

^h ["We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace, that at the day of resurrection we, and all they which be of the mystical body of Thy Son, may altogether be set on His right hand," &c. Communion Office in the Book of Common Prayer, A.D. 1549.]

that have been before us, and are now dead. But for the rest, all the form of it is most ancient and apostolical. Next [to] the apostle (who wills supplications, and prayers, and thanksgivings to be made for all men, especially for kings and such as be in authority, that we may lead a quiet and peaceable life in all godliness and honesty, which is the sum and subject of this whole prayer,) we find in the Constitutions of the Apostles, (which was a book made to declare the customs of the Church before Constantine's time,) this prayer at large, first for the state of Christ's Church, and then for the particular members of it, lib. viii. cap. 10—12ⁱ, chiefly for the emperor and powers of the world, that they may be at peace with us. So Tertullian in his Apology, cap. 39^k; *Oramus pro imperatoribus, pro ministris eorum et potestatibus, pro statu sæculi, et pro rerum quiete*; and cap. 30^l; *Precamur illis vitam prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcunque hominis et Cæsaris vota sunt*; which certainly is the same prayer that is appointed in the Constitutions of the Apostles, as before, and in lib. ii. cap. 51^m; "Let the minister pray for the whole Church, and all the world, and the parts of it, for the priests and rulers, for the king, and for the general peace;" which is the reason that it is called in the Greek liturgies the Catholic or general collect, and τὰ εἰρηνικὰ, "the prayer for peace." And it is the source and fountain of those prayers which were afterwards framed into the form of our litanies. S. Ambr., *de Sacram.*, lib. iv. cap. 4ⁿ, saith that this prayer was always made before the consecration of the Sacrament, *Oratio præmittitur pro populo, pro regibus, pro cæteris*.

This prayer for the state of Christ's Church was the prayer before the sermon of old time, consisting of several exhortations to the people. S. Aug., *Ep.* 106^o, *Quando audis Sacerdotem exhortantem populum Dei, ut orent*; and *Ep.* 116^p, *Com-*

ⁱ [Concilia, tom. i. col. 470—484.]

^k [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

^l [Idem, ibid., cap. 30, p. 27, B.]

^m [καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης, καὶ πάντος τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφοριῶν ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων ὑπὲρ τοῦ ἀρχιερέως καὶ

τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης.—Constitut. Apostol., lib. ii. cap. 57. apud Concilia, tom. i. col. 295, E.]

ⁿ [S. Ambros., de Sacr., lib. iv. cap. 4. § 14. Op. tom. ii. col. 368, D.]

^o [See above, p. 310, note h.]

^p [S. Aug., ep. 55, ad Januarium. ed. Ben. (aliter ep. 116.) cap. 19. § 36. Op. tom. ii. col. 142, C.]

munis oratio voce diaconi indicitur, &c. So it is no new thing to bid prayers, or exhort the people to pray, as in the preface to this prayer for Christ's Church, and in the form appointed for all preachers before their sermons.

Which practice is the effect of the apostles' instructions mentioned in the beginning of this prayer, ("who by Thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men,") 1 Tim. ii. 1. Where St. Ambrose^q, or he that wrote those excellent Commentaries, saith, *Hæc regula ecclesiastica tradita est a magistro gentium, &c.* "This ecclesiastical rule is delivered to the Church by the doctor of the gentiles, which our priests use, to make supplication for all, praying for the kings of this world, that they may hold all the nations subject; that we, being settled in peace, may be able to serve our God with tranquillity and quiet of mind; praying also for those that are trusted with high power, that they may govern the commonwealth in justice and truth, with abundance of all good things; that trouble and sedition being removed, gladness of heart may follow, &c.; praying likewise for them that are in necessity, and giving of thanks," &c.

Which chiefly contains the particulars of that form in our service, and which was related out of the Apostles' Constitutions.

And to give thanks for all men.] Understanding by thanksgivings the action of celebrating the Eucharist. But from hence the ancient Church, and the first Service-book of Edw. VI.^r, enlarged the sense of "all men," to comprise the dead as well as the living.

For all men.] Not only for the congregation present, but for all the members of the Church and Christian kingdoms, which are the same which have been since called litanies,

^q [*Hæc regula ecclesiastica est, tradita a magistro gentium, qua utuntur sacerdotes nostri, ut pro omnibus supplicent, deprecantes pro regibus hujus sæculi, ut subjectas habeant gentes, ut in pace positi in tranquillitate mentis et quiete Deo nostro servire possimus. Orantes etiam pro iis quibus sublimis potestas est credita ut in justitia et veritate gubernent rempublicam, suppeditante rerum abundantia ut amota*

perturbatione seditionis, succedat lætitia. . . . Postulantes vero pro iis qui in necessitate varia sunt. . . . Referentes quoque gratiarum actiones.—Comment. in 1 Tim. ii. 1. Opus spurium inter Op. S. Ambros., tom. ii. in Append., col. 292, C.]

^r [The "blessing God for all His servants departed this life," &c., had been put out of our Liturgy in 1552, and not restored till 1662.]

and in the ancient liturgies here was the place for them. Thanksgivings follow well, in reference to the Sacrament, from which it is called the Eucharist, because it is always consecrated with thanksgiving, wherein remembrance was made of all the blessings of God's providence, but especially that of our Lord and Saviour.

But how "thanks for all men" should stand here as a preface, and then no thanks given for any men in the process or end of the prayer, nor no Eucharist follow, (as upon holy-days, when there is no Communion, none doth,) I confess I cannot understand.

The truth is, these words were forgotten to be stricken out of the preface, when in the process of this prayer they struck out the thanksgiving and commemoration of the saints and apostles before us, who in King Edw. VIth's time had the oversight of altering the Service-book from the form made in his second year, which last (all but for ceremonies and a few other alterations) is still our pattern.

Let us pray for the whole state.] The bidding of the common-prayers appointed before all sermons in the injunctions^s and canons^t, is nothing else but this allocution to the people extended to particulars. In the ancient Church, as appears by the eighteenth canon of the Council of Laodicea^u, there was an order taken for some prayers to be made *διὰ προσφωνήσεως*, by way of speaking to the people, from point to point directing them what to desire of God, and the people saying afterwards, "Lord have mercy," as with us, "Our Father," &c. Therefore in the Constitutions of the Apostles are they called only "allocutions to the people;" lib. viii. cap. 10^v; "Let us pray for the peace and firm state of the world,

^a [See the Injunctions of Edw. VI., A.D. 1547, Wilkins' Concilia, tom. iv. p. 8; and those of Elizabeth, A.D. 1559, *ibid.*, p. 188.]

^t [See the Canons of 1603, can. lv.]

^u [οὐτως τῶν πιστῶν τὰς εὐχὰς γίνεσθαι τρεῖς μίαν μὲν τὴν πρώτην διασιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην διὰ προσφωνήσεως πληροῦσθαι.—Concil. Laodicen. (A.D. cir. 364.) can. 19. Concilia, tom. i. col. 1500, C.]

^v [ὑπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου, καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν, ὅπως ὁ τῶν ὄλων θεὸς

ἀίδιον καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο . . . ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας . . . ὑπὲρ πάσης τῆς ἐπὶ τὸν οὐρανόν, τῶν ὀρθοτομουμένων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν . . . ὅπως ὁ οἰκτιρῶν θεὸς χαρίσῃται αὐτοὺς ταῖς ἀγαθαῖς αὐτοῦ ἐκκλησίας σώους, ἐντίμους . . . καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν . . . ὑπὲρ πάσης τῆς ἐν Χριστῷ διακόνιας καὶ ὑπηρεσίας δεηθῶμεν . . . ὑπὲρ τῶν ἐν συζυγίαις, . . . ὑπὲρ τῶν ἐν ἐγκρατεῖα καὶ εὐλαβείᾳ δεηθῶμεν, ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ καὶ

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that it may please God, &c.; for the holy Catholic and Apostolic Church; for the dioceses of all bishops, that God would give, &c.; for the deacons and inferior ministers; for the married and the continent; for those that give alms and oblations; that God would, &c.; for the sick and needy; for them that are imprisoned; for travellers by land and sea," &c. And whosoever shall take notice of the particulars there related, shall receive a very ancient, if not original pattern and use of these prayers, which have been since called Litanies, Prayers for the state of the Church, and bidding the Common Prayers before Sermons.

[ON THE EXHORTATION.]

The Exhortation at certain times, when the curate shall see the people negligent to come to the holy Communion.] This was added, 5 Edw., upon Bucer's special instance in his Censure, cap. 27^w, where he saith, *Modis omnibus instandum, ut qui præsentés sunt communicent. Sed sunt qui in eo nobiscum sentiunt, quo autem id obtineant, . . . non veris utuntur rationibus. Alii enim eo rarius S. Cænam celebrant, ut in anno vix pluries quam ter aut quater. Alii populum qui ad prædicationem evangelii et preces confluit omnem dimittunt, ut Cænam celebrent cum iis tantum qui volunt ea communicare. . . . Nam ex eo quod Dominus usum hujus Sacramenti commendavit discipulis suis, . . . ad celebrandam solennem sui inter nos memoriam, sane a nobis celebrandam in omni solenni conventu, hoc est, omni die Dominico. Item ex eo quod Apostolus 1 Cor. xi. eandem Cænam omni frequentiori cætui deputat: et quod Ecclesia Apostolica legitur ita fractione panis perseverasse, ut in doctrina Apostolorum, Act. ii., apparet ergo Ecclesias priscas illud ex certa apostolorum traditione accepisse, ut sacram cænam singulis diebus Dominicis et festis, immo quoties tota conveniebat Ecclesia, exhiberent.* From whence came those

ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας, καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων κυρίῳ τῷ θεῷ ἡμῶν δεηθῶμεν ὑπὸς ὃ ἀνάγαθος θεὸς ἀμειψῆ αὐτοῖς ταῖς ἐπουρανίοις αὐτοῦ δωρεαῖς . . . ὑπὲρ τῶν ἐν ἀβήρωστίᾳ ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν, . . . ὑπὲρ πλεόντων καὶ ὀδοιπορούντων ὑπὲρ τῶν ἐν

μετάλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα κυρίου δεηθῶμεν.—Constitut. Apostol., lib. viii. cap. 10. apud Concilia, tom. i. col. 470, A—E.]

^w [Censura M. Buceri in Ordinatio. Eccl., cap. 27. Scripta Anglicana, p. 495.]

rules that were afterwards made, somewhat to this purpose, at the end of the Communion.

Bucer^x also, in the last chapter of his Censure upon the book, urged very earnestly for the restitution of the lands and goods which laymen had taken away from the Church, and which they bestowed upon their pleasures of hunting and feasting, &c., threatening and forespeaking a general calamity and destruction that would come upon this kingdom unless such restitution were made, worse than Germany, or Israel and Judah suffered. But in this particular they never gave ear to him, which they did in altering and lessening the service of the Church.

He moved here likewise for a confession of doctrine^y to be made, that there might be an uniformity thereof throughout the whole kingdom. Whereupon the articles of religion were drawn up in the synod, 1552. To this he desired they would add a larger catechism than that which was in the Book of Common Prayer^z, which Archbishop Cranmer did^a, but it never obtained.

In the form of Ordination of Ministers (which was then extant) he moved to have a stricter examination of them for their life and manners, even from their infancy, than was then required^b. Nor did he like the trial of them by a sermon, which was deceitful. But the ancient Constitutions and Canons had taken order for this matter before.

Last of all he moved^c, *Quia ecclesiarum ministri facilius comparantur, quam servantur, et in officio perseverant, qui bene cœperunt*, "that there might be yearly synods and visitations kept to that purpose." But this also the old Constitutions of the Church had provided before.

He concludes^d, that at the commandment of Archbishop Cranmer, he had made all these censures upon the book, *sed satis præcipitanter et crude*, for which he craves pardon, having had but a very short time to make this his censure in.

^x [Ibid., pp. 498—500.]

^y [Ibid., p. 501.]

^z [Ibid.]

^a [This work is entitled *Catechismus*: that is to say, a short Instruction into Christian Religion: London, 1548. It is for the most part derived from a Latin catechism by Justus

Jonas. See the preface to the Oxford edition, 1829, pp. vi.—viii. It was sent out before Bucer's *Censura* was written.]

^b [Ibid., and p. 502.]

^c [Ibid., p. 503.]

^d [Ibid.]

And he did it *Nonis Januarii*, 1551, at Cambridge, where he died twenty-five days after, viz. *Prid. Calend. Mart.* 1551^e.

Lift up your hearts.] S. Chrysostom^f, *Ubi Cadaver, ibi Aquilæ; Cadaver Domini Corpus est; Aquilas autem nos appellat, ut ostenderet oportere illum ad alta contendere, qui ad hoc corpus accedit. Aquilarum enim non graculorum est hæc mensa.* “Whosoever will approach near to that Body must get aloft, for this is a banquet for eagles, that soar high, and not for jays, that keep the ground.” S. Hier., *ad Hedib.*^g *Ascendamus cum Eo ad cœnaculum magnum, stratum; ibi accipiemus ab Eo sursum calicem N. Testamenti.*

Euseb. Emiss., *Exaltata mente adora Corpus Dei Tui*^h.

Then shall the priest, kneeling down at God's board, say in the name of all, &c. And then the priest standing up, shall say, &c.] Before we had the prayers and thanksgivings of the whole congregation; now follow the prayers which Justin Martyr, *Apol.* II.¹, says were made by the bishop or priest alone, for the blessing or consecrating of the Eucharist, for this belongs not to any of the people.

We do not presume to come to this, &c.] In the first edition of King Edw. VIth's Liturgy, this was used after the consecration of the elements, and before the receiving of them. The reason why it was afterwards (and now is) otherways ordered, seems to have been taken at those words (after consecration) contained in this prayer, “So to eat the flesh,” &c., which some men thought might otherwise have imported transubstantiation.

For the same purpose were the words in the form of consecration altered from *fiat nobis Corpus et Sanguis Domini* to what now they are. In like sort, because the very term

^e [Ibid.]

^f [Ἰπποκρίτης γὰρ τὸ πτώμα, φησιν, ἐκεῖ καὶ οἱ ἀετοὶ πτώμα καλῶν τὸ σῶμα διὰ τὸν θάνατον . . . ἀετοὺς δὲ καλεῖ, δεικνύς ὅτι καὶ ὑψηλὸν εἶναι δεῖ τὸν προσίοντα τῷ σώματι τούτῳ, . . . ἀετῶν γὰρ, οὐ κολοιῶν αὐτῆ ἢ τράπεζα.—S. Chrys., in Ep. i. ad Cor. Hom. xxiv. Op. tom. x. p. 216, C.]

^g [S. Hieron., Ep. 120, ad Hedibiam. Op. tom. i. col. 818, B.]

^h [See Pseudo-Eusebius Emissenus, Homiliæ de Pascha 5. ap. Bibl. Patr. Max., tom. vi. p. 646, F., though the words are not exactly cited.]

¹ [ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ καὶ ὁ προσετώς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὁση δύναμις αὐτῶ, ἀναπέμπτει . . . καὶ ὁ λαὸς ἐπευφημεῖ, λέγων τὸ ἀμήν.—S. Just. Mart., Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, D.]

of "offering" and "sacrifice," though well used of old, and in a far different meaning from that sense wherein the papists used them, seemed nevertheless to sound their meaning, and therefore to give offence, it is altered into another expression of "Christ's precious death" only.

Then shall the priest, &c., deliver it to the other ministers, that they may help the chief minister (the priest) when he delivereth the bread, &c., and the minister that delivereth the cup, &c.] Here is an express distinction between a priest and a deacon, who by the ancient canons of the Church was not to deliver the bread. *Conc. Arelatens. II., cap. 15, Anno Dom. 452^j: In secretario diacono inter presbyteros sedere non liceat, vel Corpus Christi, præsente presbytero, tradere non præsumat. Quod si fecerit, ab officio diaconatus abscedat. Conc. Andegav., anno 453^k: Diaconi presbyteris noverint omni humilitate deferendum. Gelas., in Epist. ad Episcopos Lucaniæ, Anno 494^l; yet Crescon., cap. 94^m. Diaconos propriam constituimus servare mensuram, nec ultra tenorem paternis canonibus deputatum quippiam tentare permittimus, nihil eorum penitus suo ministerio applicare quæ primis ordinibus proprie decrevit antiquitas. Absque episcopo vel presbytero baptizare non audeant, nisi (prædictis officiis longe constitutis) necessitas extrema compellat, &c. Cap. 8ⁿ: Non in presbyterio residere, cum divina celebrantur, aut ecclesiasticus habetur quicunque tractatus. Sacri corporis prærogationem sub conspectu pontificis seu presbyteri, nisi his absentibus, jus non habeant exercendi.*

For the making of which decrees occasion was given by the frowardness and pride of the deacons, (especially of those in chief cities,) about the end of the fortieth year.

Against whom the Synod of Arles, anno 314, was forced to make these canons, cap. 15^o. *De diaconis, quos novimus multis in locis offerre, placuit minime fieri debere. Cap. 18^p. De diaconis urbicis, ut non sibi tantum præsumant, sed hono-*

^j [Conc. Arelatens. II. (A.D. 452.) cap. 15. ap. Concilia, tom. v. col. 4.]

^k [Conc. Andegavense, (A.D. 453.) can. 2. Ibid., col. 18.]

^l [These words, Diaconos . . . compellat, are from the Epist. Gelasii P. I., (Epist. ix.) ad Episcopos Lucaniæ, cap. 7. ap. Concilia, tom. v. col. 316, A.]

^m [Cresconius (seu Crisconius) Episc. Afric. Breviarium Canonicum, ap. Bibl.

Patr. Max., tom. ix. p. 489. chapters 93—95, refer to these citations. The work of Cresconius is a kind of index of canons. The word "yet" seems a mistake.]

ⁿ [Gelasius, ibid., cap. 8. From Non in, to the end.]

^o [Concil. Arelatens., can. 15. Concilia, tom. i. col. 1428, E.]

^p [Ibid., can. 18. col. 1429, A.]

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The priest shall receive the Communion, and after deliver it to, &c.] In the time of the Communion it is ordered, in the Constitutions of the Apostles, lib. viii.^r, that the 34th Psalm be sung, in regard of the special words there referring to this action: "O taste and see how gracious the Lord is." In other of the Eastern liturgies^s, the 23rd, 42nd, 118th, and 145th Psalms are prescribed to be sung; and these, by the Latin liturgists, are called Communion, as the thanksgivings that follow [are called] Post-communion.

The minister that delivereth the cup, &c.] Archbishop Grindal, Art. 7^t, will not have any chalice heretofore used at mass, nor any profane cup or glass, used at the Communion.

Priest (or bishop) let them depart with this blessing.] Which was the custom of the Jews to do, pronouncing the blessing appointed by the law at the end of the service. In the temple, (saith Maimonides of Prayer, c. 14, 9^u.) after the morning-service was done, the priests went into the pulpit to bless the people, which Ecclesiasticus seemeth punctually to describe, cap. l. v. 20, 21: "Then went the priest down, and lifted his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in His name; and the people bowed themselves down the second time to worship, that they might receive a blessing from the Most High." So they received it kneeling.

By the 103rd of the African Canons in Justellus^v, it

^q [Audio quendam in tantam erupisse vecordiam ut diaconos, presbyteris, id est episcopis anteferet, nam quum apostolus perspicue doceat eosdem esse presbyteros quos episcopos, quid patitur mensarum et viduarum minister, ut supra eos se tumidus efferrat, ad quorum preces Christi Corpus Sanguisque conficitur? — S. Hieron., Ep. 146, ad Evangelium, al. Evagrium, § l. Op. tom. i. col. 1075.]

^r [Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῇ μεταλαμβάνειν πάντας τοὺς λοιποὺς.—Const. Apost., lib. viii. cap. 14. Concilia, tom. i. col. 485, A.]

^s [See Bingham, Antiquities of the

Christian Church, book xv. ch. 5. sect. 10, where the authorities are given.]

^t [Whether your parson . . . minister the holy Communion in any chalice heretofore used at mass, or in any profane cup or glass, &c.—Abp. Grindal's Articles for the Province of Canterbury, A.D. 1576. Remains, p. 159.]

^u [Maimonides, Manus Fortis. or Mischna Toreh, ubi supr., cap. 14. n. 9.]

^v [Placuit etiam hoc, ut preces quæ probatæ fuerint in concilio, sive præfationes, sive commendationes, seu manus impositiones ab omnibus celebrentur, &c.—Codex Can. Eccl. Afr., can. 103. ap. Justelli Biblioth. Juris. Canonici veteris, tom. i. p. 386. Paris.

seems that the benedictions of the bishop or priest that celebrated (to whom this office of blessing also belonged, as St. Jerome contendeth^x) are called *Commendationes et Impositiones manuum*, i. e. to say prayers whereby to commend the people to God with imposition of hands; and it is further ordered, that they be uniform, and prescribed forms of blessing (not arbitrary or voluntary) in all churches. The people, at the receiving of this blessing, bowed their heads, the bishop holding his hands over them, as a sign of God's hand stretched out to bless them. *Anaphora S. Basilii*, published by Masius^v.

