

Part Four

CONCLUSION

XIV

RITUAL AND CEREMONIAL

I. RITES AND CEREMONIES

IT IS NO PART of the purpose of this book to discuss in detail the ceremonial connected with the various offices which we have been studying except as the consideration of individual rubrics has made it necessary. But ceremonial and ritual are inextricably intertwined. Ritual is the actual performance of the rites or appointed ministrations of the Church. Ceremonial is the prescribed or accustomed order of actions necessary to conduct those rites. Some ceremonial is necessary for the conduct of any rite, however simple. The rubrics deal constantly with it. The authority which controls its use is the same, or derived from the same sources, as that which controls the Prayer Book ritual.

It seems desirable therefore to consider in closing two closely related matters: the nature of such authority as guides and governs both ritual and ceremonial; and the principles which must be taken into account in all rendering of the Prayer Book offices, and especially in such part of the ceremonial as is not definitely fixed by law.

2. DEVELOPMENT OF CEREMONIAL LAW

Authority in these matters as we think of it today is in effect a modern growth. Christian worship was at the beginning, as we have seen, a spontaneous thing, unrestricted save by such considerations as St. Paul presents to the Corinthians. Liturgies develop not by legislation but by the "trial

and error" method. In the Middle Ages in Western Europe there was still a great deal of variety in diocesan uses. In England alone, as we have seen, Hereford, Bangor, York and Lincoln disputed the preëminence with Sarum. The Roman use had supplanted the Celtic because of its obvious practical advantage; but that meant only a certain typical order. Sarum became the model of English dioceses because of its intrinsic excellence. In other places the prestige of the great metropolitan Church, the tendency to follow the leader, and the survival-power of the best, brought a certain kind of uniformity. Generally speaking, a western Christian of the Middle Ages would have found himself at home wherever he happened to attend mass or a baptism or burial. But it was a voluntary uniformity.

Then came the Reformation period. In England political exigencies seemed to require uniformity. It was a generous uniformity as Elizabeth's advisors saw it, based upon a recognition that the national Church must be comprehensive, but it was none the less uniformity imposed by authority. In the uncertainties of a revolutionary age (like our own) authority always tends to become more rigid. It was the revolt of the Reformation which ultimately converted Rome into the centralized autocracy which culminated in Infallibility; and as part of the process Rome also accepted the principle of regulating liturgical use by law.¹ In our own Communion, the Act of Uniformity of 1559 was carried to the colonies, and after our independence, there seems to have been no question whatever that one of the weighty responsibilities of General Convention should be the adoption of a Prayer

¹The first Roman "Act of Uniformity" on a world-wide basis was the legislation imposing the Missal of Pius V in 1570. Yet many different rites are still sanctioned within the Roman Communion, since regional, national, and monastic uses with a prescription of long tradition behind them were exempted from being superseded by the new standard.

Book and the enforcement of its use. Worship in Virginia must be the same as in New York or Connecticut.

Now the difficulty with any such ideal is that it overlooks the immense diversity of life. Times change. Social customs vary in different localities. Racial inheritances bring varied emphases. Forms of thought respond to new conditions; and—chief factor of all—individuals are perpetually seeking expression consonant with their own inner needs. One of the ultimate contradictions of life faces us here. Men refuse to be regimented, and yet they love uniformity. That is the despair of the dictator and the ecclesiastic. It is the joy of the democrat and the prophet.

The ideal of uniformity, developed late in the history of the Church, is enshrined in our tradition and our legislation. But it is perpetually attacked. Diversity will assert itself. We cannot use the Prayer Book intelligently, therefore, nor lead worship adequately, without having tried to think through the situation: to understand on the one hand the sources of authority, and its nature; and on the other, the extent of freedom, and its limitations.

3. THE NATURE OF CEREMONIAL LAW

We begin with legislative authority. There is now no canonical regulation of ceremonial, save as it is included in the general legislation concerning the Prayer Book. Efforts have been made from time to time to curb by canon what may have been thought dangerous innovations; but the good sense of the Church has never permanently sustained such effort.

It is altogether different with the Prayer Book rites and such ceremonial as the Prayer Book directs. That legislation is definite.² Although couched in different form and

²*Constitution*, Art. X; *Canons* 44 and 45.

language, its purpose is obviously the same as that of the English Act of Uniformity. It establishes a standard Book, with which the custodian must compare all editions and certify to their correctness. It requires that this Book so certified and none other shall be used in all the public worship of the Church. Whatever liberty may be allowed for supplementary services, it is clearly not that of substitution except as provided in the Prayer Book itself. The question of interpolations, additions or amendments will be discussed later. For the offices provided by the Prayer Book that book itself must be used. Whatever considerations, practical, liturgical, or theological, may lead to the use of unauthorized books, whether in the celebration of the Holy Communion, or in the comparatively trivial matter of "mission leaflets," all such are illegal. There is no doubt of the intent of General Convention.

The Prayer Book itself is, then, the fixed standard of worship. The Church intends that no priest or congregation shall have the right to change its language in any way. But we are dealing here with liturgical use, which in itself is not unlike human personality. It is a living thing, and cannot be altogether codified. An occasional altering of a phrase to suit a special emergency could hardly be condemned. The substitution of a synonym such as "Holy Spirit" for "Holy Ghost" at certain times and places to make the meaning clearer, or for the same reason the use of a paragraph in the Gospels and Epistles from the Revised Version, is sufficiently common to pass unnoticed. But on the other hand the offices as we have them represent the mature thought and experience of the Church. They are intended to express corporate rather than individual acts of worship. No priest, unless he is exceptionally gifted liturgically, is likely to be able to improve their language, even if it needs improvement

(as some of it certainly does). Furthermore, the congregation has its rights which must be respected, and that is especially true when the change of language may carry with it obvious and intentional change of teaching. The question for the bishop or priest is thus carried back to the interpretation of his ordination vows. What does it mean when he pledges loyalty to the doctrine, discipline, and worship of the Church? His problem, it may be noted, is a part of the fundamental problem of the individual and the community. The intent of the Church is clear. Obedience and loyalty are expected. But with the wisdom which it shows in so many other ways, the Church does not expect slavish obedience. There must be a margin of freedom which rests upon the conscientious decision of the priest.

4. THE AUTHORITY OF RUBRICS

The difficult question of rubrics, which now comes into view, touches both ritual and ceremonial. What is the authority of a rubric? The disciplinary rubrics must of course be distinguished from the liturgical. The former have essentially the character of a canon. The directions for example concerning those who may not be admitted to Holy Communion are *laws*. They are not liturgical, and do not enter into our present discussion. On the other hand a liturgical rubric is not properly a law at all. Historically it comes from a pre-law day. It is a direction to ensure ease or uniformity in the conduct of the service. In the Prayer Book, however, liturgical rubrics such as those "concerning the service of the Church" have assumed far more than a mere directive authority. The Church does not say that some other devotions may be substituted for Morning or Evening Prayer in parish Churches "when expressly authorized by the Ordinary," only to mean that any priest may make such a

substitution when he thinks it desirable, without consulting the Bishop. On the other hand there are rubrics which have no such weight, and in our interpretation we must distinguish relative importance. There is for example no provision for only one lesson in Morning Prayer except when "the Holy Communion is immediately to follow"; but there could be no very serious objection to reading only one lesson on some special occasion, a commemoration service, *e.g.*, with an especially long address, or when Confirmation is to take place.