Luther, in his Form of the Communion of the Year 1523^z, saith of this benediction, that it is, *Quædam quasi absolutio publica communicantium a peccatis, et vox plane Evangelica*; therefore rather to be kept than the Jewish form, which the Calvinists everywhere use in their assemblies.

The blessing.] In the second of King Edward it ended at these words, "in the knowledge and love of God, and His Son Jesus Christ our Lord." That which follows was added in the fifth of King Edward^a.

Collects to be said after the Offertory, when there is no Communion.

Assist us, &c. O Almighty Lord, &c. Prevent us, &c. Almighty God, &c. . . . which hast promised, &c., with two Collects for rain and fair weather^b.

Rubric. "That the Litany shall be sung upon Wednesdays and Fridays, according to the king's injunctions. That after the Litany, though there be no Communion, yet shall the priest put upon him an alb or surplice, with a cope, and say all that is appointed at the Communion, until he cometh

1661. et ap. Concilia, tom. ii. col. 1336, A.]

^x [Quid enim facit excepta ordinatione, Episcopus quod presbyter non facit?—S. Hieron., Epist. 146, ad Evangelium, Op. tom. i. col. 1076, C.]

^v [*Diaconus*. Post sumptionem sanctorum Sacramentorum quæ exhibitæ sunt coram Domino misericordie capita nostra inclinemus.]

Populus. Coram te, Domine Deus noster.

Anaphora S. Basil. ex Syriaca lingua

traducta per Andream Masium. Biblioth. Patrum, De la Bigne, tom. vi. col. 41.]

^z [Pax Domini, &c., quæ est quædam, &c. as in text.—Formula Missæ sive Communionis pro Ecclesia Witteberg. Lutheri Op. tom. ii. fol. 384, b.]

^a [This is a mistake; the blessing is the same in both.]

^b [The collects and rubrics that follow are those of the first book of Edw. VI., derived through Alesius' Latin translation.]

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to the Offertory, and so dismiss the people with the blessing. That the host be of the usual matter and form; that is, a wafer, but without any impression upon it, somewhat broader and thicker than before, that at least it may be broken into two parts, yet that no man must think less to be received by him in that part than in the whole. That the priest shall bear the charges of the bread and wine, and in lieu thereof that the people shall offer every Sunday (during the time that the Offertory is sung) the price of the holy loaf, which they were wont to find before, besides their other wonted oblations.

“That, according to the king’s injunctions, the people be present at service and sermon with quietness and reverence, and once in the year at least to communicate, otherwise to be punished by the censures of the Church. And that the Sacrament of the Lord’s Body (when it is distributed) be given into the people’s mouths, and not into their hands, (though it was otherwise used many years after the apostles’ times,) lest they should carry it home, as they did otherways of old, and use it superstitiously.”

Of all which order, so set forth in the second year of King Edw. VI., this was Bucer’s first Censure^c, “That at his first coming into this kingdom, he set himself diligently to study this book, wherein he found all things purely reformed; and that in all the ceremonies there was nothing but what was either taken out of the Word of God, or was not any way against it, if they were rightly taken and candidly interpreted.” But afterwards himself (as it seems) forgetting or neglecting his own rule, he censures and finds fault with many particulars as coming from the papists, and tending to the maintenance of superstition, and being contrary to God’s Word; for which reasons he wishes Archbishop Cranmer presently to reform them. Which was the cause (together with Calvin’s^d vehement letters for a further reformation) that a new book was set out in the fifth and sixth years of King Edw. VI., a little before the Protector was beheaded.

1. That the vestments and garments^e might be taken away, being an occasion of superstition.

^c [Buceri Censura, ad init. ubi supr., p. 456.]

^d [See above, p. 469, note a.]

^e [Bucer, *ibid.*, p. 458. The words

of Bucer are not given owing to the length to which they would run, Cosin’s statements being the substance of large portions of Bucer’s work.]

2. That no part of the Communion-service^f might be read upon holydays, &c., when there was no Communion; the order appointed by the book being a dumb show, borrowed from the Roman antichrist.

3. That Morning and Evening Prayer^g should not be read in one place, and the half-communion service at another; that is, at the altar: nor that the one should be said in a surplice only, and the other in a cope; all which was a massing fashion.

4. That the Sacrament^h be not administered in private houses, nor in chapels annexed to other churches, nor in the chapels of noblemen, for fear of superstition.

5. That liberty might be given to use leavened and common bread, as well as wafers and unleavenedⁱ; and that the words, "no less received in part than in the whole," might be omitted, for fear of transubstantiation.

6. That the bread should be *fragilis*^k he likes well, and that there should be oblations instead of the holy loaf at the Offertory, which he calls, *Officium gratæ pietatis in pastorem et ecclesiam*.

7. That he likes not their opinion^l who think Christ is more received in the Sacrament of His Supper than in baptism and the preaching of the word; or that more preparation is to be used for the one than the other. Ib. and c. 27.

8. That instead of enjoining the people to receive once a year at the least^m, he would have an exhortation made, to set before them the greatness of their fault, if they refused to communicate or went away from the Sacrament, so often as it was celebrated. Which was the occasion of the first exhortation of the fifth of King Edward, continued in our book, "We be come together," &c.

9. That it was a superstitious practice to give the Sacrament into the people's mouths, and not into their hands, which were one as holy as the otherⁿ; and that the people were as holy as the priests, who took it into their hands, and might see whether the people into whose hands they are to give it did eat the Sacrament or no, no less than if they

^f [Id. *ibid.*, cap. 3.]

^g [Id. *ibid.*, p. 459.]

^h [Id. *ibid.*]

ⁱ [Id. *ibid.*]

^k [Id. *ibid.*]

^l [Id. *ibid.*, pp. 460 and 496.]

^m [Id. *ibid.*, p. 461.]

ⁿ [Id. *ibid.*, p. 462.]

gave it them into their mouths; this manner of receiving therefore to be altered.

10. That at the Offertory he would have a collection for the poor^o, after the example of the Low Countries, where, among the reformed, none were suffered to beg.

11. That in the time of the Communion the men should be placed on one part of the choir and the women on the other, he likes well enough^p, because it was an old custom, and that they should not look upon one another; but then he would have the table so placed that both the one and the other might hear what was said at it.

12. That the minister should be enjoined to provide no more bread and wine upon the altar than would serve the people that communicate, he misliketh utterly^q; because by this injunction men would be brought to an opinion, that what was left of the elements after the Communion was done, may not be put to any common use; but that (as of old, in the ancient fathers' time, they were wont to do) whatever remained was to be taken and eaten by the communicants in the church. Which, because it was like to confirm the papists in their conceit that the nature of the bread and wine were changed, and that Christ was inherent in the elements themselves, he urged to have it declared, that *extra usum Sacramenti*, that is, when the Communion was ended, the bread and wine might be put to any common use.

13. That he would not have any allowance granted to use the gestures of kneeling, crossing, smiting the breast, holding up the hands, &c.^r, as being papistical, and tending to the upholding of the mass, which is an execrable thing.

14. That he likes not two Communions upon Christmas-day morning, as the use was then, though aforesometimes there were three^s; and his reasons are, 1. Because we can shew no Scripture for any such practice. 2. Because it makes people imagine that this feast is higher than other feasts, and therefore they are to communicate at no other time.

15. That though the reading the homilies be better than no preaching at all, yet that sermons are chiefly to be sought

^o [Id. *ibid.*, cap. 4. p. 463.]

^p [Id. *ibid.*, p. 464.]

^q [Id. *ibid.*]

^r [Id. *ibid.*, cap. 5. p. 465.]

^s [Id. *ibid.*, cap. 6.]

after^t, and an able preacher placed in every church, for that he knoweth nothing absolutely necessary to salvation but the office of preaching.

In the meanwhile he would not have the homilies so short, nor divided into several parts, but read out at large, as being at their full length short enough for a sermon-time; desiring that other homilies may be added (for them to read that cannot make better themselves) of the same heads which are now set forth in the second tome.

16. The singing of the *Sanctus*^u in the choir he likes well, so it be not done (as in some places it was) whilst the priest was saying the prayer for the whole state of Christ's Church.

17. In the prayer for the state of Christ's Church^x he mislikes the commendation and prayer for the dead, because there is no precept or example of it in the Scripture, though the ancient fathers used it. Against this part of that prayer also Calvin, in his Epistle to the Protector, wrote most earnestly; and therefore order was taken in 5 Edw. to leave it out^y, because it was an occasion (though otherwise harmless) of bringing in many superstitious conceits and practices about purgatory. In the meanwhile Bucer desires that instead of this commendation and prayer for the dead, another clause might be substituted, to beseech Almighty God, that we, following the example of His saints in the constant profession of our faith and obedience, may, together with them and all others departed in the faith of Christ, at His second coming have a glorious resurrection. Which is now used in the form of bidding the prayers before sermon, and in the Burial of the Dead. But he liketh not the expression here, "Those that rest in the sleep of peace," *ne daretur occasio*, &c., that occasion might not be given for some men to please themselves in their opinion, (as the Anabaptist and Socinian then did,) that the souls of the dead slept till the day of judgment.

18. In the Prayer of Consecration^z, he would have these words of 'blessing and sanctifying the bread and wine, that they might be made to us the Body and Blood of Christ,'

^t [Id. *ibid.*, cap. 7.]

^u [Id. *ibid.*, cap. 8. p. 467.]

^x [Id. *ibid.*, cap. 9.]

^y [Calvin's argument is to the same

effect as Bucer's. Epist. ad Angliæ Protectorem. Epistolæ et Respons., p. 142. col. 2.]

^z [Id. *ibid.*, p. 468.]

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changed into these of 'blessing and sanctifying us, that with true faith we might receive the Body and Blood of Christ in these holy mysteries, as heavenly food.' To which purpose they were afterwards altered, because the former words (as he said) gave occasion to confirm men in the popish conceit of transubstantiation; and because we had no precept nor example from the apostles to make any such prayer for the blessing of the bread, &c., for that Christ's blessing of it in the distribution to His apostles at His last supper, was of no other kind than the blessing of the loaves and fishes wherewith He fed the five thousand.

19. Therefore he mislikes also the making of any crosses^a (as the book appointed) over the bread and wine; or that the minister should take the bread and wine into his hands, when he read the words of institution; because by this practice men would think that he said these words to the bread and wine, and not to the communicants; and it should seem that thereupon those directions in the margin for the priest's taking the bread and wine into his hands, (when he says, "took bread," and "took the cup,") were afterwards left out; and yet the use could not for all that be left off, it being a general custom among us to do so still.

20. In the Prayer of Oblation he dislikes those words, "And command our prayers to be brought before Thee by the ministry of Thy holy angels^b," which he wisheth to be changed into that form we have after the participation, which was then placed before it; because the prayers of the faithful (as he instances in Cornelius) use to go up of themselves alone, without the help of any angels.

21. Those words in the prayer, "We do not presume to come," &c.; "so to eat the Flesh of Thy dear Son, and to drink His Blood^c," he is not only content to let stand, but falls to some kind of intreating that they may be continued, and remain unaltered, as fearing that upon the common exceptions taken against them, (which exceptions he answers at large,) they also would be changed or left out of the book; for he knew very well that this was the intention of the Protector, and that for this reason Cranmer had sent for his

^a [Id. *ibid.*, p. 472.]

^b [Id. *ibid.*, pp. 472, 473.]

^c [Id. *ibid.*, p. 473.]

censure upon the book; and, indeed, all things were presently ordered and altered according to his mind and censure.

By Bucer's^d directions likewise was this rubric following added in the fifth of King Edward (though now^e omitted in ours) after the rubric where the curate is permitted to take the bread and wine that remain to his own use.

“Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore we willing to do the same. Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicant kneeling should receive the holy Communion; which thing being well-meant for a signification of the humble and grateful acknowledgment of the benefits of Christ given to the worthy receiver, and to avoid the profanation and disorder which about the holy Communion might ensue; lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant hereby that any adoration is done, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any real and essential presence there being of Christ's natural Flesh and Blood; for, as concerning the sacramental bread and wine, they remain still in their natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians; and as concerning the natural Body and Blood of our Saviour Christ, they are in heaven and not here; for it is against the truth of Christ's

^d [Id. *ibid.*, pp. 474, 475.]

^e [This word 'now' was misprinted 'not' by Nicholls. The rubric that follows was, as appears, added after the book was printed. In the 'Two Liturgies . . . of K. Edwd. VI. published for the Parker Society, Cambridge, 1844, at p. 283, is the following note on this rubric; "This paragraph is fourth in order in Grafton, 2. It is printed on a separate leaf in other copies, and, as is evident from the sig-

natures, was added afterwards. In Grafton, 1, the leaf is pasted in after the copy was bound; and several copies are without it." The copy from which the "Two Liturgies of Edwd. VI. compared" were printed at Oxford, 1838, was without it, and it does not appear in this place in that volume; see the preface to the second edition, 1841, note B, p. xliv. The latter part was reintroduced in 1662.]

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natural Body to be in more places than one at the same time.”

But by the tenor of it, it seems to be no part of the Common Prayer Book.

And there shall be no celebration of the Lord's Supper, except there be a good number to communicate with the priest.] This rubric was made against private masses, wherein the priest only communicated alone by himself. St. Ambrose (or another such ancient author under his name) *in illud S. Pauli*^f, ‘*Alius alium expectate: Expectandum (inquit) ut multorum oblatio simul celebretur, et omnibus ministretur.*’ S. Hier. *in 1 ad Cor.* cap. xi.^g: *Cæna Domini omnibus debet esse communis, quia Ille omnibus discipulis suis qui aderant æqualiter tradidit Sacramentum.*

Shall all receive the Communion every Sunday at the least.] S. Aug. *Ep.* 118^h: *Alii quotidie communicant, alii certis diebus, alibi nullus dies intermittitur quo non offeratur, alibi Sabbato tantum et Dominico.* So that this difference notwithstanding, it was the universal custom of the ancient Church to celebrate the Eucharist, if not every day, yet upon all Sundays howsoever, if not rather by consequence, upon all festivals and days of solemn assemblies. Acts x. 7: “On the first day of the week the disciples assembled together to break bread,” (i. e. to celebrate the Eucharist, as the Syriac translates it.) In the meantime it is plain by this rubric, and that before, where it is said, “Upon the holydays, if there be no Communion;” and more plain by the rubrics in the first book of Edw. VI., which say, “In cathedral churches, or other places where there be daily Communions, &c., if upon the Sunday or holyday the people be negligent to come to the Communion,” that our Church affected the frequentation of this service according to the primitive practice, so far as they thought it attainable; yet it seems by this last rubric, which abates much of the former, that they descended to Calvin 4. *Inst.* 17. § 43 et 46ⁱ, where

^f [Comment. in 1 Cor. xi. 33, opus spurium inter op. S. Ambros., tom. ii. in Append. col. 150, B.]

^g [Comment. in 1 Cor. xi. opus spurium inter op. S. Hieron., tom. xi. col. 931, D.]

^h [S. Aug. Ep. 54. ad Januarium (aliter Ep. 118.) cap. 2. § 2. Op. tom. ii. col. 124, C. See above, p. 113, note a.]

ⁱ [Sic administrari decentissime poterat si sæpissime et singulis ad mini-

he says he would have the Eucharist celebrated at least once a week.

And to take away superstition, it shall suffice that the bread be such as is usual to be eaten.] It is not here commanded that no unleavened or wafer bread be used, but it is said only “that the other bread shall suffice.” So that though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles^j.

The first use of the common bread was begun by Farel and Viret at Geneva, 1538, which so offended the people there, and their neighbours at Lausanne and Berne, (who had called a synod about it) that both Farel and Viret, and Calvin and all, were banished for it from the town, where afterwards the wafer-bread being restored, Calvin thought fit to continue it, and so it is at this day. *Vid. Vitam Calvini per Bezam, ad an. 1538, et Ep. Calv.*^k

And if any of the bread and wine remain, the curate, &c.] Which needeth not be understood of that bread and wine which was blessed and consecrated, but of that which was brought to the church, and not used for the Sacrament. And yet we read of some such thing in the Constitutions of the Apostles, lib. viii. cap. 31^l, τὰς περισσευούσας ἐν τοῖς μυστικοῖς, &c. “Let the deacons distribute the remains of the blessings at the mysteries to the clergy, according to the mind of the bishop or presbyters. To the bishop, four parts; to a presbyter, three; to a deacon, two; to the rest, subdeacons, readers, singers, or deaconesses, one part.”

num hebdomadibus proponeretur Ecclesiae.—Calv. Inst., lib. iv. cap. 17. § 43. Singulis ad minimum hebdomadibus proponenda erat Christianorum cœtui mensa Domini.—Id. ibid., § 46. See the whole passage.]

^j [i. e. till 1643.]

^k [The statement in Beza's Life is that common bread was in use at Geneva, but not at Berne, and that in the year 1538, the Bernese calling a synod at Lausanne, ordered the use of wafers at Geneva; that Calvin and his friends were, on refusing to celebrate,

expelled from Geneva by the civil magistrates; that afterwards they agreed to use wafers, and returned.—See Joannis Calvinii Vita, a Th. Beza, ad ann. 1538, prefixed to the first volume of his works, Amsterd. 1671.]

^l [τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίας κατὰ γνώμην τὸν ἐπισκόπον, ἢ τῶν πρεσβυτέρων οἱ διάκονοι, διανεμέτωσαν τῷ κληρῷ· τῷ ἐπισκόπῳ μέρη τέσσαρα πρεσβυτέρῳ μέρη τρία διακόνῳ μέρη δύο.—Constitut. Apostol., lib. viii. cap. 31. apud Concilia, tom. i. col. 495, B.]

ON THE OFFICE OF BAPTISM.

Public Baptism, when the most number of people may come together.] And therefore it is presently afterwards ordered that it shall be done in service-time, after the second lesson at Morning or Evening Prayer. But because people used not so diligently to come to service, Bucer in his Censure said^m "it would be better to do it immediately after the sermon," (for there were most people at that,) wherein nevertheless he prevailed not, for these rubrics we see continue still.

The ancient Church was wont to administer this Sacrament of Baptism immediately before the Sacrament of the Lord's Supper; for that they were *gemina Ecclesiæ Sacramenta*, the twin-Sacraments, and therefore to go together.

It is the custom of divers Churches to do so still. They both make a Communion among Christians. *Quis autem* (says Bucerⁿ well) *sensum aliquem Christianæ teneat Communionis, qui non agnoscat quantopere deceat eos qui sunt invicem membra in Christo frequentes adesse, cum aliquis natus inter ipsos in æternam mortem, debet in Ecclesia renasci ad sempiternam vitam, suscipi inter Filios Dei, quo illi simul istud beneficium et a Deo pariter orent, et ut Christi Ecclesia per ministrum una conferant; et sicut singulorum ille membrum fit per hoc Sacramentum, ita a singulis quoque tanquam membrum recipiatur, et quisque se ei coram Domino devinciat, ad mutua Christianæ Communionis officia, et corporalia et spiritualia. Paulo post^o. Natura enim docente solent homines eos, quos in honestum collegium suscipere decreverunt atque societatem, ut in academiis, et multis aliis longe minoris momenti societatibus hominum fieri videmus, id facere, cum collegæ frequentiores convenerint; ut ita quasi ab omnibus illi in collegas recipiantur, et singuli officia collegarum eis deferant, ad eaque ita se publice invicem adstringant.*

Public Baptism.] If we have here no order about chrism, we are as safe as they were three hundred and odd years after Christ; for the first canon which is pretended to be made about it was in the council which they say was held

^m [Bucer, ubi supr., p. 477.]ⁿ [Id. ibid.]^o [Id. ibid.]

at Rome by Sylvester^p; *Constituit clara voce Sylvester urbis Romæ episcopus, ut nemo presbyter chrisma conficeret quoniam Christus a chrismate vocabatur.* Where whatever becomes of chrisma, it is but a wild and a very improbable reason, that he gives for this his interdict. But Innocent I.^q would not permit a priest to sign in the front (but in *pectore* only) with that hallowed oil, which yet the Church of Rome doth. And in the Council of Laodicea, cap. 48^r: *Si a Domino instituta, et indesinenter adhibita per quatuor secula, quid necesse erat novum canonem condere?*

Ask the name, and naming of the child.] Vid. St. Chrys., *Hom. 21^s, 51^t, et 56^u in Gen.*

Which shall be baptized in this water, &c.] In baptism, the nature and substance of water doth still remain, and yet it is not bare water; it is changed, and made the Sacrament of regeneration. It is water consecrated.

Minister make this exhortation to the godfathers, &c.] Because many parents had not such due care as they ought in the godly bringing up their children; so that many children knew not whether they were baptized or not; and many were never taught what covenant had been made between God and them in their baptism; and because many

^p [Concilium Roman. II. (A.D. 324.) cap. 5. Concil., tom. i. col. 1554, D.]

^q [Nam presbyteris, seu extra episcopum, seu præsentem episcopo cum baptizant, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum, non tamen frontem ex eodem oleo signare, quod solis debetur episcopis, cum tradunt Spiritum Paraclatum.—Innocent. Papæ I. Epist. 1. ap. Concilia, tom. iii. col. 1029. See the Decretum of Gratian, pars iii. de Consecratione, dist. 4. c. 119. 120.]

^r [ὅτι δεῖ τοὺς φωτισμένους μετὰ τὸ βάπτισμα χρίσθαι χρίσματι ἐπουρανίῳ, καὶ μετόχους εἶναι τῆς βασιλείας τοῦ Χριστοῦ.—Concil. Laodicen. (circ. A.D. 364?) Can. 48. Concilia, tom. i. col. 1506, A.]

^s [εἰς τὸ ὄνομα, φησι, τοῦ πάππου, καὶ τοῦ ἐπιπάππου καλεῖσθω τὸ παιδίον. ἀλλ' οἱ παλαιοὶ οὐχ οὕτως, ἀλλὰ πᾶσαν σπουδὴν ἐποιοῦντο τοιαύτας προσηγορίας ἐπιτιθεῖν τοῖς τικτομένοις, αἱ μὴ μόνον αὐτοὺς τοὺς τὴν προσηγορίαν δεχομένους εἰς ἀρετὴν ἐνήγον, ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν καὶ ταῖς μετὰ ταῦτα γενεαῖς διδασκαλία φιλοσοφίας ἁπάσης ἐγγιγνοντο

. . . μὴ τοίνυν μηδὲ ἡμεῖς τὰς τυχοῦσας προσηγορίας ἐπιτιθῶμεν τοῖς παῖσιν μηδὲ τῶν πάππων καὶ τῶν ἐπιπάππων, καὶ τῶν πρὸς γένος διαφερόντων τὰς ὀνομασίας αὐτοῖς χαρίζόμεθα, ἀλλὰ τῶν ἁγίων ἀνδρῶν τῶν ἐν ἀρετῇ διαλαμπάντων, τῶν πολλὴν παρρησίαν πρὸς τὸν Θεὸν ὄσχηκότων.—S. Chrysost. in Genes. cap. 4. Hom. 21. § 3. Op. tom. iv. p. 185, C, D.]

^t [σκοπεῖ πόση τῶν παλαιῶν ἦν ἡ σύνεσις, μᾶλλον δὲ πόση τοῦ Θεοῦ ἡ σοφία, ὡς καὶ τὰς γυναῖκας παρασκευάζειν μὴ ἀπλῶς μηδὲ ὡς ἔτυχε τὰς προσηγορίας τοῖς τεχθεῖσιν ἐπιτιθεῖναι, ἀλλ' ἀναποτίθεσθαι τῇ τοῦ παιδίου προσηγορίᾳ τῶν μελλόντων ἔσεσθαι τὴν προαναφώνησιν.—Idem in Genes., cap. 26. Hom. 51. § 1. ibid. p. 500, C.]

^u [σκοπεῖ πῶς ἐφ' ἐκάστου τῶν παιδίων εὐχαριστεῖ (Λεία) τῷ Δεσπότη, καὶ εὐγνώμων γίνεται περὶ τὴν εὐεργεσίαν. Ἦκουσέ, φησι γὰρ, ὁ Κύριος, ὅτι μισοῦμαι, καὶ προσέδοκέ μοι καὶ τοῦτον' καὶ διὰ τοῦτο ἐκάλεσε τὸ ὄνομα αὐτοῦ Συμεών.—Idem in Genes., cap. 30. Hom. 56. § 3. p. 544, A.]

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swerved away of old from Christian profession, and became pagans.

ON CONFIRMATION, OR LAYING ON OF HANDS.

The order for the Confirmation of children.] First book of Edw. VI., against this word 'children' Bucer took exception^x; and therefore, in the second book of King Edward, the title was amended, and called Confirmation only. In our book the title was explained, after the Conference at Hampton Court^y, for the satisfaction of the ministers there, who thought there was some popish meaning in the word Confirmation, as if it added strength to the Sacrament of Baptism, or as if baptism were not valid without it. Therefore the title was put into these terms; "The Order of Confirmation, or Laying on of Hands upon Children Baptized, and able to render an account of their faith, according to the Catechism following:" which Catechism was then also augmented, upon those ministers' complaint that it was insufficient in not setting forth the nature of the Sacraments.

Confirmation.] There is an old canon in the first Arausican Council^z, *De non iteranda chrismatis benedictione; quia inter nos placuit semel chrismari*; where the canon ended. The addition that follows was added by others before Isid. Mercator's time, who first corrupted the canon, but it bears the same sense. So that chrismation in confirmation (being had before in baptism) was not accounted necessary in France, whatever it was at Rome.

And that no man shall think, &c. by deferring their Confirmation, &c.] Confirmation (though it be very behoveful) is not absolutely necessary to salvation, being not of Christ's own institution, as the Sacrament of Baptism is; for it was instituted only by the Church, in imitation of the apostles, as

^x [See Bucer, *Censura*, cap. 17. pp. 482, sqq.]

^y [See Barlow's account of the Hampton-court Conference; Cardwell's *History of Conferences*, pp. 172, 173, 182, 183, 205. The king raised difficulties about it, and wished it to be entitled an Examination with Confirmation.]

^z [Nullum ministrorum, qui baptizandi recepit officium, sine chrismate usquam debere progredi, quia inter nos

placuit semel chrismari. De eo autem, qui in baptisate quacunque necessitate faciente non chrismatus fuerit, in confirmatione sacerdos commonebitur. Nam inter quoslibet chrismatis ipsius non nisi una benedictio est: non ut præjudicans quidquam, sed ut non necessaria habeatur repetitio chrismatis.—*Conc. Arausican. I. ann. 441. can. 2. tom. iv. col. 701. See the notes there.*]

Cornelius the pope, *apud Euseb.* (lib. v. cap. 36^a.) fetches the first original of it *ab Ecclesiæ Canone*: and Gul. Antiodorensis, *Tract. IX.* lib. iv.^b, and Vitriacus, *Oriental. Hist.*, cap. 39^c, write expressly that it was instituted by the Church. So do Alexander Hales, par. iv. q. 9^d; and Bonaventure, 4 *Dist.* 7. q. 1, *et* 2^e; and Eugen. IV. *anno* 1439, in his *Monita* to the Armenians, makes this to be one, that confirmation was appointed in the Church in imitation or instead of the imposition of hands used by the apostles, Acts viii.^f, which abundantly prove it not to have been of divine right; but being long in use, before the Council of Laodicea, *anno* 363^g, and then disapproved by the faction of the Novatians, which inhabited Phrygia, and scorned it; there was a canon then, and divers after, made to establish it. Socr., lib. iv. cap. 17; Soz., lib. vi. cap. 4, lib. vii. cap. 18^h.

That confirmation of children after baptism was not accounted to be of absolute necessity, it is plain from the use of old, in receiving some such to the Communion, and to sacred orders also, who had never been confirmed. *Anno* 240, Novatian, after he was recovered of his sickness, obtained

^a [οὐ μὴν οὐδὲ τῶν λοιπῶν ἔτυχε, διαφυγῶν τὴν νόσον, ὧν χρῆ μεταλαμβάνειν κατὰ τὴν τῆς ἐκκλησίας κἀνονα, τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου.—Epist. Cornelii, ap. Euseb. Hist. Eccles., lib. vi. cap. 43. p. 313.]

^b [The words of Gul. Altissiodorensis, Summa Aurea, lib. iv. are: "Unde dicitur quod confirmationis sacramentum, ortum habuerit ab apostolis quantum ad manus impositionem . . . quantum vero ad chrismationem ortum habuit ab institutione ecclesiæ: sed melius est dicere quod quantum ad utrumque ortum habuit [ab] apostolis.—Fol. cclvii. col. i., ed. Paris. 1500.]

^c [The editor has not access to this work.]

^d [Confirmationis sacramentum. . . Ordinum est ab Ecclesia ob reverentiam sacramentorum prædictorum scil. Baptismi et Eucharistiæ, &c.—Alexandri Alensis Summa Theologiæ, pars iv. quæst. 9. Art. i. p. 220, col. i. ed. Col. 1622.]

^e [Postquam bases Ecclesiæ Apostoli . . . defecerunt, instituit Spiritus Sanctus hujus sacramenti formam, cui etiam virtutem sanctificandi dedit.—

S. Bonaventura in Sententias, lib. iv. Dist. 7. Art. 1. quæst. 1. p. 93. Op. tom. v. Romæ, 1596.

Nec materiam, nec formam apostoli dispensaverunt; sed rem hujus sacramenti sine forma a Spiritu Sancto immediate acceperunt. . . . Institutum est igitur hoc elementum Spiritu Sancto dictante ab ipsis Ecclesiæ rectoribus.—Ibid., quæst. 2. *ibid.*]

^f [Loco autem illius manuum impositionis datur in Ecclesia confirmatio.—Conc. Florentinum, A.D. 1439. Decretum Papæ Eugenii ad Armenos, ap. Concilia, tom. xvii. col. 548, B. It should be remembered that unction was regarded as the essence of confirmation.]

^g [Concil. Laodicen., can. 48. Concilia, tom. i. col. 1506, A, cited above, p. 483, note r.]

^h [These references are incorrect; the fact stated respecting the Novatians is affirmed by Pacian, Epist. iii. cont. tractatus Novatianorum, § 3. *apud* Gallandii Bibl. Patr., tom. vii. p. 262; and by Theodoret, Hæret. Fab., lib. iii. c. 5. Op. tom. iv. p. 229, D.]

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no confirmation of the bishop; and yet within a while, Fabian the pope made him priest; Euseb., lib. vi. cap. 35ⁱ. The Greeks, Russians, Armenians, Jacobites, and Nestorians, use no other confirmation than the chrism in baptism, which is sufficient; and therefore they have wrong done them by Guido de Perpiniano, *de Hæres.*, art. 21^k; Joannes Sacranus, *Elucid. de Err. Ruth.*, cap. 2^l; Guagninus, *de Ruthen. Relig.*^m; Thevet., *Cosmogr.*, lib. xix. cap. 12ⁿ; and others, who affirm that they admit not confirmation, but abhor from it, and account it superfluous; for they have the same that was used in the ancient time, when those that were newly baptized were brought to the bishop to be consigned. *Vid. Hier., adv. Lucifer.*, cap. 4^o.

The blow upon the cheek there given by the Romanist, *Antiquitatis totius auctoritate caret. Vid. Blond., Apol.*, pp. 214, 215^p. The Romanists impose no hands, but hold them up and over the child. So the ancient use was abolished, and new fashions brought in, without any example of the apostles in the primitive Church. *Tandem juris sui plenæque potestatis conscia Anglicana Ecclesia, renovato veteris χειροθεσίας instituto, omnem chrismatis confectionem atque usum multis retro seculis in superstitionem versum, facessere [jussit. Protestantes vero cismarini priscorum cæremoniis quæ per se suaque] natura nihil religiosarum rerum adumbrationes typique humanitus efformati erant sepositis, in res ipsas typis illis a pia antiquitate designatas toto animo*

ⁱ [See Euseb. Pamph. Hist. Eccl., lib. vi. cap. 43. p. 313, cited above, p. 485, note a. No mention is made there of his ordination, but he is called *πρεσβύτερος*.]

^k [Errant etiam, quia negant sacramentum confirmationis.—Guido de Perpiniano, Summa de Hæresibus; de Hæresibus Armenorum, cap. 21. p. 63. Colon. Agr. 1631.]

^l [Dicunt confirmationis Sacramentum nullum esse.—Joannes Sacranus, Elucidarius errorum ritus Ruthenici, cap. ii. § 13. ap. Lasitski, de Russorum, &c. religione. Spiræ, 1582, p. 191.]

^m [Confirmationis, seu inunctionis Sacramentum maxime abhorrent.—Alexander Guagninus, de Religione Moscovitarum omniumque Rutheno-

rum. *Ibid.*, p. 232.]

ⁿ [Ils rejettent le Sacrement de Confirmation, comme chose superflue.—A. Thevet, Cosmographie universelle, lib. xix. ch. 12. p. 856, Paris. 1575.]

^o [Non quidem denuo hanc esse ecclesiarum consuetudinem ut ad eos qui longe a majoribus urbibus per presbyteros et diaconos baptizati sunt. Episcopus ad invocationem Sancti Spiritus manum impositurus excurrat.—S. Hieron. dial. adv. Luciferianos, cap. 9. Op. tom. ii. col. 181, A.]

^p [Blondelli Apologia pro sententia Hieronymi de Episcopis et presbyteris, sect. iii. de Confirmandi potestate. The words just cited are from page 214, those that follow from page 215; the other authorities are derived from Blondel.]

defixa, nulla externæ chrismationis fidelibus necessitate imposita, cœlestibus doctrinæ Evangelicæ monitis sanctisque precibus redemptas [Christi athletarum] mentes, ad commune fidei certamen ungere, ac invocato Spiritus Sancti auxilio confirmare officii sui esse duxerunt^q.

[“duxit,”
Nicholls.]

Sirmondus himself, *Ant.* 2. part. 1. cap. 7^r, describes those men that, with Th. Walden, lib. ii. cap. 13^s, imagine chrismation to be imposition of hands, *Quia, ut ait, ungender imponitur manus*. For the abuses in selling the chrism for confirmation, the Greek Church broke from the Latin, abhorring their avarice and pride, *Arcad.*, lib. ii. cap. 9^t; for the legates of the pope carried the chrism every year from Rome to Constantinople, and there sold it too dear,—two hundred Hungarian crowns for a little cruet of oil.

They may with their own mouth, and with their own consent, openly, before the Church, ratify and confirm the same.] When the children of Christians had learned Christ’s religion, they were brought to the church, and presented to the bishop, and professed openly their faith, and said they would live and die in it. Then the bishop and all the people prayed for them; and the bishop, laying his hands upon them, commended them to God. This was the ratifying of their profession, made by others in their name at their baptism; and for that cause was it called confirmation; for they promised, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor fire, nor sword, nor life, nor death, should ever make them deny their faith.

Children, servants, &c., which have not learnt their catechism.] It seems by Bucer’s Censure^u that the former order

^q [Id. *ibid.*]

^r [Sirmondus, *Antirrh.* 2. parte 1. c. 7. as cited by Blondel, *ibid.*]

^s [Non enim minus manus imponit, qui ungender imponit.—Thomas Waldensis, *Doctrinalis antiquitatum Fidei*, tom. ii. c. 113. § 4. fol. 186, b. Venet. 1571.]

^t [The passage referred to is in *Arcadius*, lib. vii., de concordia Ecclesiæ Occidentalis et Orientalis in septem Sacramentis, lib. ii. c. 9. p. 80. Paris. 1626.]

^u [The rubric in the first book of Edward was: “And all fathers &c. shall cause their children, servants, and apprentices, (which are not yet con-

firmed) to come to the church at the day appointed, and obediently hear and be ordered by the curate,” &c. Bucer comments on this, and says: “Tolendum igitur optarim istam parenthesis, (which are not confirmed,)” &c. (*Censura*, cap. 18. *ibid.*, p. 485,) and in 1552 the words in parentheses were altered to “which have not learned their catechism.” The words in the parentheses are omitted in Alesius’ Latin Version, reprinted in Bucer’s *Scriptura Anglicana*, which, as has been said, was the only form in which Cosin had the first book of Edward when writing these notes.]

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was to send them only who are not confirmed; but because many are confirmed young, and before they understand their catechism at least, though peradventure they can repeat the words of it, therefore he desires that they may still be sent to the church, till the curate shall think them fit, (as being sufficiently instructed); hereupon the words were somewhat altered.

And whensoever the bishop shall give knowledge for children to be brought, &c.] Which Bucer^x says would be most conveniently done in their visitations; and to that commonly did the bishops ever since hold themselves, which was much too seldom.

And there shall be none admitted to the Communion until such time as he can say the Catechism, and be confirmed.] Many can say their Catechism, and are confirmed at seven years old; shall it be then in the power of the curate to admit them also to the Communion? *Non credo*: but this shews that they should not be confirmed so young as they use to be, but when they are of perfect age, and ready to be admitted to the Holy Communion, which is between fourteen and sixteen years of age.

Such as can say in their mother tongue the articles of the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer the questions, &c.] This was much faulted by Bucer^y, who would have none admitted to confirmation upon a bare recital of the words in the Catechism, till their manners of life, and sense and fruits also of religion, had been manifested to the Church; making herein no difference between the old *competentes* and the *catechumeni*, who had as yet no baptism at all, and children that were already baptized: yet his censure prevailed so far with the next reformers of the book, that they altered divers passages in this order of confirmation^z: as by adding, "when children come

^x [Bucer, *ibid.*, cap. 18. § 3. p. 486.]

^y [See Bucer's words below, p. 491, note u, *ibid.*, pp. 482, 483.]

^z [This is a mistake. No alterations were made in these points. Cosin was misled by Alesius' translation, which renders the second paragraph in the introduction to Confirmation ("first, because that when children come to the

years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the Church ratify and confirm the same") thus: *Primo ut pueri propriam fidem confiteantur, et se ratam habere testentur confessionem, quam patrini eorum nomine fecerunt in bap-*

to years of discretion," which words were not in before; and by leaving out that "godfathers and godmothers may be released of their promise which they made for them in baptism," (as the words were 2 Edw. VI.) and that "they shall promise, that when they come to age they shall endeavour," &c.

Confirmation should be ministered to them that were of perfect age.] "Of perfect age," added as before, for Bucer's exception ^a.

The usage of the Church in times past.] In the second of King Edward, is *Primitivæ Ecclesiæ*, at least so expressed in the Latin copy.

Then shall he be brought to the bishop, by one who shall be godfather.] The former godfathers and godmothers being released, as it was ordered before in the Rubr. 2 Edw. VI. ^b

Then shall the bishop lay his hand upon every child severally, saying, Defend, O Lord, &c.] Bucer had said, *Cens. cap. 17^c, Oratio quidem recte fit super pueros qualibet ætate, et quicquid habent fidei, dum se patiuntur doceri evangelium Christi.* And this seems to be rather a prayer that may be said by any minister, than a confirmation that was reserved only to the bishop: for in the second year of King Edward this was the form ^d:—*Bishop.* "Sign them, O Lord, with the sign of the holy cross, that they may be Thine for ever: confirm and strengthen them with the unction of Thy Holy Spirit, that they may inherit Thine eternal kingdom." *Resp.* "Amen." *Bishop.* "N. I sign thee with the sign of the holy cross, and lay hands upon thee, and confirm thee, in the name of the Father, and of the Son, and of the Holy Ghost." *Resp.* "Amen."

tismo, et ut patrini exonerentur illa sponsione, facta pro infantibus ecclesiæ. —Ordin. Minist. in Anglia, ap. Bucerii Script. Angl., p. 439.]

^a [Not so; the English is the same in both books of Edward.]

^b [For the cause of this mistake see above, note z.]

^c [Bucer, ubi supra, p. 483. Bucer seems to mean, Prayer is rightly made, &c.]

^d [The words in the original are, "Minister. Sign them (O Lord) and

mark them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost mercifully unto everlasting life. Amen.

"Then the bishop shall cross them in the forehead, and lay his hand upon their head, saying,

"N. I sign thee with the sign of the cross, and lay my hand upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."]

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All this was changed into a prayer, and imposition of hands.

The bishop shall confirm, &c.] It seems that before the time of Arius a priest might have confirmed, but after his heresy it was reserved to the bishop, for the better preservation of the Catholic faith and religion, whereof the Church would have a due account first rendered to the bishop. *Lib. Pontif. in Sylvestro^e, et Conc. Rom. sub eod.^f vid. Conc. Araus. anno 441. can. 1^g*, where the Church of France admits a priest to confirm in the absence of the bishop: and *post ann. 700. Bede in Psal. xxvi.^h*, writes, that confirmation (which is the same thing with chrism at baptism) *propter arrogantiam tamen non concessa est singulis sacerdotibus, sicut et multa alia.*

Ætate Cypriani, ep. 73ⁱ. Præpositis Ecclesiæ oblatis sunt baptizati, ut per eorum orationem et manus impositionem, Spiritum Sanctum consequerentur; eundemque morem in suis præpositis, annis post Cypriani Martyrium 150 Ecclesiam servasse scripsit Augustinus (de Trin. lib. xv. cap. 26^k.) Erant secundum canonem ab episcopo consignandi quotquot diebus solennibus sacro lavacro tingebantur, ac si quis fidelis, non diaconus, in infirmitatis necessitate, aut diaconus regens plebem, sine episcopo vel presbytero, aliquos baptizaverat, episcopus eos per manus impositionem perficere debebat. Conc. Elib., c. 38^l, et 77^m.

^e [Sylvester... constituit... chrisma ab episcopo confici; et privilegium episcopis dedit, ut baptismum consignarent propter hæreticam suasionem.—Anastasius Bibl. de Vitis Pont. Rom., tom. i. p. 29.]

^f [Constituit enim clara voce Silvester episcopus urbis Romæ ut nemo presbyter chrisma conficeret, dicens, quoniam Christus a chrismate vocatur.—Concil. Roman. 2. cap. 5. Concil., tom. i. col. 1550, D.]

^g [Hæreticos in mortis discrimine positos, si catholici esse desiderant, si desit episcopus, a presbyteris cum chrismate et benedictione consignari placuit.—Concil. Arausicanum I., ann. 441. can. i. ibid., tom. iv. col. 701.]