The assumption which underlies the above statements, that the interpretation of rubrics rests in some degree with the priest, applies also to the matter of interpolations and additions. The intent of the Church is in the office; its spirit and meaning must not be tampered with. No one could seriously object on rubrical grounds to using the *Nunc Dimittis* or the Christmas Gospel at the close of the Communion Service. It is an entirely different matter to change the order of the office, or to put into it such a canticle as the *Benedictus qui venit* at a place where the Church has refused to permit it. To change the language of the Absolution so that it cannot mean what it is intended to mean, or to omit the Confession and Absolution altogether, is to tamper with the genius and spirit of the office. To substitute in the Baptismal service another form of questions to the sponsors, is to violate not only a long historic tradition but also the obvious intention of the Church. In such of the offices as have a quasi-private character, the temptation to alter or interpolate must be carefully guarded. Few Church people would object to the introduction of extra-liturgical prayers in the Burial Office. The practice is common; but there are two dangers. The office is in intent objective, relatively impersonal, fitted to express the attitude of the Church

corporately in relation to a private sorrow. Its spirit is destroyed if, under the guise of prayers, personal eulogy creeps in. Furthermore, such interpolations are like the attempts of individuals to improve the language of the prayers. They must ordinarily fail to reach the high level of the prayers which the Church has set forth.

Two other guiding principles remain to be mentioned. The first concerns the habitual use of the offices. Whatever reasons may be valid for introducing changes, interpolations, or additions, on special occasions, such ought not to be made habitual. In Morning and Evening Prayer many priests are introducing prayers from outside sources. No bishop would want to be beset with innumerable requests to authorize such prayers. But while there may be good reason for them now and then, they ought never to be made a regular part of the service.

The second guiding principle is that the congregations have the right to be protected from the idiosyncrasies of individuals. Often a new prayer will be a real help to a worshipping congregation, but it will not always continue to be a help, nor is its constant repetition in accord with the meaning of liturgical worship. The utmost care must be used as soon as a priest ventures beyond what the Church has authorized.

5. "JUS LITURGICUM"

The liturgical authority (*jus liturgicum*) of the bishop is strictly limited. He has no more authority than the priest to alter the Prayer Book services, or to authorize substitutions for them, except within the very narrow limits prescribed in the rubric "Concerning the service of the Church" to which reference has already been made. But he may authorize prayers or services for special occasions, and if so none other may

be used. Carrying a little further the intent of this rubric, the Bishop in the interests of liturgical experiment may very properly authorize "other devotions" as contained in some one of the many experimental collections for occasions not provided in the Prayer Book and not contrary to its teaching and spirit.³ But neither bishop nor priest would have the right to use such devotions with a frequency and in such a manner as practically to eliminate one or another of the offices authorized by the Church. There is good ground for the assertion that we need liturgical experiments. There is excellent ground for the judgment that the Prayer Book with all its values is neither as complete nor as permanent as our forefathers used to think it. The time-span of revisions will never again be the century. But experiment does not mean lawlessness; nor is it really experiment if it means only the guesses of individuals, unrelated to other attempts and often without knowledge of what liturgical propriety and beauty may mean.

6. DISCRETION OF THE MINISTER

Looking back, then, over the ground we have traversed, it is clear that so far as canonical and rubrical directions in the use of the Prayer Book offices are concerned, the very definite principles which are embodied in them leave a considerable measure of discretion to the minister. His obedience as already indicated is that of the intelligent servant rather than the slave.

But when we approach the matter of ceremonial alone, this discretion comes to take a place of paramount importance. There are no canonical regulations of ceremonial in America. The much controverted "Ornaments Rubric" of

³General Convention itself in 1934 authorized such a use of the English *Grey Book*.

the English Book was omitted from ours, and therefore has no canonical authority. It can represent at best only the English precedent of 1549. For a good many years during the third quarter of the last century, there was constant and unhappy struggle over what in those days was called "Ritualism." It culminated in 1874 in the adoption of a canon regulating some points of ceremonial. But the effort was futile. The canon was never enforced, and in 1904 was dropped without dissent. The House of Bishops has from time to time issued statements on certain points as, *e.g.*, that of 1834 which deals with the proper postures during the Communion Service. But the Bishops' judgments have only moral, not legal authority.

7. THE AUTHORITY OF CUSTOM

The Prayer Book itself adds practically nothing. The rubrical directions are little help except when interpreted on the basis of an already understood custom. Without custom or tradition the minister would be lost in almost any office. The gaps are innumerable.⁴ Although there are many directions as to kneeling or standing, there are next to none as to vestments, or place, and none at all as to the furniture and arrangements of the church or altar. Custom rules. Every clergyman starts his ministry with what the past has brought him. He enters a church already furnished. He wears vestments like those of the clergy about him.

Now custom varies in both time and place. The priest preaches today in cassock and surplice. A century ago he would have worn a black gown and bands. In one diocese he celebrates the Holy Communion in that same cassock and surplice. In another he wears a chasuble. This variation is en-

⁴A quaint instance of this is that at a Baptism the minister is directed to take the child into his arms, but the rubric says nothing about giving it back.

tirely Catholic. Quite apart from the inevitable local variations, we cannot imagine for a moment that the ceremonial expressions of worship in the Roman, Orthodox, and Anglican Communion could ever be brought into uniformity. This is important to remember since it throws light on the frequently raised question of what is Catholic in ceremonial. The fact that a particular use is Roman or medieval does not make it Catholic in the sense of justifying or giving authority for its use in the Anglican Communion. Being Western rather than Eastern may establish some presumption that it is more congenial to Western ways of worship. But within Western Christianity the ceremonial which must have authority for the Anglican Communion is that which has developed along lines expressive of the attitude towards religion enshrined in the Prayer Book rites, not that which expresses Latin ideals.