^h [Sciendum autem, quod illa unctio, quæ per manuum impositionem ab episcopis, quasi alia a duabus prædictis, et vulgo confirmatio dicitur, eadem est cum secunda; propter arrogantiam ta-

men non concessa est singulis sacerdotibus, sicut et multa alia.—Bede Comm. in Psalm. xxvi. Op. tom. vii. col. 435.]

ⁱ [Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur, præpositis Ecclesiæ offerantur, et per nostram orationem et manus impositionem Spiritum Sanctum consequantur, et signaculo Dominico consummentur.—S. Cypr. Ep. 73. ad Julianum, Op. Epist. p. 202. The whole paragraph is from Blondel, ubi supr., pp. 209, 210.]

^k [Neque enim aliquis discipulorum ejus (Christi) dedit Spiritum Sanctum. Orabant quippe ut veniret in eos quibus manum imponebant, non ipsi eum dabant. Quem morem in suis præpositis etiam nunc servat ecclesia.—S. Aug. de Trinit., lib. xv. cap. 26. § 46. Op. tom. viii. col. 999, A.]

^l [Peregre navigantes aut si Ec-

THE CATECHISM.

Catechism.] Bucerⁿ found fault with the shortness of it, and therefore Archbishop Cranmer set forth a larger catechism, and would have all curates to use it^o, but it was never received by any public authority into the Church; nor his, nor Nowel's^p, which was afterwards set forth in Queen Elizabeth's time, and became the pattern of many private catechisms, which by their variety and novelty of doctrine have done much hurt.

In the conference at Hampton Court, great complaint was made by the ministers there^q, that this public short catechism was defective in the point of the sacraments: whereupon it was ordered, that the bishops should make an addition, and so they did; which by King James' authority only was annexed to the former catechism, which ended after the answer following the Lord's Prayer. The addition was first penned by Bishop Overall, (then dean of Paul's) and allowed by the bishops.

The curate shall diligently upon Sundays and holydays, &c. instruct, &c.] It is not said here that he shall do it upon every Sunday, and every holyday; and therefore the words are to be understood, as often as need requires, according to the largeness or number of children in his parish. In the second of King Edward he was limited to do it once in six weeks, at least^r; against which words (as being too large a time, and the ministers in Germany doing it otherwhiles three times in a week) Bucer^s took exception; whereupon it was thus

clesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum catechumenum, ita ut si supervixerit ad Episcopum eum perducatur, ut per manus impositionem proficere possit.—Concil. Eliberitan. (A.D. 305.) cap. 38. Concilia, tom. i. col. 996, D.]

^m [Si quis diaconus regens plebem, sine episcopo, vel presbytero aliquos baptizaverit, episcopus eos per benedictionem perficere debet.—Ibid., cap. 77. col. 1001, B.]

ⁿ [Bucer said: Nec ea paucula tantum verba tradenda et exigenda sunt pro toto Christi catechismo, quæ in libro sunt præscripta: sed debent cate-

chumeni in classes distribui, omniaque Christi mysteria creditu necessaria, eaque ratione, diligentia atque copia explicari et elucidari, &c.—Bucer, *ibid.*, cap. 18. § 2. pp. 485, 486.]

^o [See above, p. 469. note a.]

^p [Catechismus: sive prima institutio disciplinaque pietatis Christianæ, Latine explicata; Lond. 1570.]

^q [See Barlow's Summe and Substance, in Cardwell's History of Conferences, p. 187.]

^r [The rubric in the first book of Edw. was "once in six weeks at the least;" in the second, "upon Sundays and holydays."]

^s [Bucer, *ibid.*, p. 442.]

ordered in the fifth of King Edward, and set down in terms indefinite, though he urged to have it *singulis festis*.

THE SOLEMNIZING OF HOLY MATRIMONY.

First the banns must be asked.] Bucer likes this order very well, calling it *Præceptum salutare*^t, and would have no dispensation granted to any. To this he wishes that another precept had been added, *Ut matrimonium non nisi in clara die, et frequenti ecclesia consecrare liceat*. To that a third, *Ne rata habeantur eorum conjugia, qui ea contraxerint, absque eorum consilio et voluntate in quorum sunt potestate absque piis et gravibus arbitris; quo nulla avertentur stupra ad quæ puellæ pauperes et aliæ mulieres nonnunquam falsa conjugii promissione pelliciuntur*. In the first he was not heard, for dispensations are still granted: for the second there was a law of the Church before, *Ut inter horas 8 et 12 ante meridiem in ecclesia celebrentur matrimonia*. And so it is, or should be still observed. For the third it is not yet made a law: but they that grant dispensations use to take a bond for that purpose, if either party be under age.

The persons to be married shall come into the body of the church.] 2 Edw. VI.^u *In medio ecclesiæ ante chorum*.

The causes for which matrimony was ordained. One was the procreation of children, &c. Another to avoid fornication. The third for mutual society, help, and comfort in prosperity and adversity.] This last Bucer^x would have had put first, as being the chiefest and most general cause for which marriage was ordained, even in paradise, *Faciamus in adjutorium*; but they thought it better to let it stand as it was; for society and help may be had without marriage, though that be also one end of marrying; but procreation of children cannot be lawfully had without it.

If any man can shew any just cause, &c. If either of them do know any impediment.] These words referred to the common known impediments: but because some of them were taken off by law, and for that there was no new law made

^t [See Bucer, *ibid.*, cap. xix. p. 486.]

^u [i. e. in Alesius' translation; the

English original is "the body of the Church."]

^x [Bucer, *ibid.*, cap. xx. p. 488.]

concerning the degrees of consanguinity and affinity, (which Bucer urged very earnestly^y;) therefore Archbishop Parker set forth a table to that purpose^z; for before his time there was no rule but what the canon law prescribed, with reference to the law of God, which was made a statute law here in the time of King Henry VIII.^a

Who giveth this woman to be married to this man?] *Mos laudabilis, quo declaratur, ea tantum matrimonia celebranda esse in Ecclesia, quæ contracta sunt eorum consensu, in quorum potestate et fide sunt, qui contrahunt.* Buc. *ibid.*, cap. 20^b.

And the man shall give unto the woman a ring, (2 Edw. VI. and other gifts of gold and silver^c;) laying the same upon the book.] Admodum commodus ritus, si modo, quid ista omnia significant, populo subinde explicetur. Ut, quod annulus et cætera dona, quibus sponsus sponsam ornare vult, prius in librum sacrorum deponuntur, et a ministro rursus sponso traduntur, tribuenda ab eo sponsæ, significare, oportere nos nostra omnia, priusquam illis utamur, offerre Deo, cujus sunt, et consecrare, et illa tanquam ex Ipsius manu accipere, ad Illius gloriam usurpanda^d. And some marvel it is that those words, "and other gifts of gold and silver," should be taken out of the book in the fifth of King Edward, whenas Bucer liked them so well: but it is a general custom still to observe this order in the north part of the kingdom.

With this ring I thee wed, &c. (and in the second of King Edward, before the words^e, "with all my worldly goods," &c. was added, "this gold and silver I thee give,") which of likelihood was afterwards left out because some men had none to give.

And put it on the fourth finger of the woman's left hand.] In which finger they say is a vein that comes from the heart, and which foldeth itself with the other veins there; *unde significetur cor sponsæ semper debere sponso esse devinctum vinculo amoris perpetuo, ut annulli nullus finis est.* Buc., *ib.*^f

^y [Id. *ibid.*, p. 487.]

^z [See Wilkins' Concilia, A.D. 1563, tom. iv. p. 245.]

^a [See above, p. 439, note z.]

^b [Bucer, *ibid.*, p. 488.]

^c [The words are, "a ring, and other gifts of spousage, as gold and

silver."]

^d [This is cited from Bucer, *ibid.*]

^e [These words were omitted, as was that clause in the rubric preceding, in King Edward's second book.]

^f [Bucer, *ibid.*, p. 489.]

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In the name of the Father, and of the Son, and of the Holy Ghost.] Therefore are these words added as a conclusion to all that was done or said before, *ut cogitent nihil inter ipsos, vel natum fore, vel revera bonum et salutare, nisi ex singulari favore et benignitate Dei.* Ibid.^g

That as Isaac and Rebecca (in the second of King Edward was added, “after other gifts given and received by one another,”) *lived together*^h.

And have declared the same by giving and receiving a ring.] In the second of King Edward was added, “and of gold and silverⁱ.”

Going to the Lord's table, &c.] In the second of King Edward it was, “Going into the choir and singing^k.”

The Psalm ended, the man and the woman kneeling afore the Lord's table.] It was (2 Edw.) “The bridegroom and the bride (in the meanwhile) kneeling before the altar^l.”

And as Thou didst send Thy blessing upon Abraham and Sarah.] (2 Edw.) “didst send Thy holy angel Raphael to Tobias and Sarah the daughter of Raguel^m.”

This prayer next following shall be omitted, &c. When the woman is past child-birth.] This rubric was added in the fifth of Edward, for there was none such beforeⁿ.

And bless you.] Here, in the second of Edward, the priest made over them the sign of the cross.

The new-married persons, the same day of their marriage, must receive the Holy Communion.] And this, (says Bucer^o,) is a godly ordinance. *Nam non nisi in Christo Domino debent Christiani inter se matrimonio jungi, ideo una quoque de Christo participant.* Ibid.

THE ORDER FOR THE VISITATION OF THE SICK.

When he cometh he shall say, kneeling down, Remember not,

^g [Id. *ibid.*]

^h [The words were, “after bracelets and jewels of gold given of the one to the other, for tokens of their matrimony.”]

ⁱ [The words in Edward's first book were “giving and receiving gold and silver,” without mention of the ring.]

^k [“shall go . . . and shall say or sing this Psalm:” the Latin translation was only “ingrediantur in cho-

rum, ministris aut clericis canentibus Psalmum.”—*Ibid.*, p. 444.]

^l [That is the Latin translation only.]

^m [“Thy angel” are the words of the original.]

ⁿ [This is not correct: the rubric was in the first book, but omitted by the translator.]

^o [Bucer, *ibid.*, p. 489.]

Lord, &c.] In the second of King Edward it was, "He shall say the 143rd Psalm, 'Hear my prayer, O Lord,' &c. And after this the Antiphone, 'Remember not,'" &c. *Ibid.*

If the person visited be very sick, then the curate may end his exhortation here.] This rubric was added in the fifth of King Edward^p; for before it needed not, because they always sent for the priest in due time, before the person was so very sick.

But men must be often admonished, (2 Edw.) rich and great men must be often admonished in sermons, to make their wills, &c.

These words before rehearsed, &c.] A rubric added in 5 Edward^q.

The minister may not forget to move, &c.] *Similiter ut supra.*

Adding this, "O Saviour."] 2 Edw. "this anthem." Then in the second of King Edward followed Extreme Unction^r, against which Bucer urged many arguments, and earnestly desired to have omitted, as afterwards it was, 5 Edw.^s

Yet some order was taken about the omission of it before; for in the form 2 Edw. at the end of it (*apud Buc. Script. Angl.*) there is this rubric, *Si videtur commodum dicatur Psal. 13. Usque quo Domine, &c. pro usitata ante hæc tempora unctione^t.* But for all the rest of the order appointed in the Visitation of the Sick, Bucer saith, that it is made *ad divinarum Scripturarum regulam convenientissime^v.*

If we anoint not now with the oil, it is because we doubt whether it be lawful to continue that extraordinary and miraculous custom, that was well used in St. James's time. And herein we do no more than Decentius the bishop of Eugubium did, *Anno Dom. 416, Mar. 19*, who professes so much ignorance in that matter, that he wrote to Innocent the First (then pope of Rome) to be resolved whether it

^p [The rubric is the same in the first book, but omitted in the translation.]

^q [The mode of expression only was altered, but the rubric had been omitted by the translator.]

^r [The rubric was, "If the sick person desire to be anointed, then shall the priest anoint him upon the fore-

head or breast only, making the sign of the cross, saying," &c. This was omitted in the next book.]

^s [Bucer, *ibid.*]

^t [These words are inserted by the Latin translator, the Psalm follows the prayer at the unction, without any rubric.]

^v [Bucer, *ibid.*]

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were lawful for a bishop to anoint the sick or no. *Ep.* 1. c. 3, *ab Isidoro de Off.*, lib. ii. c. 26, *descript.*^x

THE COMMUNION OF THE SICK.

Exhort their parishioners to the receiving in the church of the Holy Communion of the Body and Blood of our Lord.] 2 Edw.^y, "That they shall often communicate of the Sacrament of the altar."

And having a convenient place, &c., where the curate may reverently minister, &c., with all things necessary, &c., he shall there minister the Holy Communion.] But in the second of King Edward^z, the rubric (instead thereof) was this: "And if the Communion be celebrated that day in the church, then shall the priest reserve so much of the Sacrament as shall serve for the sick person, together with others in his company; and first he shall communicate those that go with him, and were present at the Sacrament in the church^a; and after them he shall communicate to the person that is sick. But first shall the general confession be made, with the absolution and the collect, as in the order of Communion is appointed. Yet if the sick person shall desire the Communion upon any other day, when it was not celebrated in the church, then the priest, having a convenient place, &c., *ut supra*, shall celebrate the same after this manner: Ps. 117, 'O praise the Lord all ye, &c. Lord have mercy, &c. Christ have, &c. *Let us pray.* Almighty, everlasting God,' &c. And after the Gospel, John v. '*Priest.* The Lord be with you. *Answ.* And with thy spirit. *Priest.* Lift up your hearts,' &c. *usque ad finem.*"

But if any man, either by reason of extremity of sickness, or for lack of warning, &c. In 2 Edw. this was the rubric^b:

^x [Dicit enim (Innocent. ad Decentium) non ab alio quam ab Episcopo fieri licere: nam presbyteri, licet sint sacerdotes, pontificatus tamen apicem non habent. Hoc autem solis pontificibus debetur, ut vel consignent, vel Paracletum Spiritum tradant, &c.—Isidor. de Off. Eccles., lib. ii. cap. 26. ap. Hittorp. de Div. Off., col. 31.]

^y [The book of 2 Edw. is the same as the later ones; Cosin's observation is

made from the translation.]

^z [The rubrics here given are translated by Cosin from the Latin, but they do not materially differ.]

^a ["He shall minister the same first to those that are appointed to communicate with the sick, (if there be any,)" &c.]

^b [The rubric of 2 Edw. was the same as afterwards; what Cosin gives is from the Latin, being Ales' infer-

“But if the sick person be in extremity, and shall desire the Sacrament, either at the evening, or in the night-time, the curate shall say to him that his faith and desire of the Sacrament is accepted for the receiving of it.”

When the sick person, &c. In the time of plague, &c.] These two rubrics, as being *casus omissi* before, were added in the fifth of King Edward^c. But in the second there was this addition, which in the fifth was omitted^d: “The private Communion being ended, the anthem shall be repeated, ‘Remember not, O Lord, our iniquities, &c. Lord, &c. Our Father,’ &c. Let us pray, ‘O Lord look down,’ &c. with the first part of the Exhortation, and the Psalm, ‘In Thee, O Lord,’” &c.

And of all this order (even as it was in the second year of King Edward) Bucer gave his censure^e, “That it was altogether agreeable to the word of God.”

THE ORDER FOR THE BURIAL OF THE DEAD.

Bishop Andrewes calls it “Our office of the dead.”

And so go (“either into the church or”) added 5 Edward^f.

In the midst of life we be in death.] Here (2 Edw.) followed, “When the priest casteth earth upon the body^g,” (from whence we observe the custom still, though in our book another standing by is appointed to do it,) “he saith, ‘I commend thy soul to Almighty God, and thy body to the grave; earth to earth,’” &c. In the meanwhile the anthem was sung, “I heard,” &c. And then, “Let us pray. We commend into Thy merciful hands, O Lord, the soul of this our brother *N.* departed; and we commit his body to the ground, beseeching Thee to grant us grace, that we may live in Thy fear, and abide in Thy love; that when the Day of Judgment shall come, which Thou hast

ence from a previous rubric, that “the curate shall come and visit the sick before noon.”]

^c [The second only was added.]

^d [The difference between the books is, that that of the 2 Edw. set down the service to be said when the sick was visited and communicated at the same time, which was afterwards expressed in a rubric. The Latin omitted the

rubric explaining this, and by mistake substituted “*Finita privata communione, repetatur antiphona,*” &c.]

^e [That is, excepting the unction.—Bucer, *ibid.*, p. 489.]

^f [This statement is a mistake, owing to Cosin using the Latin translation.]

^g [See above, p. 168, note e. The whole of these extracts are verbally different from the original.]

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committed to Thy well-beloved Son, as well this our brother as we all may be found acceptable in Thy sight," &c. Then followed this thanksgiving: "We yield Thee thanks, O Almighty God, for this Thy servant, whom Thou hast delivered from the misery of this life, the body of sin and temptation. And as we believe that Thou hast placed his soul, which he commended into Thy hands, in a place of rest, light, and gladness; so we beseech Thee that his soul, together with the souls of all Thine elect departed out of this life, may with us and with them have the full fruition of Thy promises, and be made perfect, by the glorious resurrection of Thy Son Jesus Christ our Lord." Then the suffrages to be said before or after the burial. Ps. cxvi.: "I am well pleased," &c. Ps. cxxxix.: "O Lord, Thou hast searched me," &c. All which, from the anthem, "I heard a voice," &c., was omitted or altered (because Bucer^h found fault with Prayer for the Dead) in the fifth of King Edward.

After the Lessons, and the *Pater noster*, (2 Edw.) followed these verses and answers: "*Priest.* Enter not into judgment with Thy servant. *Ans.* For in Thy sight shall no man living be justified. *Priest.* From the gates of hell. *Ans.* Deliver their souls. *Priest.* I believe to see the goodness of the Lord. *Ans.* In the land of the living. *Priest.* O Lord, hear our prayer. *Ans.* And let our cry come unto Thee. *Let us pray.* O Lord, with whom do live the spirits of the dead, and with whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this thy servant, that the sins which he committed in this world may not be imputed unto him; but that he, having overcome the gates of death and eternal darkness, may for ever dwell with Abraham, Isaac, and Jacob, in the region of light, where there is no sorrow or grief; and when the fearful Day of Judgment shall come, make him to rise again with the just and elect, and to receive his body again to glory and immortality; that being placed among the chosen at the right hand of Thy Son our Lord Jesus Christ, he may with them hear the most sweet voice of, Come ye blessed of My Father," &c. For which

^h [See Bucer, p. 490, and pp. 467, sqq.]

Bucer would that the prayer at the Communion should be usedⁱ.

Then the Communion followed, where the introit was Ps. 42: "As the hart desireth the water-brooks," &c. The Collect: "O merciful God," &c. (the same with our last.) The Epistle, 1 Thess. iv.: "I would not have you," &c. The Gospel, John vi.: "Jesus said," &c. "All that the Father," &c. All which was omitted or altered, 5 Edw., for the reasons next before specified, and for Calvin's letters to the Protector, Cranmer, and Cheke^k.

The spirits of them that depart in the Lord.] Before it was only "the spirits of the dead." For those that depart not in the Lord, (says Bucer^l;) i. e. in the Communion of the Church, (as they that are excommunicated or unchristened,) are not to be buried by the priest, in this public form.

OF THE CHURCHING OF WOMEN.

If she be an unmarried woman, the form of thanksgiving shall not be said for her; except she hath either before her child-birth done her penance for her fault, or shall then do it at her coming to be churched, by appointment of the ordinary; Archbishop Grindal's Art. for Cant. Prov., 1576^m. It is to be done immediately before the Communion-service, Bp. of Norwich, Art. 1536ⁿ. If there be a Communion, she is to receive it.

The churching.] In the second of King Edward the title was, "Purification or Churching of women after child-birth^o."

The woman shall kneel down in a convenient place.] In the second of King Edward the rubric was^p, "The woman shall

ⁱ [That is, our second prayer, "The Collect" appointed in the first book of Edward to be used at the Communion.—Ibid., p. 490.]

^k [For these letters, see above, p. 436, notes o, p.]

^l [Bucer, ubi supra.]

^m [Articles, &c., within the province of Canterbury, 1576, Art. 22. Grindal's Remains, p. 164.]

ⁿ [That the churching of women begin as soon as the minister comes up

to the communion-table before the second service. Particular orders &c. for the diocese of Norwich, given by Matthew [Wren], Bishop, A.D. 1636.—Wilkins's Concilia, vol. iv. p. 526.]

^o [The title was simply, "The Order for the Purification of women;" in the Latin "Purificatio Puerperarum."]

^p [The women shall kneel "in some convenient place nigh unto the quire door."]

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kneel down before the entrance into the choir, and the priest standing by her," &c.

The woman that cometh to give her thanks must offer the accustomed offerings, &c.^a In the second of King Edward this rubric was, "The woman shall offer the chrisam, which was put upon the child at his baptism, according as has been accustomed." Against which Bucer excepted^r, and therefore was it altered, 5 Edw., though to this day they generally observe that custom in the north parts of this kingdom.

THE COMMINATION.

The Commination to be used divers times in the year.] In the second of Edward, "upon Ash-Wednesday^s;" whereunto the words following have reference "at the beginning of Lent." Bucer, *Salutaris ceremonia, sed non video, cur debeat exhiberi solum uno die, et non sæpius saltem quater in anno*^t. Hereupon was the rubric altered; and the bishops in their Articles of Visitation appointed to have it used four several times in the year. So ready were they to observe Bucer's directions in almost everything that he said.

To be used divers times, &c.] Which times were appointed by the archbishop of Canterbury, in the visitation of his province, 1576, to be three times in the year^u, viz. upon one of the three Sundays next before Easter, one of the two Sundays next before Pentecost, and one of the two Sundays next before Christmas, Art. 3.

In the primitive Church there was a godly discipline, &c.] *Cypriani ætate i. e. anno 250 et seq.; ad exomologesin veniebant et per manus impositionem episcopi et cleri jus communicationis accipiebant peccatores; nec in minoribus delictis, multo magis in gravissimis post pœnitentiam et exomologesin ullus ad communicationem venire poterat, nisi prius illi ab*

^a ["The woman that is purified must offer her chrisam, and other accustomed offerings."]

^r [Bucer, *ibid.*, p. 490.]

^s [The title or beginning of the rubric in the first book was "The first day of Lent, commonly called Ash-Wednesday;" in the second "A Commination against Sinners, with certain

prayers to be used divers times in the year."]

^t [Bucer, *ibid.*, p. 491.]

^u [That is, "over and besides the accustomed reading thereof upon the first day of Lent." Articles to be enquired of within the province of Canterbury, 1576. Art. 3. Grindal's Remains, p. 158.]

episcopo et clero manus fuisset imposita. S. Cypr., Ep. 10, 11, 12^x; viz. Soz., lib. vii. cap. 10^y.

Instead whereof, until the said discipline may be restored.] Publicas peccatorum exomologeses nostra patrumque ætate desuisse nemini mirum fuerit, qui Cabilone A. 813^z, congregatos patres decrevisse memoria recoluerit, pœnitentiam agere, juxta antiquam canonum constitutionem (jam tum) in plerisque ab usu recessisse, &c. cap. 25.

Notorious sinners were put to open penance.] It was an ancient order of the Church, that if any had openly offended he should come openly to make an amends, and satisfy them whom he had offended. There he fell down upon his knees, confessed his fault, and wept and lamented for it; prayed the Church that they would forgive him, and that they would pray unto God to be merciful to him. Then the people fell down before God for him, their hearts melted, their eyes gushed out into tears, they held up their hands, prayed together for him, and gave thanks to God, that their brother which had been lost was found again. And this was satisfaction made to the Church; and to God it was acceptable. But this was never done but when the crime was notorious, and the Church had taken offence at any man's doings that were openly evil, and declared by the judge to be notorious and scandalous.

* [Hic contra Evangelii legem . . . ante actam pœnitentiam, ante exomologesin gravissimi et extremi delicti factam, ante manum ab episcopo et clero in pœnitentiam impositam, offerre pro illis et Eucharistiam dare, id est sanctam Domini corpus profanare audeant.—S. Cypr. Ep. 15. ad Martyres et Confessores, (Ed. Pam. 11.) Op. Epist. p. 34.

Nam cum in minoribus peccatis agant peccatores pœnitentiam justo tempore, et secundum disciplinæ ordinem ad exomologesin veniant, et per manus impositionem episcopi et cleri, jus communicationis accipiant: nunc . . . ad communicationem admittuntur et offertur nomen eorum, et nondum pœnitentia, nondum exomologesi facta, nondum manu eis ab episcopo et clero imposita, Eucharistia illis datur.—Idem, Ep. 16. ad Clerum, (Ed. Pam.

10.) Op. Epist. p. 37.

Nam cum in minoribus delictis, quæ non in Dominum committuntur, pœnitentia agatur justo tempore, et exomologesis fiat, inspecta vita ejus qui agit pœnitentiam, nec ad communicationem venire quis possit, nisi prius illi ab episcopo et clero manus fuerit imposita, quanto magis in his gravissimis et extremis delictis caute omnia et moderate secundum disciplinam Domini observari oportet.—Idem, Ep. 17. ad Plebem, (Ed. Pam. 12.) Op. Epist. p. 39.]

† [This reference does not appear to be correct.]

* [Pœnitentiam agere juxta antiquam canonum institutionem in plerisque locis ab usu recessit, et neque reconciliandi, antiqui moris ordo servatur, &c.—Conc. Cabilonens. II. can. 25. tom. ix. c. 364.]

APPENDIX, No. I.

PARTICULARS TO BE CONSIDERED, EXPLAINED, AND CORRECTED,

IN THE BOOK OF COMMON PRAYER^a.

1. THE Proclamation^b lately added to the book after the conference at Hampton Court, is no legal part thereof, and were better omitted; for the Act of Parliament prefixed to the book forbids any addition thereunto.

2. In the order betwixt the Preface and the treatise of Ceremonies, it is allowed to all men to say the morning and evening service privately in any language (besides the English) which they understand. Here an explanation is wanting, whether this word "privately" may not be extended to colleges in either of the universities, and some other places (as Westminster, Eton, and Winchester schools^c) for whose use Queen Elizabeth, in the second year of her reign, caused

^a [These observations, contained in several leaves, are bound up at the end of the interleaved Book of Common Prayer of 1619, in which the first series of notes is written, but the handwriting is of a later hand than the notes themselves. They were printed by Nichols at the end of the additional notes, p. 67, with the following notice:—"Whether or no these following observations were drawn up by Dr. Cosins before the restoration of King Charles, or afterwards upon the last review of the C. P., I cannot say; but this is plain, that those reviewers had very great regard to these remarks, they having altered most things according as was therein desired. And it is probable, that they were laid before the board, Bishop Cosins being one of the principal commissioners."]

The handwriting, however, is of a much earlier period of Cosin's life, and

the observation No. 30, shews that they were made in the reign of Charles I., as does their tone throughout. It appears, however, from additions in a later hand, that Cosin retained and improved this paper, and it is by no means improbable that he made use of it in 1661. Most of the alterations set down here as required were suggested by Cosin in his proposed changes of the Prayer-Book, (see the end of the Preface to this volume,) and almost all were adopted. The observations refer to the Prayer-Books as commonly printed with many typographical errors in the reign of Charles I. The marginal notes indicating the alterations made in 1662 are Dr. Nichols', here reprinted.]

^b [See above, p. 184.]

^c [Cosin suggested, and the bishops submitted, an alteration to this effect in 1661, but it was not accepted.]

the Common Prayer-book to be set forth in Latin, as being the most proper language for them.

3. In the same order every curate is enjoined to say "the morning and evening prayer daily in the church, unless he be otherwise reasonably letted." Which requires an explanation^d (against them that account themselves reasonably letted by any common and ordinary affairs of their own) whether anything but sickness or necessary absence abroad shall be sufficient to excuse them from this duty.

4. In the order how the rest of the Holy Scripture, besides the Psalter, is appointed to be read, it is said, ("That the Old Testament shall be read through every year once, except^e," &c., which in King Edward's first service-book was accordingly done; but afterwards, since the lessons were interposed for Sundays and holydays, this order cannot be observed, and therefore ought to be amended.)

These words are altered to "the most part thereof shall be read."

"That whensoever any proper lessons are appointed for the Sundays or for any feast-day, then shall the lessons appointed in the kalendar for the day of the month be omitted." But here is no provision made for the feast-days that fall upon a Sunday, whether the lessons appointed for the Sunday or that feast-day shall be taken. For want of which provision, in some places they read one lesson, and in other some another, according to the curate's choice, which breeds diversity in the service, and is against the uniformity intended in it by the Act of Parliament, and the prefaces before named.

5. In the same order there wants the like provision for the collect, epistle, and gospel, when a feast-day falls upon a Sunday, which of them shall be taken.

6. In the last clause in that order^f, the first word there, "item," seems to contradict the former clause, which com-

^d [In this place Cosin proposed 'let by some urgent cause, which the bishop of the diocese shall approve:' these words were struck out by the bishops, and 'by sickness, or some other urgent cause,' substituted.]

^e [This passage in brackets is a marginal note, added later. See above, p. 422.]

^f [The order referred to is this:

"And wheresoever it is not expressed how far shall be read, then shall you read to the end of the chapter. *Item*. So oft as the first chapter of St. Matthew is read . . . ye shall begin with the same at 'The birth,' &c." Cosin suggested the omission of 'Item,' in 1661, but the whole passage was omitted.]

mandeth all chapters to be read, from the beginning to the ending, where it is not otherwise expressed. This item, therefore, should rather be “excepted only, that,” &c.

In the last Review made “Eccclus.,” whereby the meaning is plain.

7. In the lessons proper for holydays there are divers appointed to be read out of “Ecccl.,” (as upon St. Stephen’s-day, St. John’s-day, Annunciation, St. Mark, St. Philip and Jacob, and St. Barnaby, besides St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael, and St. Luke,) but whether it be Ecclesiastes or Ecclesiasticus, it is not there specified at large, which hath occasioned much diversity in reading those lessons; and therefore this would be explained, for better uniformity to be therein observed.

Set right in the last Review.

8. Upon the Feast of Circumcision for the first lesson at evensong is appointed “Deut. x. unto, And now Israel,” whereas it ought to be, “beginning at, And now Israel,” unto the end. For so it was ordered in the first edition of this book, which since that time the printer’s negligence has thus disordered, and appointed the first part of that chapter to be read, that hath no relation to the day, (as all the latter part of the chapter hath,) and the lesson to end where it should begin.

Now altered as it should be.

9. Upon the feast of the Epiphany for the first lesson at morning prayer is appointed Isa. xl., which is a lesson that has no relation to the day. It should be (as it was at first printed) Isa. lx., which altogether refers to the calling of the Gentiles that day remembered. But this mistake also came from the printer’s negligence by putting the x here before l, whereas it ought to follow it^s.

Agreed to in the last Review.

10. Upon Good Friday, for the first lesson at morning prayer is appointed Gen. xxii., concerning the sacrifice of Isaac, which is all that refers to that day, and therefore it would be advised, whether it were not fit here to order the end of that lesson at the 19th verse of that chapter, “unto, And it came to pass after these things,” &c., all which following verses are not proper for that day.

Now set right.

11. Upon St. John Baptist’s-day, for the second lesson at matins is appointed St. Matth. xiii., which is an error committed by the printer’s negligence since the first edition of this book, where it was St. Matthew iii., for this is proper to

^s [See above, p. 19, note z.]

St. John the Baptist, whereas the other refers nothing to him at all.

(Upon St. Bartholomew's-day the lessons appointed out of Ecclesiasticus against women have been so offensive, that they were better to be changed for others^h.)

The xxvth of Ecclesiasticus was changed for Eccclus. xxiv.

12. Upon All Saints'-day, for the second lesson at morning prayer is appointed Heb. xi. and xii., beginning at these words, "Saints by faith," which refer us to the old English Bible (commonly called the Bishops' Bible) and named in the order, before, how the Psalms ought to be read. For in the new translation these words are not to be found, which causeth many curates to begin some at one verse, and some at another. That therefore there may be an uniformity observed as well in this lesson as in some others before, (upon the day of St. Paul's conversion, second lesson at matins, &c.) either the verse where to begin ought to be specified, or the Bishops' Bible only used, which seems here to be only authorized for the public lessons of the Church, by the Act of Parliament prefixed before the Book of Common Prayer.

Altered in the last Review.

13. The proper Psalms for morning prayer upon Whitsunday are in some books 45 and 47, in others 47 and 68; which numbers are mistaken by the negligence of the printer, for in the first edition of this book, the Psalms appointed and the true numbers are 48, 67ⁱ.

In the last Review, Ps. xlvi. is restored, but instead of Ps. lxvii. Ps. lxviii. is put.

14. In the ends of the months of August, October, and November, there be three several directions to alter certain lessons formerly appointed in Queen Elizabeth's time^j, which seems to be against the Act of Parliament that forbiddeth any alteration to be made in the book. And these alterations were only by the king's order, A. 1604, at the instance of Dr. Chadderton and Mr. Knewstubs, &c., in the conference at Hampton Court, where they took exceptions against the reading of Tob. v., and got the king's consent to change it into Exod. vi. (a lesson altogether set out of order)

Those notes expunged in the last Review.

^h [This paragraph was added in the margin.]

ⁱ [See above, p. 421.]

^j [In August: "Note that the 13th of Daniel touching the History of Susanna, is to be read until these words; 'And King Astyages.'" In October: "Note that the 6th of Exodus is to be

read the first of October at Morning Prayer, unto these words; 'These be the heads,'" &c., the place for the lesson of that day in the kalendar being left blank. In November, are rules for reading parts only of certain chapters of Ecclesiasticus.]

upon the first day of October, &c. But this was not legally changed.

15. In the months throughout the whole kalendar the printer hath set the names of *Februarii*, *Januarii*, &c., at the 14th, 15th, or 16th day of every month, among the names of the saints, without any distinction of letter, or other note of difference from them; which hath occasioned many to ask what those saints (*Januarius*, *Februarius*, &c.) were; whereas they are to be only notes of the old Roman account, and put into a several character from the rest, as the solstices and equinoctials are.

16. In those months there be some saints put down whereof question is made whether there were ever any such persons or no, (as St. Catharine and St. Faith,) and the Conception of the Virgin Mary^k is mentioned, which was first put in by that party among the papists who believed her to be conceived without original sin; a thing offensive to some other party of the papists themselves, as well as to all Protestants. And therefore it would be considered whether these particulars were not better left out of the kalendar.

17. The addition of the king's birthday, or the beginning of his reign, is not authorized to be put there by Act of Parliament.

But now
there is.

18. In the order what days are to be observed for holydays, and no other, there is no mention made of St. Paul's Conversion, and St. Barnabas'-day; which nevertheless are numbered before among the holydays in this book, where proper lessons are appointed for them as holydays; and the like may be said for Good Friday and other days in the Passion-week, all set under the title of holydays. So that here is some explanation wanting to reconcile these two places of the book together^l.

19. In the rubric before the morning and evening prayer^m, there is no order at what hour the service for morning or

^k [In Cosin's corrected Book, this was struck out, but the alteration was not adopted.]

^l [See above, pp. 19 and 435.]

^m [See above, p. 66. On this point Cosin proposed, in the alterations submitted to the bishops, in 1661, to in-

sert in the third rubric in italics, before the Morning Prayer, "convenient time, . . . which may be between six and ten of the clock in the morning, and between two and six of the clock in the evening."]

evening shall begin, for want whereof in most places, when the morning is past, and when the evening is not yet come, those services are commonly begun; which in the morning is cross to those words, in the third collect for grace, where we say to God, "Who hast safely brought us to the beginning of this day, defend us in the same," &c.

And in the same rubric, "The minister is appointed to use such ornaments in the church, and at all times in his ministrations, as were in use in the second year of King Edward the Sixth, according to the Act of Parliament". But what those ornaments of the church and of the ministers were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them.

20. After the confession is appointed the absolution, which some ministers read standing and some kneeling. For uniformity herein, it should be declared what posture he ought to use, and the posture of kneeling is not agreeable to it^o, because it is no prayer to God, but pronouncing so many words to the people. This is now done.

21. The words there (in the rubric) "or remission of sins," were added at the instance of the ministers^p in the conference at Hampton Court; but it is no legal addition, for the Act of Parliament forbids it. It is now enacted.

22. In the rubric before the Lord's Prayer^q, the minister is appointed to begin it, but the people are not appointed to say after him, as in cathedral churches and most places besides they use to do. To prevent all diversity therein, there wants here an explanation to that purpose. The people are now ordered to repeat it with the minister.

23. The *Gloria Patri*, and the *Venite exultemus*, are appointed next to be said or sung; but whether by the minister alone, or by him and the people *alternatim*, there is not here or anywhere else (in the hymns and psalms following, besides the *Quicumque vult*) any order given; which for an uniformity herein ought in this place to be added.

ⁿ [See above, pp. 42, sqq., 230, sqq., 438, sqq.]

^p [Cosin had first written it "Puritans" and altered it to "ministers."]

^o [See above, p. 47.]

^q [See above, p. 47.]

24. In the rubric after the *Venite exultemus*, which is the 95th Psalm, the Psalms in order are appointed to be said for every day of the month, as they are set down in a table before; where, upon the 19th day of the month, are appointed the 95th, 96th, and 97th. If this order be strictly observed, the 95th Psalm will be twice said over without any intermission. Wherefore it were not amiss, that an exception were here made of that Psalm for the 19th day.

An exception on that day of the month is now made.

25. In the same rubric the *Gloria Patri*, &c. is appointed to be said at the end of every Psalm throughout the year. There is a difference between many, whether it ought to be said by virtue of this order at the end of every portion of the 119th Psalm, which are appointed for so many Psalms upon the 24th, 25th, and 26th days of the month; for if it shall not be said before the whole Psalm is ended, it will not be said during three whole days together. To avoid this doubt an explanation of the rubric is here needful.

An order for this is now made.

26. And it is as needful to name the *Jubilate* after the *Benedictus*, and the *Cantate Domino* after the *Magnificat*, and the *Deus misereatur* after the *Nunc dimittis*; for else some men shall be in a doubt whether they may repeat the *Gloria Patri*, &c. after these Psalms or no.

An order for this is now made.

27. Before the collects at Morning and Evening Prayer it is appointed that the first collect shall be that of the day, which is appointed at the Communion, and the Collect for Peace to be always the second^r. But when a feast-day falls upon a Sunday, it is not said here which of the collects appointed for either of those days shall be read; or whether they may both be read one after another. Somewhat therefore is wanting to settle an uniformity herein.

(When the Communion-service is read, this collect is repeated the second time; which were fit to be so ordered, that at one and the same service, or assembly of the Church, it should be said but once, at the Communion-service only.)

28. At the beginning of Evening Prayer the rubric only is, that the priest shall say "Our Father^t," &c. which gives occasion to divers curates to begin this Evening Prayer with

This is now altered, the sentences, exhortation, &c.

^r [Cosin proposed to correct this, so far as the verbal incongruity went, but the bishops determined to leave it as it was.]

^s [This is a marginal note written much later by Bp. Cosin.]

^t [See above, p. 450.]

Paternoster, and to omit what is before appointed to be said at the beginning both of Morning and likewise of Evening Prayer, daily throughout the year. That therefore the sentences, the exhortation, and the confession, with the absolution following, (which are all but preparatory to the Morning and Evening Service) be never omitted, it is requisite that in this place some word of direction or reference were given to the former rubric.

being printed over again in the Evening Prayer.

29. In the rubric before the Litany there is no appointment at what time of the day, or after what part of the service, it ought to be said^u; so that a contentious man may take his liberty to say it after Evening Prayer, or at any time of the day, upon Sundays, Wednesdays, and Fridays, &c., at his own choice, unless an order be here added to confine him. Nor is the place of the Church here specified, where it shall be said; though in the rubric before the Communion it is presumed that a peculiar place is appointed for it; and in Queen Elizabeth's injunctions^v, that appointed place is said to be in the midst of the choir, as in cathedral and many other churches hath been accustomed.

Now it is ordered to be said only in the morning.

(In the Litany^w, where we pray for the Catholic Church, the word "universally" is falsely printed; for it ought to be "universal," as it is in the Latin *Catholicam*.)

This now mended.

In the petition for the clergy there is a distinction between bishops and pastors, which are all one. Inferior priests were never anciently called pastors.

Now altered into bishops, priests, and deacons.

In the petition for the magistrates that word would be altered or explained; for the magistrate (as we now understand the word) is properly none but the king^x.

30. The prayer for the queen and the royal progeny is not authorized by Act of Parliament, but first added by the order and commandment of King James^y, and since continued by King Charles, with some variation, agreeable to his own time and condition. Which, to free it from any ex-

Now confirmed by the Act of Uniformity.

^u [See above, p. 451.]

^v [See above, p. 67. Cosin proposed to add to the rubric, "the priests or clerks kneeling in the midst of the quire, and all the people kneeling and answering as followeth;" which was allowed by the bishops, but not ulti-

mately adopted.

^w [This is added in the margin.]
^x [Cosin suggested the insertion of "subordinate" before magistrates, which the bishops allowed.]

^y [See above, p. 454.]

ception that a Parliament might take against it, were not amiss to be here noted by a special rubric in the margin.

Now confirmed by law.

31. The like ought to be added at the thanksgiving for rain, fair weather, plenty, peace, and victory, with those two for deliverance from the plague; all which are here inserted without any legal authority or Act of Parliament, (at the instance of those men that excepted against the book for want of these thanksgivings, in the conference at Hampton Court^z;) only by the permission of King James.

Now altered to "as at this time."

32. In the rubric upon the Sunday after Christmas, the same collect is appointed to be read which was used upon Christmas-day. But if the Feast of Circumcision and this Sunday fall together, it will be a question which of the collects ought to be read. (It is likewise here ordered that the same collect shall be used upon every day unto the Circumcision. But how can it be said in *iisdem terminis*, and that said to be done upon "this day," which those following days are not^a?) And for resolution herein some direction would here be added; because both cannot be used, being inconsistent together.

33. In the rubric after the Circumcision, it is ordered, that if there fall any Sunday between that day and the Epiphany, the same Collect, Epistle, and Gospel shall be read, which was used upon the Day of Circumcision. This defect may be otherwise supplied by appointing both a Collect, Epistle, and Gospel more proper for that time^b.