There is, in fine, no type of ceremonial which has ecumenical authority. It follows that the rule which guides in ceremonial is essentially a practical one. The Anglican priest and congregation find themselves within an area, a diocese or regional Church, in which a certain use and practice prevails. That is for them a Catholic use. That is their starting point if modifications are sought; and such modifications should be only those which may better express the meaning of the Prayer Book rites. It is true that in the pendulum-movement of religious life much that is beautiful and helpful may at one time or another have been lost from contemporary practice. Such losses may be recovered; but here again guidance is necessary and discretion indispensable. Distinctive Anglican tradition is a rather vague phrase. The fact that certain uses prevailed in fifteenth-century England may be a good reason for preferring them to some modern Latin use, but it does not justify the assumption that they are better or more

Catholic than others which prevail today. We might as well imagine that five centuries from now the Church would find in certain Victorian uses of 1850 a quasi-authority for substituting them for some familiar ways of that distant future age. It is true that just as there are and must be certain common elements in all the great Catholic liturgies, so there are and must be in the ceremonial which accompanies and expresses them. But beyond that there can be little claim of ecumenical authority for any details of ceremonial, and no justification whatever for a priest's dipping here and there into the past and choosing what he likes. The Anglican priest and congregation find Catholic precedent and authority primarily in the use and practice prevalent within their own diocese or ecclesiastical "area."⁵

8. APPROPRIATE CEREMONIAL

It follows that the first emphasis in ceremonial must come in making such familiar ceremonial as nearly perfect as our limitations, personal and in equipment, will permit. It is, as stated at the beginning of this chapter, altogether beyond the purpose of this book to discuss details of such ceremonial; and it is perhaps worth adding that such details being, as we have seen, so variable, they could be discussed adequately only at great length, or with a dogmatism which the very principle we have emphasized invalidates. But details aside, there are certain large principles which are implicit in all proper ceremonial. If the first task of the priest and congregation is to make ceremonial adequate to the meaning and dignity of the offices of worship in the Prayer Book, these principles need to be considered.

⁵Precisely this contention as to the paramount authority of the customs of a regional "Use" within even the Roman Communion is emphatically asserted by Adrian Fortescue, *The Ceremonies of the Roman Rite* (London: Burns-Oates, 1920), xx f.

We turn then to the presentation of certain principles of ceremonial which seem to lie, as it were, upon the surface and to be universal in their application. In his contribution to the book *Liturgy and Worship* Dr. Brabant says, "Worship must be both expressive and suggestive."⁶ That is to say, it must express the religious emotion and ideals of the worshippers, and it must likewise bring to them impulse to a life which is closer to God. What is true of worship in general is particularly true of the ceremonial aspects of it. Ceremonial is the outward and visible means of heightening the effect, whether it be expressive or suggestive of the rite itself. An office intended to be heard by the people and to gather up consciously their aspirations fails altogether if it is read inaudibly. Strictly speaking, it is the ceremonial which determines whether corporate worship shall adequately express the meaning of the rite.

If then the purpose of all worship is to lift men into the presence of God, and in his presence to find for them new strength for life, it is clear that the first thing to be sought is that, whatever the character of the ceremonial, it should contribute to rather than detract from the sense of God. This is a truism, but if it is put in the forefront of all consideration of the conduct of worship, it will be found to be an extraordinarily deep-cutting test. On the one hand shoddiness, carelessness, vulgarity, on the other elaborateness, artificiality, fussiness, will vanish. The dignity, the beauty, the teaching power which we shall discuss below, all find their place naturally.

But it must never be forgotten that worship, as we pointed out in our first chapter, is by and for the whole man. Otto's striking contribution to the theological thinking of our day noted there, has led in many quarters to an over-emphasis on

⁶P. 13.

the mystery of God; but Otto himself is emphatic in his insistence that Christianity is ethical through and through. The mystical loss of self, the trance-like state of ecstasy or the mere æsthetic satisfaction of a great and beautiful ceremonial, are inadequate to the fulness of Christian worship. Mind and will must have their part as well. The love of God's worship ought to issue in active love of God's children, and in deepening love of God's truth. Adoration must lead to action.

The practical bearing of such considerations on the matter of ceremonial has already been touched upon. All ceremonial must heighten the effect of the rite. Clear enunciation so that the office may be "understood" of the people is a first requisite. Posture, vestments, colors all have their place; but solely in order to heighten this effect. They must not obscure its meaning by overlaying it with unnecessary elaborations, nor divert attention from its purpose and intent. It is the beautiful garment which should fit perfectly the figure which it clothes.

All that has been said emphasizes the teaching power of ceremonial. Its symbolism is of immense importance. To kneel or to stand during prayer is a continuous reminder of the need of reverence. The sign of the Cross in baptism is as perfect a suggestion of the life into which the baptized is born as the water itself is of the cleansed soul. In spite of the controversies which have raged around them, and the vastly differing interpretations which have been put upon them, the broken bread and poured-out wine remain for all Christians the perfect signs and symbols of Calvary.

The furniture of the Church is constantly teaching. No one can worship year after year in a building in which on one side is the pulpit, on the other the lectern, with the altar and its cross at the center of vision, without discovering that all

unconsciously he has been appropriating something of the genius of the Prayer Book interpretation of Christianity. A pulpit as part of such furniture is not a platform from which to speak: it is a prophet's sanctuary. To preach is to celebrate the Sacrament of the Word. The lectern, again, shows us that the Bible is not merely a devotional book to be read when and where we will: it is the rule of our Church's faith and practice; a chief fount, and the ultimate test, of the Church's teaching. And both pulpit and open Bible lead to Christ, for they point the way to that altar and cross which are the very symbols of what Christ means in life.

But in all this use of the teaching power of symbolism, we must bear in mind two limitations. The symbolism must be true to the teaching which it professes to illuminate, and it must guard against excess. For example, the teaching of the Prayer Book concerning the consecration of the Eucharist is clear. Consecration is certainly not completed until the Invocation has been offered. Any ceremonial which suggests to the worshipper that the Words of Institution are a formula of consecration is altogether misleading. Our canon, as has been seen, follows the Eastern liturgies (and undoubtedly the original meaning of the Roman Liturgy) and regards the words of Institution only as the historical warrant for the observance of the Sacrament and the assurance of its meaning.

In the matter of excess, the use of the sign of the Cross which we have seen is so effective in baptism is a good illustration of the danger. It was no wonder that the Reformers turned against it. During the Middle Ages it had come to be a bit of magic. It kept away devils. It ensured the active intervention of God. We do not drive devils away with it today; but it is very easy to use it as a substitute for real prayer. Unheeding performed, it may be quite meaningless. Genuflec-

tions are another example. They may easily become as exhausting to the worshippers as they may have become mechanical to the minister.

The proper fitting of the garment of ceremonial to the office which it is to render will achieve the ultimate goal of all outward expressions, the goal of beauty. Beauty in worship certainly includes four elements which indeed merge into one another and cannot always be distinguished. They are appropriateness, harmony, unity, and simplicity.

Appropriateness is of great importance in every aspect. Churches are constantly deprived of beauty not by the poverty but by the ill-fitting character of their furniture. Pulpits imposing enough for a cathedral distract the sight of a score of people in a tiny country church. Huge altars destroy the symmetry of what might be an attractive and graceful little building. One does not exalt the Sacrament by ugliness. Music appropriate to cathedrals is attempted in small parish churches. Anthems fail to reflect the underlying note of season or service. Choirs move in and out with a ceremony which would suggest that their processions are the chief part of worship. "Amens" are treated with a deference which suggests that the hearts of the congregation have been stirred by some supreme emotion. The voice of the minister frequently reveals that he himself hardly knows the quality of that which he is reading.