34. For if the Epiphany shall fall upon Monday or Tuesday, &c. what Collect must be used for all the days of the week after? It is a great incongruity to use the Collect of the Circumcision after the Epiphany is past. Therefore there wanteth an order here either to continue the Collect of the Epiphany all the days of the week following, or to make a new Collect for the Sunday before.

The new translation is now made use of.

35. In the Gospel upon the second Sunday after the Epiphany, there is a translation of some words, commonly spoken in old time without offence, but now in our days not so fit to be used. The words therefore, "And when men be

^z [See above, p. 456.]

^a [The words in parentheses are marginal additions.]

^b [Cosin, however, in 1661, only suggested the rubric which was adopted, and which we now have.]

drunk," would be now rendered "And when men have drunk well," according to the later translation of our Bible.

36. After the fifth Sunday there it is appointed, that if there be a sixth, the same Collect, Epistle, and Gospel shall be used which was read upon the fifth. But it were both fit and easy rather to supply the day with Collect, Epistle, and Gospel proper to itself, than to suffer this defect to stand still without need^c.

This is now done accordingly.

37. And if there be but three or four Sundays after the Epiphany, (as sometimes it will happen,) the Epistle, Gospel, and Collect upon the fifth, referring to the great Epiphany of our Saviour at the end of the world, will be more proper for the third or fourth Sunday, than those which are appointed. There wants a provision here to be made in that case.

38. At Easter-day it is appointed, that instead of the *Venite exultemus*, the two anthems, ("Christ rising," and "Christ is risen,") shall be used. But there is no *Gloria Patri* set to follow either of them, as after the *Venite* is ordered before. Therefore the question is, whether "Glory be to the Father," &c. should not be here added after either or both of these anthems.

39. Upon Monday and Tuesday in Whitsun-week the same collect is appointed which was read upon Whit-Sunday itself. But upon those two days, and all the week following, we cannot say "As upon this day." Therefore there is a direction here wanting for the change of that word "this day" into some other.

Now altered into "as at this time."

40. In the end of the twenty-fifth Sunday after Trinity it is ordered, that if there be any more Sundays before Advent, the office omitted in the Sundays after the Epiphany shall be taken in to supply the same. But it will be easy and more fit to appoint Collects, Epistles, and Gospels peculiar to this time, when the Sundays after Trinity exceed the number of twenty-five. And because the last words of the Gospel appointed upon the twenty-fifth Sunday refer to the Advent, or Coming of Christ into the world, next to follow, and to be remembered in the Church-service, there-

This is now done accordingly.

^c [The Collect, Epistle, and Gospel for the Sixth Sunday were among Cosin's suggestions in 1661, Cosin writing

Epistle 1 John iii. 1—9, and "print it out at large" being added in Sancroft's hand.]

fore it were requisite that here a rubric should be added, to make this Epistle and Gospel of the twenty-fifth Sunday to be last of them all, both when there be more, and when there be fewer Sundays after Trinity.

This is now supplied.

41. At the Purification there wants an Epistle proper to itself, which might be easily supplied.

This is altered now by making use of the new translation.

42. In the Collect upon St. John Baptist's-day, the word penance (which is now abused by the papists) would be subject to no offence if it were altered into our ordinary word of repentance, now more usual with us than that of penance is, and more consonant to the later translations of our Bibles.

Now altered into "the same Thy Son."

On St. Matthew's-day there is in the Collect, "Thy said Son;" it were better that the word 'said' were left out.

43. In the first rubric before the administration of the Holy Communion, the order appointed for "the communicants to signify their names to the curate immediately after Morning Prayer," seems to cross the common custom in all or most places of reading the Morning-service and the Communion-service both at one time. For if they be read at once, without any intermission or due space of hours between them, what time or convenience can the communicants have to give in their names, or the curate to take them? Here, therefore, a direction is wanting, what space of time is to be allowed between these two services^d.

This is now altered.

44. In the second rubric there, it is not clear whether the curate may refuse to give the Communion unto "an open and notorious evil liver," nor who is to be accounted so notorious; which therefore requires here some explanation for the avoiding of disputes, doubts and contentions at that time between such communicants and the curate, who otherwhiles challengeth that power of refusing or admitting a communicant in that case by virtue of this rubric, the rather because in the rubric immediately following it is said, "That he shall use the same order with those that are in malice with one another, where he has power given him to refuse the obstinate person."

45. In the fourth rubric there, which appoints the "Table

^d [The rubric itself was altered in Cosin's hand to "two days before at least," and in Sancroft's to "at least sometime the day before," as we have it.]

to be covered with a linen-cloth only, and to stand in the chancel or body of the church, where Morning and Evening Prayers are ordered to be said," somewhat is wanting to make it agree with the Injunctions of Queen Elizabeth, (still in force,) and the common practice in most churches^e. And somewhat is also wanting for a direction when and where to set the bread and wine for the Communion upon the table^f.

46. In the rubric after the Ten Commandments, it is appointed, "That then shall follow the collect of the day, with one of the two collects there specified for the king, the priest standing up and saying, 'Almighty,' &c." But whether the collect for the king, or the collect for the day, shall be first said, is not there determined; which for the avoiding of dispute and diversity herein, should be further explained. And the collect for the day is always most properly used together with the epistle and gospel, whereunto many times it relateth.

47. At the reading of the gospel, there is no posture appointed for the people, which gives many of them occasion to refuse the posture of standing, as in all places and times hath been accustomed. This therefore it were requisite to be here added. Nor is there any order after the naming of the gospel for the people to say "Glory be to Thee, O Lord," as hath been likewise accustomed, and was specially ordered in King Edward's time, together with "Thanks be given to God," at the end of the gospel. For uniformity and advancement of our devotions herein, that order would be fitly here renewed^g.

This is now specified.

But this first is now directed.

But no order for the second.

* [See above, p. 85, note h. In Bp. Cosin's altered Prayer-book this fourth rubric is crossed out and the following substituted: "The table always standing in the midst of the upper part of the chancel, (or of the church where a chancel is wanting,) and being at all times covered with a carpet of silk, shall also have at the Communion time a fair linen cloth upon it, with (paten, chalice, and) other decent furniture meet for the high mysteries there to be celebrated." The words in parentheses are added in the margin. The word "part," printed in italics, is crossed through and "end" substituted in Sancroft's hand; and so it appears to have been agreed to by the bishops.]

^f [See below, p. 515, note on § 50.]

^g [The alterations proposed by Cosin are as follows; the additions he made to the old rubrics for reading the Epistle and Gospel being inserted in parentheses, the words of the old rubrics which he struck out being printed in italics: "Immediately after the Collects the priest (or one appointed) shall (turn to the people and) read the Epistle, (in the place assigned for it,) beginning thus, The Epistle (is) written in the chapter of , (and ending thus, Here endeth the Epistle,) and the Epistle ended, he (or a deacon that ministereth,) shall say the Gospel, beginning thus, (shall read the Gospel, saying first,) The (Holy) Gospel (is) written in the chap. of (and the people all standing

This is now appointed.

48. At the Nicene Creed there is likewise no posture of standing specially here appointed; by reason of which omission many people refuse to stand, though at the other Creed of the Apostles they are appointed to do it, as here likewise they ought to do; and at Athanasius's Creed besides; for all which provision may be made in their several places.

There is a table of fasting-days now placed in the beginning of the Common Prayer.

49. In the rubric following the Nicene Creed, the curate is ordered to "bid the fasting-days;" which being not usually known to every curate, it would be here specified what days are appointed to be fasted by the laws of the kingdom and Church of England, throughout the year.

There is a rubric now for this.

50. In the rubric following the sentences at the Offertory, "The churchwardens, or some other by them appointed," are ordered to "gather the devotions of the people, and to put the same into the poor men's box;" which being seldom or never observed in most churches, nor agreeing to divers sentences (before set down) would be otherwise here ordered or explained. "And the accustomed offerings to the curate are here appointed to be paid by every man or woman, after which done the priest shall say," &c. Which if it should be thus observed and at this time when they come to receive the Communion, would breed a great disturbance in the church, and take up more time than can be allowed for that purpose. Wherefore it is needful that some alteration were made of this rubric; and that the offerings or devotions of the people then collected should be brought to the priest, and by him presented and laid upon the altar or communion-table for such uses as be peculiarly named in the sentences then read by him^h.

This rubric now expunged.

up shall say, Glory be to Thee, O Lord; and at the end of the Gospel he that readeth it shall say, Here endeth the Gospel, and the people shall answer, Thanks be to Thee, O Lord.) *And the Epistle and Gospel being ended* (then) shall be said (or sung) *the* (this) Creed (all still reverently standing up)." The alterations made in Sancroft's hand are at the reading of the Epistle 'or the Epistler appointed,' for 'or one appointed.' At the reading of the Gospel "the priest or the gospeller appointed," for "he &c.," shall read &c.]

^h [For the rubric following the Offertory sentences Cosin proposed to sub-

stitute the following: "While the priest distinctly pronounceth some of (or all) these sentences for the Offertory, the deacon, or if no such be present, one of the churchwardens shall receive *the devotions of the people* (and the alms for the poor) in a decent basin provided for that purpose, and reverently bring *them* it to the priest, who shall humbly present *the same before the Lord*, and place it upon the holy table." In this part the words in parentheses are interlined by Cosin himself. The words in italics are struck out (the word *them* obviously by Cosin himself) and the words "and the other devotions of the

51. In beginning of the prayer for the state of Christ's Church militant, there be these words, (set as a preface to what is intended to follow, and to have relation thereunto,) "Which hast taught us to give thanks for all men;" and accordingly, in the old form of this prayer set forth in King Edward's time, such thanks were given, that one part of the prayer might be correspondent to the other. But here in our form, the thanksgiving is omitted, and yet the preface of giving thanks is suffered to stand still; being indeed forgotten to be put out. Therefore ought it either now to be taken away, or else the former (or the like) thanksgiving ought to be added unto the prayer; for otherwise we say to God, (in effect,) that though He hath taught us to give thanks for all men, yet we think fit to let it alone.

The
thanks-
giving now
inserted.

52. The first and second exhortations that follow are more fit to be read some days before the Communion, than at the very same time when the people are to come to receive it. For first, they that tarry for that purpose are not negligent, and they that are negligent be gone, and hear it not. Then, secondly, they that should come to the minister for the quieting of their conscience and receiving the benefit of absolution, have not then a sufficient time to do it. Wherefore requisite it is, that these two exhortations should be appointed to be read upon the Sunday, or some other holy-day before.

This is now
altered.

53. Likewise in the third exhortation there be these words appointed to be read somewhat out of due time: "If any of you be a blasphemers of God, a hinderer or slanderer of His word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table, lest after the taking of that holy Sacrament, the devil

As like-
wise this.

people" are inserted in Sancroft's hand after the words "the alms for the poor;" the editor conceives the other words were struck out by him, as the bishops' corrections of Cosin's alterations.

After this a rubric was inserted, part of which as originally written by Cosin is illegible: it appears to have been first altered in Sancroft's hand, and then struck out altogether. "And after the Communion is ended (they shall put the same alms) into the poor men's box, or (forthwith) distribute (it

if present need requires." The words in parentheses are in Sancroft's hand.

Then Cosin had written this rubric: "And if there be a Communion, the priest shall then offer up and place *the bread and wine in a comely paten and chalice* upon the table, *that they may be ready for the Sacrament, so much as he shall think sufficient.*" The words in italics are crossed out, and after the word "table" "as much bread and wine" inserted in Sancroft's hand.]

enter into you as he did into Judas," &c. For is any person who comes at that time purposely to receive the Communion, likely to discover himself (if he be guilty) in the presence of all the congregation by rising up and departing suddenly from it? Therefore this clause were fitter to be omitted in this third exhortation, and to be added to the second, a week or some days at least before the Communion is administered.

54. In the next words which the priest is to say unto them that come to the holy Communion, they are invited "to draw near;" and though in many places they use so to do, where they are to remove from their seats, and to approach nearer to the table in the church or chancel, for the taking of the holy Sacrament; yet in other places, where the chapels are small, and the communicants so few that they are all fixed already in their several places within the chancel or church near to the table before these words come to be read unto them, there will be no need to have them remove, and therefore no need of any such words. For which reason there would be provision here made to that purpose.

This now seems to be altered, according to this proposal.

55. In the rubric before the Confession, there wanteth a direction for the people to say the words of that Confession after the minister; whereunto they are all invited by the words before, "Make your humble confession, meekly kneeling."

The word sacrifice was not put in.

56. In the prayer of Consecration, where the priest saith, "To continue a perpetual memory of that His precious death," here seems to want "and sacrifice . . . until His coming again¹;" which, if added, would be more consonant to the nature of that holy action, and the words of the catechism following, made and set forth for that purpose.

This is now altered.

57. Again, at the words there, "He took bread and He brake it, and He took the cup," no direction is given to the priest, (as in King Edward's Service-book there was, and as in most places it is still in use,) to "take the bread and cup into his hands," nor to "break the bread before the people;" which is a needful circumstance belonging to this Sacra-

¹ [Cosin in his suggested alterations added here "and sacrifice" in the margin; which is inserted in the text in Sancroft's hand.]

ment; and therefore, for his better warrant therein, such a direction ought here to be set in the margin of the book.

58. In the priest's taking of the Sacrament to himself, there is no direction either for his kneeling when he takes it, or for the words which he is then to say^k; which is therefore needful here to be added, lest otherwise some contentious minister might say, that he is not enjoined to kneel in this holy action himself, nor to say any words at all when he takes the Sacrament.

This seems to be altered, but still the rubric is not very clear in this point.

59. If there be any consecrated bread or wine wanting for the communicating of the people, here is no order (as there ought to be) for the consecrating of more, nor for the words which the priest shall use for that purpose, as in the first form of the Communion set out in King Edward's time, and in the canons of the Church, is enjoined. This therefore should be here added.

Provision is now made for this.

60. There wants likewise an order for the people to continue kneeling at their prayers and devotions (as is most meet) during all the time of the whole action^l.

61. The prayer of Oblation is here placed after the participation and distribution of the Sacrament made to the people, which in King Edward's first Service-book, and in all other ancient liturgies, is set before it, and next after the prayer of Consecration. If it were so ordered here, and the prayer of Thanksgiving ("Almighty and everlasting God, we most heartily thank Thee," &c.) appointed to follow for the post-communion, it would be more consonant both to former precedents and the nature of this holy action^m.

^k [The rubrics were thus prepared by Cosin: "Then shall the priest that celebrateth receive the Holy Communion in both kinds upon his knees, and when he taketh the Sacrament of the body of Christ he shall say, The body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the remembrance of Christ who died for me, and I feed on Him in my heart by faith with thanksgiving. And when he taketh the Sacrament of Christ's blood he shall say, The blood of our Lord &c.," (then in Sancroft's hand, "which was shed for me, preserve my body and soul unto everlasting life. Amen. I drink this

for the remembrance of Christ who shed His blood for me, and am thankful"). "Then shall he stand up and proceed to deliver the Holy Communion first to the bishops, priests, and deacons, if any be present, in both kinds, and after that to the people in due order into their hands, all humbly kneeling, and so continuing (as is most meet) at their devotions and prayers unto the end of the whole Communion."]

^l [See the note on § 58.]

^m [Cosin in his alterations placed the Prayer of Oblation (with the Lord's Prayer) immediately after the Prayer of Consecration, before the participation of the Sacrament, making very considerable additions to it. The second prayer,

62. At the *Gloria in excelsis*, which is appointed to be "said or sung," there is a question whether the people are to say it after or with the minister, or no: where, for the avoiding any diversity herein, some direction would be given.

63. In the fourth rubric after the Communion, "The priests and deacons of cathedral and collegiate churches are enjoined to receive the Communion with the priest there, every Sunday at the least." Questions are here moved, whether the Church did not hereby intend to have the Communion administered in such places every day of the week, or oftener than once in the week at least. And, whether the priest, who there waits in his week, ought not to communicate oftener than every Sunday, or upon every Sunday at the least. Which questions would be in this rubric determined by some few words added to it.

64. In the next rubric it is said, that at the Communion "it shall suffice, that the bread be such as is usual to be eaten, so it be the best and purest that may be gotten." It is questioned here, whether by virtue of this order any Church is restrained from their custom of using wafers at the Sacrament, as in Westminster, and many other places, they

"Almighty and everlasting God, we most heartily thank Thee &c.," he placed after the distribution of the elements. He also proposed other alterations after the manner of the Scottish Liturgy. At the bottom of the page is the following note in Sancroft's hand: "My lords the bishops at Ely House ordered all in the old method, thus: First the prayer of address, We do not presume, with the rubric, When the priest standing &c. The Prayer of Consecration unaltered, (only 'one' for 'own' and 'Amen' at last,) with the marginal rubrics. Then (the memorial or prayer of oblation omitted, and the Lord's Prayer) follow the rubrics and forms of participation and distribution to the end of the rubric, 'And when all have communicated &c.' altogether as in this book [i.e. 'as altered by Cosin; see above, note k,] only the rubric, 'In the Communion-time shall be said or sung &c.,' with the sentences following, wholly omitted, and then the Lord's Prayer, the Collect, 'O Lord, [and Heavenly Father,]' and 'Hear, Father,' &c. &c. to the end." In the fair

copy of the alterations in Sancroft's hand in the Bodleian, both the old order with some alterations and the order proposed by Cosin (the latter being written on inserted pages and marked B, with the heading "Another method of the Consecration, Oblation, Address, and Distribution") are given, with the memorandum, "what follows from hence to the end of the distribution is somewhat otherwise methodized in the paper B, and both left to censure." The rubric and sentences alluded to above are these, which Cosin had proposed: "In the Communion-time shall be sung, (where there is a quire,) 'O Lamb of God, that takest away the sins of the world, have mercy upon us,' &c. 'O Lord, grant us Thy peace,' together with some or all the sentences of holy Scripture following;" then is added in Sancroft's hand, "Rom. xi. 33, Ps. ciii. 1—5, Luc. i. 68, 74, 75, 1 Cor. i. 30, 31, John v. 13, (14?), viii. 31, 32, Matt. xxiv. 13, Luc. xii. 37, 40, John xii. 35, 36, Rom. xiii. 12—14, 1 Cor. iii. 16, 17, vi. 20, John xv. 8, 12, Eph. v. 1, 2, Rom. viii. 23, Apoc. v. 12, 13."]

have been always wont to do. To avoid dispute and contention herein, an order would be annexed for that purposeⁿ.

65. It is likewise here ordered, "That if any of the bread and wine remain, the curate shall have it to his own use."^{The word 'unconsecrated' is now put in.} Which words some curates have abused and extended so far, that they suppose they may take all that remains of the consecrated bread and wine itself, home to their houses, and there eat and drink the same with their other common meats; at least the Roman Catholics take occasion hereby to lay this negligence and calumny upon the Church of England; whereas the rubric only intends it of such bread and wine as remains unconsecrated of that which was provided for the parish, (as appeareth by the articles of enquiry hereabouts in the visitations of divers bishops). And therefore for the better clearing of this particular, some words are needful here to be added, whereby the priest may be enjoined to consider the number of them which are to receive the Sacrament, and to consecrate the bread and wine in such a near proportion as shall be sufficient for them; but if any of the consecrated elements be left, that he and some others with him shall decently eat and drink them in the church before all the people depart from it.

66. In the last rubric there it is ordered and said, "That every parishioner shall communicate at the least three times in the year, &c., and shall also receive the Sacraments, &c., according to the order in this book appointed." Where the word Sacraments, in the plural number, being annexed to their communicating of the Lord's Supper, (which is one Sacrament already past, and supposed to have been taken by the people, who are likewise already baptized in another,) occasion is hereby given to think that the Church of England alloweth of more Sacraments than two^o; but this being contrary both to the articles of religion and the Catechism here following, it is requisite that in this place some explanation be made of the word Sacraments, that there may be no difference between one place and another in our books.

67. The like explanation ought to be made of those words

ⁿ [Cosin suggested this, and the bishops allowed it, but it was not passed.]

ment in the conference about Montague at York House, A.D. 1620. See Works, vol. ii. p. 34.]

^o [Cosin himself alleged this argu-

in the act of parliament set at the beginning of this book, where, in the second paragraph, it is said, That all ministers shall be bounden to say and use...the celebration of the Lord's Supper, (which is one Sacrament,) and administration of each of the Sacraments, (which is more than one besides).

In the administration of Baptism.

Altered
now as was
here pro-
posed.

In the prayer which is used for blessing the water which is in the font, before the children (then brought to the church) be baptized in it, there is this expression: "Grant that all Thy servants which shall be baptized in this water may receive," &c. Where "all Thy servants" cannot be said when there is but one child brought to the font for that purpose. And therefore those words would be better changed into these, "Grant that this child (or these children) which shall now be baptized," &c.

At signing the child with the sign of the Cross, it is said, "We receive this child into the congregation of Christ's flock," which word congregation, both here and in many other places of the book, is a new word, never used by any former liturgy, or ancient writer in the Church. It were therefore requisite for the avoiding of that exception, which the Roman Catholics with some advantage to themselves take against it, that wherever this word is found in the whole book, (as in divers Collects and in the Gospel upon St. Peter's day it is,) it may be altered, and put into the old usual expression of the word, that is, "Church of Christ^p."

In the exhortation to the godfathers, &c., it is appointed, that the children "shall be taught the Creed, the *Pater Noster*, and the ten Commandments in the English tongue." But suppose (as it falls often out) that children of strangers, which never intend to stay in England, be brought there to be baptized, shall they also be exhorted and enjoined to learn those principles of religion in the English tongue only? It would be freer from exception if these words were thus expressed, "In the vulgar tongue that they shall use."

^p [Cosin had altered "congregation of Christ's flock" into "Church of Christ," but in Sancroft's hand is written over the altered words 'stet.']

There also it is said, "And all other things which a Christian man ought to know," &c. But suppose it be a woman, or a female child, therefore that word "man" were better left out, and the word Christian only would then remain indefinite; as likewise the words his and him (many times used in this form of administering baptism) ought rather to be changed into "this child," that they may refer either to male or female.

The word
'man' now
expunged.

In private Baptism.

In the first rubric there, the cause and necessity of baptizing in private houses, ought to be expressed; as, "When the child is in sudden danger of death, and not likely to live so long a time that it may be brought to public baptism in the church," lest otherwise every one take upon them to be judge of this "cause and necessity" at their pleasure^q.

In the next rubric, the lawful minister is appointed in this urgent cause to baptize the child, which was added by King James's direction only in the conference at Hampton-court, to avoid the baptizing by midwives or others, that were no lawful ministers ordained for that purpose. This alteration was well, but it wanteth the force of a law, according to the Act of Uniformity prefixed to the book.

But this is
now con-
firmed by
law.

It is not here said what shall be done in this case when a lawful minister cannot be found, or whether the child ought to be baptized again or no, when only a midwife or some other such hath baptized it before.

It is not here ordered, whether the child thus suddenly baptized shall have the sign of the Cross made upon it, neither then, nor when it is appointed to be afterwards brought into the church; which, for the avoiding of all scruple and question in this case, ought here to be supplied^r.

The use of
the Cross
in private
Baptism is
now en-
joined.

Nor is it ordered, at what distance of time the child shall be brought into the church after it is thus privately baptized^s.

^q [Cosin made no alteration as to "the cause and necessity."]

^r [Cosin inserted a direction that the sign of the Cross should be made on the child's forehead, the minister

saying "We receive this child into the Church of Christ &c.," but this is all crossed out.]

^s [Cosin added a direction for the child to be brought to the parish church

At the end of this form of baptism it is said, “And so forth as in public baptism,” where there is nothing more added than what is here printed at large. This therefore seems to be an error of the printer.

In the Catechism.

This is now confirmed by law.

All the questions and answers (after the Lord’s Prayer) concerning the Sacraments, were added by the order of King James, given in the conference at Hampton-court. They want only the confirmation of a law, without which the minister is in danger of the penalty set down in the Act of Uniformity.

At Confirmation.

The place whereunto the children shall be brought for their confirmation is left to the appointment of the bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity^t.

In the form of Matrimony^u.

In the first rubric, the minister is enjoined not to “celebrate matrimony unless the banns have been first published

by the godfathers and godmothers on a Sunday or holyday “within three months following.” The last words are crossed out, and “as soon as conveniently may be” substituted in Sancroft’s hand.]

^t [Cosin inserted, “Upon the day appointed, after Morning or Evening Prayer is ended, the bishop shall go to the Lord’s table, and all that are to be then confirmed being placed and standing in order before him, near unto the same, he or his chaplains, or some other minister appointed by him, shall read this preface following: ‘To the end that’” &c.]

^u [Bp. Cosin suggested the form for the publication of banns, as we have it, which was accepted; he added, “The impediments of marriage are, pre-contract, or a suit depending thereupon, consanguinity or affinity within the degrees prohibited by the laws of God and this realm, sentence of divorce from a party yet living, want of competent years, (consent of parents in minors,) *instruction in the Catechism*, and of confirmation, and such like.” In this the words in Italics are struck out, those in parentheses are inserted in Sancroft’s hand, and then the whole is crossed out. It would seem to have

three several times;" where, to secure him from the penalty contained in the Act of Uniformity, it were requisite that this exception be added, "And unless there be a dispensation or license granted by the bishop in some special or urgent cause," to celebrate the marriage without the publishing of the banns, or by other laws yet in force it is permitted him to do.

It is not here ordered at what time of the service this form of marriage shall be celebrated. Nor at what time of the year (according to other laws) the solemnization of matrimony is prohibited.

The impediments of matrimony, or the just causes why any persons may not be joined together, are not here specified. For want whereof, or a direction at least that should be given to seek them in the known table set out for that purpose, and in other books of the law, the curate is commonly ignorant of them, and unable to give any resolution herein either to himself or others whom it may concern.

The man and woman are appointed to take each other "by the right hand;" it should be also each other with the same right hand. This is now so altered.

The words here used by the man to the woman, when he saith, ("With my body I thee worship, and with all my worldly goods I thee endow,") the former being not (as the phrase is now usually understood) so consonant to religion

been first altered, then wholly given up.

After the words "from the Curate of the other parish," Cosin had added, "and none shall be married till their Banns be thrice thus published, unless *the bishop* a lawful dispensation to the contrary be procured, neither shall any persons under the age of twenty-one years complete be married without the express (consent) of their parents, *if they be living, or otherwise of their guardians or governors; nor in any other place.*" (The words in Italics are crossed out, those in parentheses are in Sancroft's hand.)

No minister shall celebrate any mar-

From	{	Advent Septuagesima Rogation	}	Sunday until	{	8 days after the Epiphany. 8 days after Easter. Trinity Sunday."	}
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riage but publicly in the parish church or chapel, where one of the parties dwelleth; nor at other time than between the hours of eight and twelve in the forenoon.'

And here it is to be noted, that by the Ecclesiastical laws of this realm, there be some times in the year when marriage is not ordinarily solemnized. The following table of prohibited times is in Cosin's and (fairly copied) Sancroft's hand, after the table of fasts in the kalendar. "By the ecclesiastical laws of this realm, there be some times of the year wherein marriages are not usually solemnized; as

or reason, and the latter not so agreeable to law or custom, require some consideration, that they may be explained.

This now altered into the words, 'live faithfully together.'

The like consideration is to be had of those words where the minister saith and prayeth, that the woman may be amiable as Rachel, wise as Rebecca, which are not so fit for all persons.

At the Communion of the Sick.

But now there is a direction prescribed, though I think not sufficiently particular.

The Collect, Epistle, and Gospel, is here especially ordered, but what part of the public order at the Communion is to be used, and what omitted, (as some part of it seems needful to be,) is not here said.

In the last rubric there, no leave is given to communicate the sick person without other company but in the times of contagious sickness, when none can be procured to communicate with him. If there might be here some indulgence given in case the sick person doth so earnestly desire the Sacrament that he cannot be in a quiet state of mind without it, it may be delivered to him by the minister, though there be no contagion in the sickness, when others cannot be gotten to communicate with him; it would be to the greater satisfaction both of him and the minister, who is here restrained to that case only*.

At the Churching of Women.

This title has now the authority of law.

The title of thanksgiving was here added by the king's authority only at the conference in Hampton-court, and wants a confirmation of a law.

The minister is now limited to a particular form.

In the rubric there, the words "or such like as the case shall require," seem to give too much liberty to the minister, to alter and add at his pleasure. He were better to be confined, that an uniformity herein might be observed.

* [Cosin, as it seems, proposed to alter this last rubric by adding after the words "contagious times of sickness or diseases," "and at other times," and crossing out "for fear of infection;" and after the words "upon

special request of the diseased," adding, "for the better peace and quiet of his mind." The words thus added are crossed out, and over the words crossed out is written "stet" in Sancroft's hand.]

The woman is not appointed in what habit she shall come to church for this purpose, nor in what time after her recovery; which, for the avoiding of questions, and too much liberty herein taken, requires here to be duly ordered^v.

At the Communion.

This is appointed to be used at divers times in the year, but those times are not specified; for want whereof few know when to read it, and some read it not at all.

^v [The rubric before the Churching of Women, as altered by Cosin, is as follows, and nothing in it is crossed out: "The woman, a month after her delivery, being recovered, shall upon some Sunday or other holyday come decently veiled into the parish church,

and at the beginning of the Communion service shall kneel down in some convenient place, appointed unto her by the minister, before the holy table; at which he standing, shall thus direct his speech unto her."]

APPENDIX, No. II.

ON CONFIRMATION^a.

CONFIRMATION is by the Church of Rome, that now is corrupted with many errors and novelties in religion, held to be a sacrament. But we, who by the grace of God are numbered among the reformed Churches, whereof this Church of England is, both for doctrine and discipline, the most eminent, and the most pure, the most agreeable to Scripture and antiquity of all others, we hold it to be none.

And yet we hold it to be a sacred and a solemn action of religion, which being accompanied with fervent prayer, will be a special means to convey the graces of God's Holy Spirit upon those persons that have duly prepared themselves to receive it; that thereby they may be established in their faith, and the better fitted to every good word and work, as all true Christians ought to be.

The ancient custom of the Church of Christ was, after the persons were once baptized, to add unto their baptism imposition of hands, with earnest prayer for the gifts of God's graces to be bestowed upon them, whereby they might be

^a [The following discourse on Confirmation was printed in Nichols' additional notes, p. 57, with this observation: "This note is not among those of Bp. Cosin's first MSS., nor in his Additional Notes, but was sent me by Dr. Pickering, being taken out of a Common Prayer-book of his, written in his own hand." The discourse is in Cosin's hand. The Prayer-book of 1619, in which it is inserted, is that which is described in the preface to this volume, as corrected and altered by Bp. Cosin. It may have been designed by Cosin as an introduction to our pre-

sent preface, and to have been submitted as such to the bishops; but there is no reference to it in what is written in the Prayer-book itself, or in the corrections made by the bishop, as written by Sancroft; from which the editor infers that it was not actually submitted to them, and from the character of the handwriting, he is inclined to suppose that it was written by Bp. Cosin after 1662, for his own-use, as an address before confirmations, and was afterwards inserted by others in his Prayer-book of 1619.]

confirmed and strengthened in that holy profession which in the sacrament of baptism they had first begun to make.

For our means to obtain the graces which God doth bestow, are our prayers, and our prayers to that intent are available as well for others as ourselves.

When we pray for others, (as now in this action we shall do for you that come to be confirmed,) we implore God's blessing upon them for whom we pray, and thereby we do actually bless them, because our prayers and imposition of hands in those prayers, are an especial means ordained by God to procure that blessing from Him upon them whom by this solemn rite we present unto Him for that purpose.

So Israel blessed the sons of Joseph, and imposed his hands upon them. And the like custom was usually observed from the time of Moses to Christ, who used it Himself, and His apostles after Him, as His Church hath done after them in all ages.

And the reason why the Church hath always hitherto continued it, is for the great benefit which every member of the Church thereby enjoyeth, or may at least enjoy if it be not their own fault, and want of true preparation and devotion that hindereth them.

And therefore the ancient fathers and bishops of the Church everywhere in their learned, godly, and Christian writings, impute unto it those gifts and graces of the Holy Ghost, which doth not make men and women Christians, as they were at first in their baptism, but when they are made such there, assisteth them in all virtue, and armeth them the better against all the several temptations of the world and the devil, to resist the vices of the flesh.

When baptism was at first administered to them of full age, who in their infancy were either Jews or heathens, there was no reason to sever confirmation from it; but when it was administered to infants, (as it was to you,) though they might very well be admitted to live in the family of Christ, (as you have been,) yet forasmuch as to fight in the army of God, and to discharge the duties of a Christian man or woman, to bring forth the fruits of their religion, and to do the works of the Holy Ghost, their time of ability was not yet come, their confirmation was deferred till they arrived to

riper years, (as yours now is,) that in the meanwhile they might be seasoned with the principles of true religion, (as we hope well you now are,) and a good foundation laid betimes for the better direction of your lives ever after.

For that which in our baptism we first professed by others, being infants without any understanding of our own, when we come afterwards to acknowledge ourselves, (as you now do,) what do we else but only bring to ripeness that very seed which was sown in us before? Whereunto imposition of hands and prayer being added, (as now we intend to do,) our warrant and trust for the good effect thereof, is the same which the patriarchs, the prophets, the apostles, and men of God have practised and set before us.

Nor is there any cause that we should doubt of the benefit, if it be not our own fault; but truly there is great cause to make complaint of the great and general neglect of this Christian duty. Let no man take it in evil part, the small regard hereof hath done much harm in the Church of God, and the frequenting of it may do much good.

APPENDIX, No. III.

A DETERMINATION ON THE IMMUTABLE OBLIGATION OF THE LORD'S DAY.

THIS determination is preserved among the MSS. of Bp. Barlow at Queen's College, Oxford, (No. 219, fol. 336,) and has the following title in Barlow's hand: "Dr. Cosins de Die Dominico; D^{no} D^ri Bernard e Galliis transmissa erat hæc determinatio (olim Cantabrigiæ habita) cum responsum D^ri Petro Heylyn contra institutionem Diei Dominici disputanti meditabatur; anno 1658^a."

CANTABRIGIÆ IN MAGNIS COMITIIS, A.D. MDCXXXX.

Prima Thesis disputata et defensa.

DIES DOMINICUS EST IMMUTABILIS.

Præceps ruit hora, et jam satis disputatum est. Restat ut ornatisimum Respondentem cum cumulatissimis suis laudibus dimittamus, dignum virtutis et literarum præmio.

Eruditissime Doctor, &c. . . . Descende.

D.D. J.
Cosin Pro-
cancell.
D.D. Bre-
ton Re-
spond.

^a [Bp. Cosin was in France in 1658, as he had been for some years previous to that time. Nicholas Bernard, D.D., the chaplain and biographer of Abp. Ussher, published in 1657 a book entitled: "The Judgment of the late Archbishop of Armagh and Primate of Ireland; concerning, first, the extent of Christ's Death and Satisfaction; secondly, of the Sabbath, and Observation of the Lord's Day, and of Ordination in other Reformed Churches, with a vindication of him from a pretended change of opinion in the first, some advertisements upon the latter," &c. To this Heylyn replied in a volume called; "Respondet Petrus; or the Answer of Peter Heylyn, D.D., to so much of Dr. Bernard's book, entitled, &c., as he is made a party by the said Lord Primate in the point of the Sabbath." Lond. 1658, 4to. It would appear that (Determination here

printed was sent to Bernard by Bp. Cosin, from France, when he was contemplating a reply to this work. Heylyn had published his "History of the Sabbath" in 1636, and this Determination throughout refers to matter contained in that history, and uses freely the authorities alleged in it.

It will be observed that Cosin only transcribed so much of the Determination as concerned the question of the Lord's Day, which was the second thesis in the Disputation. The first thesis appears to have been respecting Holy Orders. The Respondent was Dr. Breton, of Emmanuel College. Cosin was at the time Master of St. Peter's College, Cambridge, and Vice-chancellor, in which latter capacity he presided in the disputations at the Commencement, at which, as it appears, Abp. Ussher was present.]

Ego autem quod reliquum est negotii breviter absolvam; atque ad utriusque quæstionis veritatem astruendam non iniquos testes et iudices advocabo. Ordinar a prima. Quæro, in Lege quid scriptum sit, quid in Evangelio, &c.

* * * * * *

i. *Transeo ad secundam causam (de die Dominico) quam et summa etiam qua potero brevitate perstringam. Sequar autem in hac re non ratiunculas humanas sed ductum Verbi Dei, et praxin Ecclesie purioris inter Christianos. Quamvis enim ea nunc esset alicujus momenti ratio et non prorsus inidonea, ut quæ sapienter initio instituta sunt, et longo tempore obtinuerunt, nulla interveniente causa necessaria, mutari vix possunt absque temeritatis nota; nos tamen ob aliam multo majoris momenti rationem, thesin hanc nostram de die Dominico non immutando asseveranter suscepimus defendendam. Credimus nempe hunc diem a Deo fixum et sacris cultibus dicatum, neminemque præter Deum (qui temporis et opportunitatum Dominus est) posse illum quovis prætextu in alium diem transferre atque immutare. Constitutus enim est ex causa jam nunc penitus invariabili atque æternum immota, quæ universum genus humanum prohibeat (nisi quis se posse Resurrectionem Domini in alium diem traducere existimat, quam quo Ipse semel surrexit et redemptionem nostram perfecit) quidquid attentare contra id quod factum est, infectumque fieri non potest.*

ii. *De Sabbatho nunc nihil disputamus, cujus in N. T. ita fit mentio ut ejus antiquatio et abrogatio ibidem manifestissime declaretur: Col. ii. 16. "Nemo vos iudicet in Sabbathis, quæ sunt umbra futurorum, at corpus Christi est;" abrogato uno Sabbatho Judaico, Dies Dominicus Christianorum est, qui nunquam in sacra N. T. Scriptura nec apud primitivæ Ecclesie scriptores Sabbathum vocatur.*

iii. *Præceptum quidem fuit fidelibus N. T. ut ultimum diem septimanæ quieti sanctæ dedicarent, quam circumstantiam certi et singularis diei inter ceremonialia typica et mutabilia hujus præcepti esse, totus orbis Christianus agnoscit; exceptis quibusdam Sabbathariis nostris nuper exortis, qui eundem diem Sabbathi ex vi hujus præcepti nobis observandum contendunt, et veteribus Ebionitis, qui diem Sabbathi pariter ac Diem Dominicum ex æquo observari voluerunt; sed utrique ab orthodoxa Ecclesia propterea hæreseos condemnati sunt, quia apostolo repugnabant: (Euseb., Hist. Eccl.*

lib. iii. c. 27^b; *Conc. Laod.*, can. 29^c): et Greg. Mag. quoque hunc errorem refutavit, Epist. iii. lib. 11^d, atque inter alia scripsit, “*Antichristum renovaturum Sabbathi observationem,*” quam a creatione mundi usque ad Resurrectionem Domini stetit fateri; ab hoc autem tempore factum est, ut dies hic divinæ quietis nova ordinatione mutatus sit atque alius divinæ operationis dies ei substitutus, qui dies primus Sabbathi sive hebdomadis in Evangelio dicitur, et in Ecclesia nominatus est Dominicus, Apoc. i. 10, ac proinde demum factus immutabilis.

iv. Quicquid vero jure divino institutum est, id nulla potest humana auctoritate abrogari; aut (quod eodem recidit) quicquid a Domino traditum est apostolis ut ab omni Ecclesia in perpetuum observetur, nulla id unquam lege, nullo hominum consensu, nec contraria quavis consuetudine licebit fidelibus vel abolere vel pro suo eorum¹ arbitrio mutare.

¹ [Sic in MS.]

v. Hoc vero quum apud omnes veritatem et pacem amantes in confesso sit, ut causam nostram obtineamus, duo hic tantum probanda nobis atque explicanda sunt; 1. Hujus diei divina institutio; 2. Ejusdem traditio apostolica.

vi. Quæro igitur (sicut et antea faciebam in quæstione prima) quid de isto hoc die in Lege nobis revelatum atque præscriptum sit, Legem dico tam Veteri quam Novo Testamento comprehensam.

vii. Atque equidem ex Veteri habemus decantatissimam illam Psalmista prophetiam, quando diem hunc nostrum expectans dicebat David, Ps. cxviii. 24, “*Hic est dies, quem fecit Dominus,*” &c.; quæ verba unanimi omnium consensu Patrum, ne uno quidem excepto, de die tantum Dominico Resurrectione Christi illustrato, et deinceps sacris cœtibus ac divino cultui consecrato, palam et perspicue explicantur. Testem advoco Wintoniensem nostrum, virum in divinis literis et SS. Patrum scriptis exercitatissimum; “*Omnis,*” inquit, “*dies Dominicus habet testimonium et observationis suæ auctoritatem ex hac ipsa sacra Dei Scriptura*” (*Conc. 13. De*

^b [καὶ τὸ μὲν σάββατον καὶ τὴν Ἰουδαϊκὴν ἄλλην ἀγωγὴν ὁμοίως ἐκείνοις παρεφύλαττον, ταῖς δ' ἀπὸ κυριακαῖς ἡμέραις ἡμῖν τὰ παραπλήσια εἰς μνήμην τῆς τοῦ Κυρίου ἀναστάσεως ἐπετέλουν.— Euseb. Hist. Eccl., lib. iii. c. 27. (of the Ebionites,) p. 121, 122.]

^c [ὅτι οὐ δεῖ Χριστιανούς Ἰουδαῖζειν, καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ

τὴν δὲ κυριακὴν προτιμῶντας, εἶγε δύναιντο, σχολάζειν ὡς Χριστιανοί.— *Conc. Laod.* (A.D. 364?) can. 29. Concilia, tom. ii. col. 570, A, B.]

^d [Qui (Antichristus) veniens diem Sabbatum atque Dominicum ab omni faciet opere custodiri.— S. Greg. M., Epist., lib. xiii. Indict. vi. Ep. i. Op. tom. ii. col. 1213, B. ed. Bened.]