Appropriateness leads directly to that second quality of beauty: harmony. Not only should altar and chancel and vestments make a harmonious whole; but the conduct of the service in music and in quality of voice and gesture should be without a jarring note. Ease of movement, dignity, quiet, are essential things. Fussiness, jerkiness, aimless motions, destroy the harmony and so the beauty of the service.

Harmony is really only an aspect of unity. The former re-

fers to the ease with which each part accords with or leads to another. The latter refers to the impression which is rendered by the whole. The Eucharist has its own inner unity which, in a sense, it is difficult to destroy. The Church Calendar assures a pretty definite unity at all times in the year on certain points. But neither the dramatic unity of the great Liturgy, nor the incidental unity of color and emphasis, can ensure the completeness of the total effect if the priest has no feeling for it. The sacrament of love finds a poor preface in a bitter or scolding or controversial sermon. The freedom of the preacher to choose his theme should not be limited even at the Holy Communion. But his freedom of treatment must be limited.

Finally, beauty demands simplicity, for simplicity means the discarding of the unnecessary. The danger of all liturgical development is elaboration, and such danger is particularly present in the Communion. The Reformers found themselves compelled to deal with offices in which the main intent had been obscured through the multitude of detail. Each little addition to the Baptism itself had, for example, found a perfectly good reason, as indeed Cranmer suggests in the general statements of the prefaces to the First Prayer Book. But ultimately with all this increment of exorcism and anointing, the essential Sacrament did not stand out clearly. Simplification was necessary. The entire Prayer Book illustrates this. It carries on, as we have seen, the great fundamentals of Catholic worship; but it cuts out the impedimenta which had accumulated during centuries. Doctrinal and liturgical reasons here joined hands. The genius of the Book is simplicity. That is the liturgical analogue of the moral life of Christians, which gains its beauty not through meticulous obedience to manifold rules but by the supreme simplicity of inner sincerity.

Two observations may close this discussion. One is of minor

importance. The other is essential. All that has been said about beauty represents an ideal which is extraordinarily difficult of attainment. Vast numbers of congregations must perform worship in churches which are not in themselves beautiful. Architects, builders, vestries, congregations, do not always know what is beautiful. The clergy are themselves often without trained discrimination on these points. In a drab, industrial, standardized world, we can hardly expect that beauty will blossom. In a world which is beginning to awaken to what beauty means, we must expect crude and barbaric attempts to achieve it in ecclesiastical as in domestic or public matters. But the obligation is upon the Church. The responsibility cannot be ignored.

Finally we must always go back to that with which we began. The purpose of ceremonial is only to contribute to this one great end: every item in worship must be constantly tested by the question, Does it help to bring God nearer? Beauty of ceremonial is demanded of us because God is eternal beauty. That Platonic tradition has never been lost from Christianity, although at some times and in some places it has been obscured. To worship God in truth is to worship him in goodness and in beauty.

GLOSSARY

Ablutions: ceremonial cleansings: as in Baptism; or of the eucharistic vessels after Communion.

Accumulation: the recitation of two or more offices of worship continuously.

Administration: 1) the application of a Sacrament or other rite to a recipient (*The Administration of the Lord's Supper; the Ministration of Holy Baptism*); 2) the giving of the sacramental elements to a communicant (*the Words of Administration*).

Agapé: (ἀγάπη, *love*; cf. Jude 12): the 'Love-Feast'; a meal of holy fellowship in the early Church, at first associated with the Eucharist, later divided from and contrasted with it; surviving until the third century.

Agnus Dei: invocations of Christ as *Lamb of God*, originating in the Liturgy of St. James of Jerusalem (*LEW* 62a. 24); introduced into the Western Litany and Liturgy by Sergius I (687-701).

Aliturgical (< ἀ- negative + *liturgical*, [cf. ἀλειτούργητος): without a celebration of the Holy Liturgy.

Alleluia (Heb. *Halelu-jah*, Ps. 104:35; ἀλληλοῦια, Rev. 19:1 ff.): *Praise ye the Lord*; universally sung before the Gospel in the old Liturgies, and frequent in other offices; in the West omitted or supplanted in penitential seasons.

Ambo (ἄμβων [< ἀναβαίνειν, *go up*], originally any *eminence*, later a *raised stage* or *desk*): a *pulpit* (there were usually two), from which Epistle or Gospel was read.

Anamnēsis (ἀνάμνησις): the liturgical *commemoration* of Christ's Passion and Redemption.

Anaphora (ἀναφορά, *offering up*): the Eastern name for the consecratory Canon of the Eucharist, beginning with the *Sursum Corda*.

Ante-Communion: the preliminary part of the Communion Office, used in conjunction with Morning Prayer, without an actual celebration of the Sacrament; ending with the Creed in the British books, with the Gospel in the American.

Antem: 1) formerly, an Antiphon; 2) in modern use, any portion of Scripture set to sacred music, for occasional use.

Antiphon (ἀντίφωνον, *responsive strain*): 1) formerly, a musical Respond after each verse of a Psalm or Cantic; 2) now a verse introductory to such Psalm or Cantic, so chosen as to give a sort of 'key-note' to it, according to the occasion.

Aspersio: *sprinkling* with holy water.

'Athanasian' Creed: the Cantic *Quicumque vult*, of unknown authorship in South France or North Spain; known to the Synod of Autun in 670 as 'The Faith of St. Athanasius'; bound up with the Psalter at the end of the seventh century; in use since the end of the eighth century at

Sunday Prime; daily in the Sarum Use: now substituted for the Apostles' Creed at Morning Prayer on certain festivals in the British books.

Banns (F. *ban*, G. *Bann*, *proclamation*, || Gr. *φάνα*, L. *fari*, *speak*): the public *proclamation* of a proposed marriage.

Benedicite: a Canticle, *Song of the Three Children* 35-65, formerly sung at Sunday Lauds, now an alternative to the *Te Deum* at Morning Prayer.

Benediction (L. *bene* + *dictio*, exactly translating *εὐλογία*): a ministerial (sacerdotal) blessing of things or persons.

Benedictory Prayer: see *Commendatory Collect*; *Super populum*.

Benedictus: the Canticle, Luke 1:68-79, formerly sung at Lauds in the Sarum Use, now after the Second Lesson at Morning Prayer.

Benedictus es, Domine: the Canticle, *Song of the Three Children* 29-34, since 1928 an alternative to the *Te Deum* at Morning Prayer.

Benedictus qui venit: the acclamation of Matt. 21:9, appended to the *Sanctus* in the fifth century; removed in 1552.

Betrothal: 1) the signifying of free consents to an ensuing marriage; 2) the introductory portion of the modern marriage service certifying such consents.

Bidding: an invitation to prayer, usually naming the object.