Resurrect.^e, et Conc. 2. de Prod. Pulv.^f): cui suffragatur non tantum Ignatius Apostolis ipsis coætaneus (Epist. ad Magnes.^g) sed ipsa etiam Patrum catena a Procopio Gazæo ante mille annos edita^h. Aiunt enim “Non abs re dicitur, ‘Dies quem fecit Dominus,’ siquidem ab ipso Domino resurgente cognomen desumptum erat, ut diceretur Dies Dominicus,” quem ex hoc ipso Dei instituto universa nunc observat Ecclesia. Quid quod firmiorem adhuc habemus sermonem, idem hoc comprobante beatissimo Petro Apostolo (Act. iv. 11,) qui diem hunc de quo Psalmista vaticinatus est Diem esse Resurrectionis Christi apertissime omnibus declaravit? Subsecutus est mos populi Dei universus qui unoquoque die Dominico per totius anni circulum in ejusdem veritatis recognitionem cætus suos celebrarunt atque eundem Davidis prophetæ versiculum jam nunc utique impletum sollemniter omnes et publice decantarunt.

viii. *E Novo itidem Testamento proferimus locum superius adnotatum (ad Col. ii. 16) : “Nemo vos judicet in diebus Sabbathorum, quæ sunt futurorum umbra; corpus autem (sive veritas) Christi.” In hæc verba diligentissimus atque optimus omnium sacrarum literarum interpres S. Aug. ad hunc modum commentatus estⁱ : “Quod Judæi in figura custodientes Sabbathum, nos in veritate celebramus, observantes diem Dominicum.” Quis autem post impletam figuram immutare nunc poterit ipsam veritatem? Similiter et Leo Magnus^j, “Implebatur umbra Sabbathi, quando mutabatur in diem Dominicum.” Quod autem impletur, fixum est nec amplius moveri queat.*

ix. *Accedo ad apostolorum chorum, qui a Christo Domino edocti hunc ipsum diem per totum terrarum orbem perpetuis futuris tem-*

^e [The Lord’s Day hath testimony in Scripture. I insist upon that; . . . for how came it to be ‘the Lord’s Day,’ but that, as it is in the Psalm, ‘the Lord made it?’—Bp. Andrewes, Sermon xiii. of the Resurrection, Works, vol. ii. p. 426.]

^f [Such in the Gospel of Christ’s Resurrection, ‘made’ by God *Dies Dominicus*; and to it do all the fathers apply this verse.—Id., Sermon i. of the Gunpowder Treason; *ibid.*, vol. iv. p. 206.]

^g [μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ἧ καὶ ζωὴ ἡμῶν ἀνέτειλεν δι’ αὐτοῦ.—S. Ignat. Epist. ad Magnes., c. x. ap. Patr. Apost. tom. ii. p. 20.—In the Interpolated Epistle, *ibid.*, p. 27, ἑορταζέτω πᾶς φιλόχριστος

τὴν κυριακὴν, τὴν ἀναστάσιμον, κ.τ.λ.]
^h [Non ab re inquit, “Quem fecit Dominus:” siquidem ab ipso Domino cognomen desumpturus erat, ut diceretur dies Dominicus, tanquam soli Domino consecratus et dedicatus sit ille unus dies.—Procopii Gazæi Sophistæ Comment. in Genes. cap. i. p. 16. Tigr. 1555: who describes his Enarrationes in Octateuchum (of which the Comment. on Genesis is part) as an abridgment of quotations “ex patribus orthodoxis aliisque scriptoribus.” *Ibid.* p. 1.]

ⁱ [This reference has not been found.]

^j [Legalis festivitas dum mutatur, impletur.—S. Leo, Sermon lviii., in Passione Domini vii. § 1. Op. tom. i. col. 219.]

poribus observandum tradiderunt, et successoribus suis universim reliquerunt.

x. *Id ipsum omnes fere cum antiquæ tum recentioris Ecclesiæ scriptores inferunt ex tribus potissimum locis N. T. in quibus observationis diei illius fit mentio (Act. xx. 10; 1 Cor. xvi. 2; et Apoc. i. 19): adeo ut frustra sint pontificii Romanenses et inter eos præsertim novi Jesuitæ, qui a traditione non scripta hujus festi religionem nobis relictam esse volunt. Neque hic audiendi sunt e reformatis nostris aliquot (eorum ego nominibus parco), qui unum Calvinum^k (virum alioquin doctissimum, et non sine honoris præfatione mihi nominandum) una cum Centuriatoribus Magdeburgensibus^l secuti de loco Act. xx. aliter sentire aut saltem dubitare videntur. Calvinus tamen ita ambigebat, non quia non putavit institutionem diei Dominici ad apostolos esse referendum, sed quia non existimabat illam mutationem tam mature ab illis esse factam; ait enim, “Verisimilius est apostolos diem initio retinuisse jam tum usitatum (ne forte Judæos alienarent, et contra Ecclesiam suscitarent), postea vero Judaica superstitione coactos illo abrogato Dominicum diem substituisse, et sacris actionibus consecrasse.” Interim Beza^m conjunctissimus Calvinii collega, (notis in Apoc[alyptis]) non veretur asserere, “Traditionem hanc esse vere divinam et Spiritu Sancto dictante id ab apostolis fuisse factum.” Idem affirmant Gallasiusⁿ itidem Calvinii collega (in Exod. xxxi.) et Ant. Fayus^o ejusdem Calvinii in professione theologiæ successor (in iii. Præcept.), præter alios Ecclesiarum reformatarum clarissimos Doctores, quorum hic longam seriem adnumerare supervacaneum*

^k [Calvin's words on Acts xx. 7 are; “Uno autem die. Vel primum diem hebdomadis, proximum sabbato intelligit, vel unum quoddam Sabbatum, quod posterius mihi videri posset magis probabile: hac ratione quod dies ille ad conventum habendum ex more aptior fuit.”—Joan. Calvinii Comment. in Acta Apost., cap. xx. v. 7. Op. (tom. vi.) Amstel. 1667.]

^l [Docet autem ibi in Sabbato.—Centuriatores Magdeburgenses, cent. i. lib. 2. cap. 2. tom. ii. col. 16. Basileæ, 1559.]

^m [Spiritu Sancto proculdubio istud Apostolis dictante, pro prioris sæculi Sabbato, sive septimo die, assumptus fuit novi hujus mundi primus. . . . Dominicæ igitur diei cætus. . . . apostolicæ ac vere divinæ sunt traditionis.—J. C. D. N. Novum Testamentum

cum Th. Bezae Annotationibus, 1582, not. in Apoc. i. 10.]

ⁿ [Non abs re igitur sublata inter nos Sabbati observatione, Dominicus dies in ejus locum substitutus est. Neque hoc institutum ab hominibus, sed jam inde ab apostolis accepimus: hoc est, a Spiritu Dei quo ipsi regebantur.—Nic. Gallasius, in Exodum Commentarii, (in Exod. xxxi. 17.) p. 195. Genevæ, 1560.]

^o [Merito igitur dixerimus apostolos Spiritu Sancto duce pro septimo illo die Legali eum substituisse qui primus erat in prioris mundi creatione, &c.—Antonius Fayus, Theses Theologicæ in Schola Genevensi, &c., ab Ant. Fayo et Theodoro Beza propositæ et disputatæ, Thes. xxxiii. In Quartum Legis Dei Præceptum, § 12, p. 66. 4to. Genev. 1586.]

foret. *Id autem omnes ex his tribus locis unanimi consensu comprobant.*

xi. *Sed præstat antiquos patres in eandem sententiam proferre, viros omni laude omnique exceptione majores. Ignatium præmisi: subsequatur Justinus Martyr^p, “Die qui solis dicitur conventus fit omnium;” atque hunc morem Christus Dominus apostolos suos docuit (Apolog. 2. ad Imp.) Scripsit inter Græcos Melito^a Sardinis Episcopus librum integrum de die Dominico circa annum Domini 170, et Dionysius Corinthiorum præsul (ei coævus) in Epist. ad Soterem^r (quæ extat apud Eusebium, lib. iv. c. 22,) expresse diem Dominicum cultui divino dicatum dixit. Eundem vero a toto orbe Christiano simul fuisse invariate receptum docent nos vetustissimi scriptores, Tertullianus (lib. de Cor. Mil. et Apol. adv. Gentes^b) et Cyprianus (Epist. ad Fidum, et lib. de Opere et Eleemos.)^t: Eusebius autem hujus diei celebritatem ad Christum authorem manifestissime refert, (ad finem Orat. de Laud. Constantini^u.) “Quis,” inquit, “Gentilium Deus aut heros idem fecit quod Christus, qui cunctis totius orbis incolis, seu terra seu mari illi sint,*

^p [Cosin appears to have referred to the following passage of S. Justin M.: τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν, καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανεὺς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.—S. Just. M. Apol. i. c. 67. Op. p. 84, A, B. See also the passage cited above, p. 442, note m. The words “atque,” &c., are not in Justin.]

^a [In Eusebius' Hist. Eccl., lib. iv. c. 26. (p. 188.) in a list of Melito's writings there occurs: καὶ ὁ περὶ Κυριακῆς λόγος: and in Jerome (De Vir. Illust. c. 24. Op. tom. ii. fol. 851, de die Dominica librum unum.)

^r [τὴν σήμερον οὖν Κυριακὴν ἁγίαν ἡμέραν διηγούμεν, ἐν ᾗ ἀνεγνώκαμεν ὑμῶν τὴν ἐπιστολήν.—Dionysii Episc. Corinth. Epist. ad Soterem Episc. Rom. apud Euseb. Hist. Eccl., lib. iv. c. 23. (p. 187.) The Latin version is: “Hodie sacrum diem Dominicum transegitimus.”]

^b [Die Dominico jejunium nefas ducimus. Tert. de Corona Militis, c. 3.

(Op. p. 102, A.) Si die solis lætitiæ indulgemus, alia longe ratione quam religione solis, &c. Id. Apol. c. 16. (p. 16, B.) Alii plane humanius, solem Christianum Deum æstimant, quod innotuerit ad Deum partem facere nos precationem, vel die solis lætitiæ curare, &c.—Id. ad Nationes, lib. i. c. 13. (p. 50, A.)]

^t [Nam quia octavus dies, id est, post Sabbatum primus, dies futurus erat, quo Dominus resurgeret, et nos vivificaret, et circumcisionem nobis spiritalem daret, hic dies octavus, id est, post Sabbatum primus et Dominicus, præcessit in imagine.—S. Cyprian. Epist. lxxiv. ad Fidum, Op. p. 161. (ed. Fell.) Locuples et dives es, et Dominicum celebrare te credis, quæ . . . in Dominicum sine sacrificio venis.—Id. de Opere et Eleemosyna, p. 203. (ed. Fell.) see Fell's note in loc.]

^u [τίς πάποτε Θεὸς ἢ καὶ ἦρωσ . . . τοῖς τὸ μέγα στοιχείον τῆς γῆς οἰκοῦσι, τοῖς τε κατὰ γῆν καὶ τοῖς κατὰ θάλατταν, ἐφ' ἐκάστης ἑβδομάδος τὴν κυριακὴν χρηματίζουσιν ἡμέραν, ἐορτὴν ἄγειν ἐπιταυτὸ συνιόντας παραδέδωκε· καὶ αὐτὰ σώματα πιαίνειν, τὰς δὲ ψυχὰς ἐνθεοῖς παιδεύμασιν ἀναξωπυρεῖν παρεσκεύασε.—Euseb. Orat. de Laudibus Constantini, c. 17. ap. Hist. Eccl. Script., tom. i. p. 773.]

præscripserit ut singulis septimanis in unum convenientes diem Dominicum festum celebrarent, institueritque ut sicut corpora pascerent cibariis, sic animas divinis disciplinis perficerent?" Et alibi^v, "Ipse enim Christus Servator noster tradidit nobis hunc diem observandum." Athanasius^x, ἐνετείλατο φυλάττειν τὴν Κυριακὴν, "mandavit Dominus servari diem Dominicum;" et iterum^y, μετέθηκε δὲ ὁ Κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς Κυριακὴν, "Dominus transtulit diem Sabbathi in Dominicam." Similiter Nazianzenus^z; "Dicitur dies Domini, quia a Domino institutus est." Imprimis vero illustra sunt S. Aug. verba (Epist. 19. ad Jan. c. 13^a), "Dies," inquit, "Dominicus non Judæis sed Christianis resurrectione Domini declaratus est, et ex illo cœpit habere festivitatem suam." Et alibi (Serm. 15. de Verb. Ap.^b) "Domini resurrectio promisit nobis æternum diem, et consecravit nobis diem Dominicum." Sicut enim Sabbathum Creator noster benedixit, ita primam Sabbathi Salvator noster dedicavit. Quis autem hæc omnia poterit legere, et institutionem divinam non agnoscere? Sane quod fecit Christus, quod docuit, mandavit, transtulit, tradidit, consecravit, dedicavit, declaravit, atque præscripsit, quin id divinæ sit institutionis, nulli dubium esse potest. Adeo ut mirandum sit, esse nunc in Ecclesia, qui contra consensum Ecclesiæ tum antiquæ, cum recentioris, aliter sentire videantur: post tot enim accurata præjudicia in ipso Dei verbo fundata, velle unius aut duorum triumve opponere novam opinionem, id profecto nimis est temerarium.

xii. Ante Constantini Magn. Imp. tempora martyrium passos esse quamplurimos legimus, ob defensatam quoque (inter alia) hanc diem Dominicam, tanquam insignem religionis Christianæ characterem. Interrogabant enim pagani, "Numquid Dominicam servasti? et responsum est a singulis, Utique Christianus sum, neque illam diem omittere possum, immutabili lege ab universis fidelibus custodiendam."

^v [This has not been traced.]

^x [This seems to be a mistaken reference to the passage; ὅσπερ οὖν ἐνετείλατο φυλάττειν πρότερον τοῦ σαββάτου τὴν ἡμέραν . . . οὕτως τὴν Κυριακὴν τιμῶμεν, μνήμην οὖσαν ἀρχῆς δευτέρας ἀνακτίσεως.—Pseudo-Athanasii de Sabbato et Circumcisione, § 4. Op. S. Athan., tom. ii. p. 57, D. See Heylin's History of the Sabbath, part ii. chap. 1. § 3. p. 8, where the words are cited in part.]

^y [μετέθηκε δὲ ὁ Κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς Κυριακὴν.—Pseudo-Athanasii Homilia de Semente, § 1. ibid., p. 60, A.]

^z [This has not been traced.]

^a [S. Aug. Epist. lv. (al. xix.) ad Januarium, cap. 13. § 23. Op. tom. ii. col. 136, F.]

^b [Id. Serm. clxix. (al. xv. de Verb. Apost.) cap. 2. § 3. Op. tom. v. col. 809, F.]

xiii. *Labentibus tamen postea sæculis, cum in multis aliis, tum in hac re plurimum, pietatem hominum deferbuisse fatendum est. Et postquam exorti sunt scholastici atque ordines Mendicantium, non tanti esse putabatur apostolorum præcepta conservare, quanti erat auctoritatem Papæ promovere. Hi enim primi omnium nunc in dubium vocare, nunc etiam contra definire quam quæ olim ab apostolis et recepta sunt et tradita, atque adeo omnia potestati ecclesiasticæ h. e. Romano Pontifici subjicere cæperunt. Hinc etiam orta Jesuitarum dogmata, per quæ liceat nunc Christianis unoquoque die Dominico ludis theatralibus, scenis, spectaculis, choreis, et venationibus vacare, h. e. si non diem ipsum, religionem tamen ipsius diei pro cujusque libitu immutare. Accedunt Anabaptistæ, qui utriusque quæstionis (tam hujus quam alterius a doctissimo hodie respondente propositæ atque defensæ) tollunt subjectum, et sub prætextu Christianæ libertatis, omnem omnino tum sacrorum ordinum tum dierum differentiam, etiam quoad usum, sublata volunt. Periculum autem est, ne et illi iisdem quibus Anabaptistæ et Jesuitæ argumentis pugnent, qui diem hunc nostrum Dominicum sede sua fixum, vel mutatum velint, vel saltem mutabilem esse contendant. Inter nostrates nullus mihi hactenus visus est, qui hoc expresse affirmaret; si qui tamen sint, eorum temeritati opponimus jus divinum tam Veteri quam Novo Testamento exploratum, Ecclesiam universam, nominatim autem hanc nostram Anglicanam (Homil. de loco et tempore precum^e), et laudatissimos virorum R. Hookerum^d, L[ancelotum] præsulem Wintoniensem^e, et venerandum antistitem D^{num} Primatem Hiberniæ^f, qui comitia hæc nostra academica suo hodie splendore illustrare voluit, et quas nunc tuemur theses utrasque calculo suo comprobare.*

xiv. *Denique, ipsa quoque omnium sæculorum experientia sententiæ nostræ veritatem confirmat, quum Ecclesia Christiana in nullis conciliis aut synodis vel diem hunc primum instituerit, vel*

^e [This example and commandment of God the godly Christian people began to follow immediately after the ascension of our Lord Christ, and began to choose them a standing day of the week to come together in; yet not the seventh day, which the Jews kept, but the Lord's Day, &c., &c.—Hom. on Place and Time of Prayer, P. i. p. 343. ed. Corrie, 1850.]

^d [Hooker, Laws of Ecclesiastical Polity, book v. c. lxx. § 9.]

^e [See Bp. Andrewes' Speech against

Traske, (Minor English Works, p. 83, Oxford, 1854); and above in p. 532, notes e, f.]

^f [Ussher finally quitted Ireland early in 1640, and resided for the latter part of that year principally in Oxford. No other trace occurs of his visit to Cambridge. See his Life by Elrington.]

^g Quod vero universa observat Ecclesia, nec conciliis institutum, sed semper retentum est; id non nisi ab apostolis Christi traditum rectissime creditur.—S. Aug. l. 4. de Bapt. contra Do-

institutæ mutationem diei unquam attentaverit; neque unquam futurum sit ut sine maximo Christianorum scandalo eam quoquomodo attentet, quia nulla causa aut occasio singularis cogitari potest, quæ diem hanc memoriæ resurrectionis Domini et sanctissimis usibus dicatam mutabilem reddat: contra de aliis legibus ad tempus tantum institutis censendum est, harum enim cum causa mutata sit, ipsæ etiam leges mutari possint, et soleant; at in hac nostra, causa perpetua et sempiterna erit, nec convelli aut loco suo moveri queat. Nec quicquam valet illud a Suarezio^h suggestum; “mutari scilicet hunc diem posse in alium per auctoritatem Ecclesiæ absolutam, non vero practicam?” non minus enim valuisset hæc distinctio in Sabbathum olim Judæorum, quam in nostrum quadrat Dominicum, quum in neutro erat aliquid intrinsecum quod hujus vel illius mutationem vetuit, sed externum tantum Dei mandatum. Est vero lex divina positiva, nulla autem realis sanctitas, quæ vel Sabbathum Hebraicum vel Dominicam Christianam a quavis alia die dispescuit. Aio igitur, quod stante lege Evangelica non magis in nobis sita est potestas mutandi Dominicam, quam in Judæis olim erat transferendi Sabbathum stante lege Mosaica. Atque hæc tandem conclusio sit utriusque quæstionis immota et immutabilis. Quod restat, gratias agamus Domino Deo nostro, &c.

natist. c. 24. [§ 31. Op. tom. ix. col. 140, C, D. Quoted by Cosin himself in the margin of his MS.]

^h [Quoted by Heylin, Pt. ii. c. 6. p. 173.]



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ADDITIONS AND CORRECTIONS.

- p. 9, note q, insert at beginning of note, "Rather, the Council of Vannes."
- 21*, after line 16 insert the first four lines of p. 192, and the note on them.
- 28*, after line 18 insert the last five lines of p. 197 and first seven of p. 198, and the note.
- 96, for note n substitute, "Becon's Reliques of Rome, No. 58, Of Fasting.—
Works, vol. iii. fol. 353. Lond. 1560—64."
- 106, line 18, for "*Blood*" read "*Death*."
- 122, dele last line of text: it belongs to the second series, see p. 355.
- 130, second column of notes, second line, dele comma after MS.
141. note w, line 3, for "col." read "Col."
- 152, note k, line 7, for "Conscr." read "Consecr."
- 192, note f, line 3, for "Apol." read "fol."
- 217, note z, line 2, after "Ut supr." insert "See above, p. 206, note p."
- 235, after line 2, insert "*In such places where they do sing, then shall the Lessons
be sung in a plain tune.*"]
- 299, note, col. 2, last line but one, for "end" read "beginning."
- 315, note r, for "Baronii," read "Baronius."
- 334, note y, for "are cited by Lanfranc," read "are found in Lanfranc, and are
cited by."
- 400, line 1, after Du Plessis put note-mark ^a, and at the foot of the page add
this note: ^a [This is the argument of the work of Philip Du Plessis
Mornay, De Sacramento Eucharistiæ; see the Præfatio, pp. 28, 29,
(ed. Hanov. 1605,) "*ab initio non fuit sic.*"]

* In these two cases, notes belonging to the first series were omitted, and printed in the second series.

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COSIN, JOHN, 1594-1672.

WORKS. --

AKL-6592 (AB)