Bidding Prayer: an address to the people, moving them to prayer, and proposing objects for their intercessions. (*Bidding* < AS, *biddan* [G. *bitten*, *beten*], *ask*, *pray*; so that the 'Bidding of the bedes' [AS. *bede* = G. *Bitte*, *prayer*: the word *bead* being wholly derived from its use in counting prayers] originally meant the *praying of prayers*. *Bid* = *pray* being obsolete, the sense of *asking* is now dominant, so that the surviving phrases now bear the connotation of *inviting* to prayer, rather than *engaging* in prayer.)

Black-Letter Festivals: days commemorated in the Calendar in black type, but not provided with proper liturgical services; contrasted with *Red-Letter Festivals*.

Breviary (*breviarium* < *brevis*, *brief*): a book containing the Daily Offices or canonical Hours of Prayer; so called from the *abbreviation* of the many part-books of the old choir offices to make a portable volume.

Canon (*κανών*, *rule*): a fixed order of prayer; especially the sequence of consecration prayers (*Canon actionis*, *Canon consecrationis*) in the Roman rite, as distinguished from the variable beginning of the Liturgy: formerly counted as commencing with the Preface, now with the prayer *Te igitur*.

Canon of the Communion (medieval *Canon communionis*): the definite order and structure of the prayers for the Administration of the Communion and the conclusion of the Liturgy, following the Consecration.

Canonical Rubrics: directions incorporated in the text of the services, embodying provisions of ancient Canon Law, such as those specifying those eligible to receive Holy Communion or Christian burial.

Canticle: a non-metrical song or hymn in the services of the Church.

Capitulary: a book containing or specifying the *capitula* of the Gospels to be used at the Liturgy.

Capitulum (*heading*; diminutive of *caput*, *head*): a lesson of Scripture read at the services; originally a substantial section, the forerunner and pattern of the 'Chapters' into which Archbishop Stephen Langton divided

the text of our Bible, but in later medieval times usually reduced to a single verse at the Hours.

Catechesis (*κατήχησις* < *κατ-* *ἠχέω*, *re-echo*, *cause to resound*, 'din into one's ears'): instruction by rote.

Catechism (*κατηχητάριος*): a form of instruction and examination by set questions and answers.

Catechumen (*κατηχούμενος*, pres. pass. part.): one under elementary instruction in Christian doctrine.

Catechumens, Service of (*Missæ catechumenorum*): the preliminary part of the Liturgy, to which (alone) those not in full membership were admitted in the early Church.

Cautions (*cautelæ*): the solemn warnings of the first two Exhortations prefixed to the Marriage Service, to safeguard the sacredness of the institution.

Censing: the ritual use of incense, dating from the fourth century; at first offered to God without ceremony, as a metaphor of prayer; later applied like the aspersion of holy water, as a sanctification of persons and things.

Ceremonial: the actions necessary for the performance of a rite; cf. *Ritual*.

Character (*χαρακτήρ*, *mark* or *stamp*): the medieval concept of an indelible spiritual mark or seal imparted by Baptism, Confirmation, and Orders—Sacraments incapable of being reiterated—said to be drawn from the analogy of the regimental insignia imprinted upon the foreheads of recruits enlisted in the Roman army.

Choir Offices: the daily Hours of Prayer, as said in the choir, not at the altar.

Chrism (*χρίσμα* < *χρῖω*, *anoint*): a holy oil consecrated with special solemnities; usually perfumed with aromatic balm.

Chrysom or **Chrisom** (< *chrysm*): the white robe put on after Baptism.

Church Orders: treatises describing current disciplinary and liturgical customs of various centers, circulated in many recensions during the period when both Canons and Liturgies were becoming fixed, exercising an important influence on the forms which they assumed, and now conveying valuable information as to their early stages.

Collect (*collectio*, *collecta*): a term of Gallican origin for a brief prayer, limited to a single theme, originally designed to gather up or *collect* the accumulated intentions of a pause for prayer.

Commendatory Collect: a term employed in this book to distinguish the use of a final benedictory supplication for perseverance in righteous living, as a Last Collect at the Communion, in accordance with the primitive structure of the rite. See *Super populum*.

Commination (*comminatio*, *threatening*): 1) a recital of the denunciations of God's wrath against sinners, in the words of Deut. 27:16-25, Lev. 18:20, Jer. 17:5, Rom. 1:31, and I Cor. 6:9-10; 2) the service for Ash Wednesday, containing these passages, in the British books.

Commixture: the uniting of the two species of the eucharistic elements by dropping a particle of the Bread into the Chalice after the Consecra-

tion in the Latin rite. The Commixture is a relic of two customs of early days in Rome: the *Sancta*, which was a particle of the eucharistic Bread reserved from one celebration to the next, in token of the continuity of the Church's worship; and the *Fermentum*, which was a portion of the consecrated loaf sent by the Bishop to the parish churches, as a symbol of unity. In both cases, the Bread (leavened, at that period) was dry and hard after a week, and was softened in the Chalice. Cf. Fortescue, *The Mass*, 366 ff.; Eisenhofer II. 201 f. This ceremonial is entirely without meaning now.

Common: any constituent of a service equally suitable to any festival of a given kind or class; opposed to *Proper*.

Common Prayer: public or corporate worship.

Communion, Holy: 1) originally, the act of partaking of the Eucharist, or the portion of the Liturgy for administering such participation to the people. The title of the English Liturgy of 1549 so employed the term. 2) The title of the service since 1552 extends the use of the term to the whole service.

Compline (*Completorium*): the final daily Hour of Prayer, at the time of retiring.

Concord: a parallel version of the same passage in another book of Holy Scripture.

Confarreatio: the rite of sealing a marriage in pagan Roman use by mutual partaking of a sacred meal, including the *farreum* (spelt or barley cake).

Confiteor: the Roman formula for the General Confession.

Conflation (< *con-flare, blow together, fuse*): the combination of two related texts into one composite reading.

Consignation (*consignatio, a sealed document*): the 'sealing' of a Confirmation with the Sign of the Cross.

Consuetudinary (*consuetudo, custom*): a book setting forth the accustomed usages of a given Church or diocese.

Course, In: the system of using Psalms or Lessons on successive occasions in the same order in which they occur in the Bible.

Crendice (*credentia, trust, faith*; in medieval times, a buffet or side-table on which dishes of food were set before serving, to be tested for poison): a table or shelf on which the bread, wine, and water are arranged in readiness for their use in the celebration of the Eucharist.

Cultus Meal (*cultus, worship*): a ceremonial meal with religious significance.

Daily Offices: the canonical Hours of Prayer (in Anglican use the services of Morning and Evening Prayer), provided for each day in the year. Daily recitation of the Offices is still incumbent upon the clergy of the Church of England.

Day Hours: Terce, Sext, and None.

Dead, Service of the (*servitium mortuorum*): the office of Psalms, Lesson, etc., recited in connection with a Burial. Formerly a matutinal office of commemoration for deceased members and benefactors of a monastery; later adopted for funeral use.

Decalogue (*δεκάλογος, δέκα λόγοι, the 'Ten Words'*): the Ten Commandments found in Ex. 20:1-17.

Deprecations (< *deprecari, to avert by prayer*): petitions for deliverance from evil, in the Litany.

Diptychs (*δίπτυχοι, folded in two*): lists of the names of the Living and the Dead commemorated in the Liturgy; so called from the double-hinged tablets upon which the Names were originally inscribed.

Dirige: Matins and Lauds of the Dead; named from the beginning of the first Antiphon (Ps. 5:8b).

Disciplina arcani: the *discipline of the Secret*: a system of reserve toward the uninitiate regarding certain central 'mysteries' of the faith (the Creed, Lord's Prayer, and eucharistic *Anaphora*, and in the West, the liturgical Gospel as well); in force from the third to the fifth centuries.

Dismissals (*missa or expulsio catechumenorum, etc.*): the sending out of the church of classes not in full communion (Catechumens, Energumens, Penitents) before the *Anaphora*, and of the congregation of the Faithful at the end of the Liturgy. This is first attested at the Offices, and later adopted in the Liturgy. It may have originated in the individual blessing of the congregation as they left one by one at the end of the service, as is still the Greek custom to the present day. Cf. *Mass*.

Divine Service: the worship of God; in the strict sense, used only of the Daily Offices.

Double Festival: a term applied to certain Holy Days of major importance, on which originally each of the Hours of Prayer was actually *doubled*, i.e., recited once for the day of the Church Year, and again for the feast. Nowadays, only the Antiphons are 'doubled,' being repeated after as well as before their Psalms and Canticles.

Doxology (*δοξολογία* < *δόξα, glory, + λέγω, say*): an *ascription of praise* to God; especially the concluding formula of a prayer.

Eastward Position: since the tenth century, the position of the celebrant of the Eucharist, facing the altar.

Effeta (*ἐφφατά, Mark 7:34*): a ceremony of anointing the organs of sense with saliva at Baptism in the Roman rite.

Elevation: the ritual *lifting up* of the consecrated Elements.

Embolismus (*ἐμβολισμός, interpolation, < ἐμβάλλειν, throw in, interject*): the expansion of the theme of the concluding *Deliver us from evil* interpolated between the body of the Lord's Prayer and the final doxology in Greek and Latin rites.

Energumen (*ἐνεργούμενος, pass. part. ἐνεργεῖν, work within*): a person possessed by an evil spirit; a demoniac.

Esposal (*sponsalia, < spondere, make a solemn contract, || σπένδειν, make libation, σπένδεται, conclude a treaty*): 1) the whole rite of contracting a marriage; 2) in modern use, the definitive mutual plighting of troth (*sponsalia per verba de presenti*) which effectually contracts the marriage, as distinguished from the prior exchange of consents in the Betrothal (*sponsalia per verba de futuro*).

Eucharist (*εὐχαριστία, Thanksgiving*): 1) the service for the celebration

of Holy Communion, named from the Thanksgiving which was its original Prayer of Consecration; 2) as early as the *Didachē* and Justin Martyr, the term was applied to the consecrated Elements.

Eucharistic Prayer: a solemn prayer in the form and style of a eucharistic Thanksgiving or Preface.

Evensong: from Saxon times the designation of combined Vespers and Compline; still officially applied to Evening Prayer in the British lectionary tables.

Exhortation: an address to the people in the text of the services.

Exorcism (ἐξορκισμὸς, < ἐξ + ἔρκειν, *bind by an oath* (ἔρκος): an adjuration for the expulsion of evil spirits.

Exsufflation: *breathing upon* the subject of Baptism.

Extreme Unction (*extrema unctio, the last anointing*): the anointing of the dying.

Faithful, Prayer of the: a general Intercession for all conditions in the Church; originally said immediately after the expulsion of the Catechumens in the Liturgy.

Ferial (*feria, holidays*): originally applied to the festal days (*dies feriatæ*) following Easter and Pentecost; now to weekdays in general, in opposition to festivals.

Fixed Collects, Psalms, etc.: elements of an Office which are invariable in that service, unaltered by the Christian Year.

Fixed Festivals: Holy Days attached to dates of the civil Calendar.

Form: the fixed words accompanying a ceremony, and giving it a definite sacramental meaning; cf. *Matter*.

Fraction (*fractio panis, < frangere, to break*): the ritual *breaking of bread* before the administration of Communion.

Gallican: 1) pertaining to the services of the Church of France; 2) common to non-Roman Western rites: in this sense cited in this book as 'Gallican.'

Gloria tibi, Domine: the Respond, *Glory be to thee, O Lord*, to the announcement of the Gospel (Sarum, 1549; dropped in 1552, restored in 1637 Scottish, 1789 American, and 1928 English).

Godparents: see *Sponsors*.

Gradual: a solo anthem sung after the Epistle, formerly from the *steps* (*gradūs*) of the Ambo.

Great Entrance (ἡ μεγάλη εἰσοδος): the Byzantine procession from the chapel of the Prothesis with the Elements at the offertory time; contrasted with the *Little Entrance* with the Book of Gospels at the beginning of the service.

Great Intercession: the general prayer of the celebrant for all conditions of men at the Eucharist; the Prayer of the Faithful.

Great Oblation: the solemn offering of the Christian sacrifice, in remembrance of Christ's Passion, for God's acceptance, and His consecrating benediction, following the recital of the Institution; in contrast to the *Minor Oblation* or presentation of the Elements at the Offertory.

High Mass (*Missa solemnis*): the Liturgy performed with full ceremony, with Deacon, Subdeacon, and choir.

Holy Days: festivals, including Sundays, for which proper services are provided and general observance expected.

Homilies (ὁμιλία, *assembly* > *address to an audience*, < ὁμιλεῖν, *gathering*, < ὁμοῖς, *together*, + ἄλη, *crowd*): prepared sermons; especially the official expositions of Christian faith and practice set forth by Archbishop Cranmer in 1547, ordered to be read in lieu of sermons during the transition period of the English Reformation.

Hours of Prayer: the canonical Daily Offices of Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline.

Humble Access: the prayer beginning *We do not presume to come to this thy Table*, preparatory to receiving Holy Communion. This title in common use is derived from the rubric before this prayer in the Scottish Communion Office, since 1637.

Imposition: a *laying on*, as of hands, or of the Bible.

Imprecatory Psalms (*imprecare, to pray against*): Psalms which invoke evil against one's enemies; notably Psalms 7, 9, 10, 14, 35, 40, 58, 59, 60, 69, 70, 83, 109, 137, which the American Book does not use on festivals or in the *Table of Psalms for the Sundays of the Church Year*.

Inclination, Prayer of: a benedictory prayer before the Communion or the Dismissal in the Greek rites, heard by the congregation with bowed heads.

Institution: the account of the establishing of the rite of the Holy Eucharist by our Lord, in all liturgies, conflating the narratives of Matt. 26:26-28, Mark 14:22-24, Luke 22:19-20, and I Cor. 11:23-25; commonly with other scriptural additions, especially Matt. 14:19 and I Cor. 11:26; and often with purely rhetorical interpolations.

Intention: a special object of prayer.

Intinction (< *in* + *tingere, moisten*, || Gr. τέγγειν, Ger. *tunken*): the method of administering both elements of the Communion together, the Bread *moistened* in the Wine.

Introit (*introitus, entrance, < intro-, within, + ire, to go*): an anthem sung during the *entrance* of the officiating clergy at the Eucharist.

Invention (< *in-venire, to come upon*): the *discovery* of the body of a Saint, the Holy Cross, etc.

Investiture: the *clothing* of a candidate for ordination with the distinctive garb of his new office.

Invitatory: an Antiphon prefixed to the *Venite*.

Invocation (*in-vocare, to call upon*): 1) any prayer *calling upon* God, Christ, or the Saints, by name; 2) especially the prayer calling upon God to accept and consecrate the Eucharist.

Jus liturgicum (*liturgical right*): the Bishop's *right* to control the order of services: absolute in the earliest ages, but progressively confined by the fixing of text and rubric, and by constitutional limitations.

Justinian Reservation: the method of communicating the sick or absent described by Justin Martyr, *i.e.*, by taking the Sacrament directly to them from a celebration in the church.

Kiddūsh: (Heb. = *sanctification*): a Hebrew cultus-meal.

Kyrie Eleison (Κύριε ἐλέησον): *Lord, have mercy*; the principal re-

spond of the Syrian litanies; adopted in triple or nine-fold form in the West. See *Lesser Litany*.

Laud(s) (*laudes, praises*, with especial reference to the Fixed Psalms 148-150 concluding the office): the second of the medieval Hours of Prayer, now usually recited continuously between Matins and Prime.

Laus tibi, Christe: 'Praise be to thee, O Christ': a response by the people after the reading of the Gospel, adopted in Am. 1928 from Sc. 1637, and apparently derived from modern Roman use, as it was not in Sarum.

Lection or Lesson (*lectio, reading, < legere, read*): a passage of Scripture to be read at the services.

Lectionary: 1) a table of Lessons to be read at the Offices throughout the year; 2) a like table of Epistles (whose title in the Roman rite is *Lectio*) for the Liturgy.

Lesser Canon (*canon minor*): a term for the highly developed group of Roman Offertory Prayers in later medieval times, as comprising elements of oblation, invocation, and intercession, parallel, and largely equivalent, to those in the *Canon actionis*.

Lesser Litany: the supplication "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us," with which the essential structure of the Litany concludes: found in the Communion as the vestige of a former Litany; and often used to introduce the Lord's Prayer in other services.

Litany-Collect: the concluding prayer summing up and resolving the 'periodic' structure of a Litany.

Little Hours: the brief-offices of Terce, Sext, and None. Also called the *Day Hours*.

Liturgy (*λειτουργία, public service, < λῆτρος, λείτρος [< λαός, λαός, people, || Ger. Leute], + ἔργον, work*): 1) first applied to the service of the Eucharist or Holy Communion; 2) later, any appointed ritual.

Low Mass: the Latin liturgy performed by the celebrant alone, without choir or assistant ministers.

Manual (*manuale, hand-book*): the Sarum name for the collection of parochial offices known in the present Roman rite as the *Rituale*.

Manual Acts: the manipulation of the Elements directed by rubric curing the recital of the Institution.

Mass (*missa = dismissio*): the Roman name for the eucharistic Liturgy, adopted by synecdoche from the phrases *missa catechumenorum, missa fidelium*—originally the *dismissal* of catechumens and faithful. The term survived in 1549, and was eliminated in 1552.

Matins (*matutinæ, morning prayers*): 1) at first, the title of the service of Lauds; 2) later, the Vigil office of Nocturns, transferred from midnight to precede Lauds as the first of the canonical Hours of the day; 3) in popular use before the Reformation, the accumulated services of Matins, Lauds, and Prime, said together at daybreak; 4) in the form *Mattins*, the official title of the office of Morning Prayer in 1549, surviving in the lectionary tables in later British books.

Matter: the material substance or ceremony employed in a Sacrament. See *Form*.

Memorial (*memoria, remembrance*): originally, an added Collect commemorating the Departed; now any subsidiary Collect, whether prescribed or *ad libitum*, appended to the Collect of the day on all but the greatest festivals.

Metabolism (*μεταβολή, change*—the customary Eastern rendering of *transubstantiatio*): implying a transformation of the Elements at the consecration of the Eucharist; cf. *μεταβαλὼν* in the Liturgy of St. Chrysostom, LEW 330b. 5 and 9.

Mimetic (*< μιμῆσθαι, to imitate*): *imitative*; applied to the tendency to introduce dramatic gestures to act out the Words of Institution as they are uttered, regardless of their organic meaning in the rite.

Minister (*minister, servant*; originally a double comparative, < root of *minor, less*; cf. Gr. superl. ending -ιστος): 1) primarily, a *servant* of the people, who *administers* to them the Word and Sacraments; 2) frequently strongly colored by its fundamental etymology, an *assistant* to the principal officiant; 3) in general modern Protestant usage, absolutely, a *servant* of God, i.e., an official rather than an officiant. The rubrics of the Latin books, and of the First Prayer Book of 1549, confined the word to sense 2), and applied it only to assistant ministers fulfilling the office of Deacons in the conduct of the services. Subsequent Anglican books revert to sense 1), and apply it to any officiant, even a Lay Reader.

Minor Oblation: the preparation and presentation of the Elements upon the altar at the Offertory, before the Canon or Thanksgiving.

Missal: a book containing all parts of the text of the Mass or eucharistic Liturgy for every occasion of the year.

Mixed Sacramentaries: books combining the pure local Roman tradition of the papal court with Gallican or other non-Roman elements.

Mozarabic (Moorish *mustarib, 'Arabised,' i.e.,* attributed to the Moorish regions of medieval Spain): the native liturgy of Spain; fundamentally identical with the Gallican.

Nocturn: a group of Psalms sung at Matins; the name preserving a reminiscence of the original use of this Office as a midnight Vigil service. Ordinary days have a single Nocturn; festivals, three.

None(s): the sixth of the canonical Hours of Prayer: originally said at the *ninth* hour of the day (3 p.m.), subsequently usually anticipated: > English *noon*.

Notices: the publication of forthcoming days to be observed, services to be held, banns of marriage, and other announcements, directed by rubric after the Creed at the Communion Office, and customary before sermons at other services.

Numinous (*numen = divinity, Godhead*): filled with a mystic recognition of divine presence and response to man's acts of religion.

Oblation (*< oblatulus, p.p. of offerre*): the *act of offering* the eucharistic Elements to God.

Oblations: formerly, in the English books, offerings of money for other than charitable purposes, as indicated by the form of the obmissible clause "[alms and oblations]" in the Prayer for the Church. But an old interpretation of *oblations* as = *oblata* = the Elements offered, has been

adopted in the American Book of 1928 by printing "[*alms and*] oblations."

Obsecrations (< *obsecrare*, to ask on religious grounds, < *ob* + *sacer*, sacred): the clauses of the Litany beginning with the word *by* (L. *per*), imploring mercy by adjuring Christ's redemptive acts.

Occasional: pertaining to particular needs and junctures of life; applied to special Collects and services.

Octave (*octava dies*, eighth day): the week following a festival; especially the concluding day, falling on the same day of the week as the original feast.

Offertory: 1) originally the *Offertorium* or anthem sung at the offering of the Elements; 2) since 1662, the action of Oblation.

Office (*officium*, duty, service): 1) any religious service; 2) especially the Daily Hours.

Order (*ordo*): a structural outline of a service, as distinguished from a text prescribed in all its parts; usually involving a greater or less degree of flexibility in the choice of its component elements.

Ordinal: 1) (< *ordines*, orders, rules): Sarum and Roman, a book containing directions for the conduct of services; 2) (< *ordines*, [Holy] Orders): Anglican, the book of offices for the ordination of the clergy.

Ornaments Rubric: a general rubric before the Order of Morning Prayer in the present English book (E. R. I. 127b) regulating the 'Ornaments of the Church, and of the Ministers thereof at all times of their Ministration' by reference to the authoritative use in the first year of Edward VI. (Cf. E. R. II. 926.) A chief battlefield in the controversies over the vesture of officiating clergy.

Paternoster (*Pater noster*, Our Father): the Lord's Prayer.

Patronal: pertaining to the Saint to whom a particular church is dedicated.

Pax: the ritual *Kiss of Peace* at the Eucharist.

Penitential Psalms: Psalms 6, 32, 38, 51, 102, 130, 143.

Pentecost (*πεντηκοστή ημέρα*, Fiftieth day): the seventh Sunday after Easter; Eng., *Whitsunday*. In the early Church, also the whole period between Easter and Whitsunday.

Petitions (< *petere*, ask, seek): the intercessory supplications of the Litany, each beginning *That it may please thee*.

Placebo: Vespers of the Dead; named from the beginning of the first Antiphon (Ps. 116:9, after the Vulgate version 114:9).

Pontifical (< *pontifex*, a word of lost derivation; possibly < Umbrian *puntis* = propitiatory offering? + *facere*, make; applied to a high-priestly order of pagan Rome, subsequently as a title of Christian bishops): a book containing the special offices of which the Bishop is minister.

Porrectio instrumentorum (*the proffering of the instruments*): the symbolic conferring of the implements of an office; first employed in Minor Orders, afterward invading Holy Orders.

Postcommunion Collect: a prayer for continuing grace by virtue of the Sacrament just received; variable with the day in the Latin order, invariable in the Greek and Anglican books, which afford no other examples except the Postcommunion Thanksgiving.

Postcommunion Veil: the 'fair linen cloth' with which, since 1637/1662, the Anglican books have directed that the consecrated Elements should be covered after the Communion of the people.

Post-Sanctus: the passage in the Liturgy following the *Sanctus*, leading up to the recital of the Institution. The term is derived from the 'Gallican' rite, where it is a regular feature.

Preces (*prayers*): petitionary responsive versicles.

Preface (*præfatio*, < *præ*, before, + *fari*, speak): a solemn ascription of thanksgiving to God, originally an integral part of the Consecration Prayer, now terminated by the *Sanctus*. In the West, it is variable with the day, and counted as outside and *prefatory* to the Canon in the Roman rite. The term is Roman; Gallican: *Coniectatio* ("testimony," or ascription of praise), *Illatio* (a "bringing in," = *Præfatio*? or = *ἀναφορά*?); Eastern, *εὐχαριστία* ("Thanksgiving").

'Preliminary' Invocation: a feature originating in the Egyptian rites, frequent in the Gallican, and characteristic of the Roman and English liturgies, containing an Invocation of the consecrating power of God upon the Eucharist in the course of the *Post-Sanctus*, before the recital of the Institution.

Prime: the third of the canonical Hours of Prayer, said at the *First Hour* or 6 a.m. Originated by St. Basil as an office at dawn (*ἑωθινή*); in Western monastic use at sunrise.

Primers (Fr. *premier*, primary): private collections of elementary religious instructions and devotions, in vogue before the Reformation.

Pro-Anaphora: the introductory portion of the Liturgy, before the *Sursum Corda*.

Prologue (*πρόλογος*, < *πρό*, before, + *λέγειν*, say): a brief introductory phrase before the Lord's Prayer in the Liturgy; a vestige of the ancient Prayer of the Fraction, into which the Lord's Prayer was first interpolated.

Prone (*pronus*, *pronaus* [< *præconium*? *πρόναος*?], the *chancel grill*, or *place where notices are read*): the vernacular instructions and devotions used before the Sermon at High Mass in Northern Europe.

Proper (*proprium*): appropriate to special festivals, seasons, or occasions; opposed to *Common*.

Prothesis (*πρόθεσις*, a *setting forth*): an office for the preparation of the eucharistic Elements before the beginning of the Liturgy.

Quicumque vult: see 'Athanasian' Creed.

Receptionism: a belief that communion with Christ is really attained through the *receiving* of the Sacrament, but that His presence does not inhere objectively in the consecrated Elements.

Reddition (*redditio*, *giving back*): the recitation of instruction previously imparted by rote.

Red-Letter Festivals: days commemorated in the Calendar in red type, and provided with proper liturgical services; opposed to *Black-letter Festivals*.

Requiem: a mass celebrated for the *repose* of the soul of a departed person; named from the first word of its Introit, *Rest eternal grant unto them, O Lord*.

Reservation: the keeping over of the Elements consecrated at a celebration of the Liturgy, for the subsequent administering of Holy Communion to those not present at the service.

Respond: a *response* by choir or congregation to the officiant; especially in the Latin rite, a short Anthem after a Lection, or section thereof.

Rite (*ritus, accustomed order*, || Sanskrit *riti, a stream, flow, custom*, < *ri, flow*, Gr. *ῥίτις*): 1) the prescribed order for the performance of a public service (e.g., the 'rite of celebrating the Holy Communion'): a sense chiefly concerned with rubrics and ceremonies; 2) such service as actually performed (e.g., the 'Rite of Baptism'): here comprising the order of the text as well as of the action, and approximating the meaning of *Liturgy* or *Ritual*; 3) the standards of a given Church for the conduct of its services (e.g., the 'Roman Rite').

Ritual: pertaining to the performance of a *rite* according to either definitions 1) or 2) above; especially however the latter, including both text and ceremonies, and in contrast to *Ceremonial* alone.

Rituale: see *Manual*.

Rogation Days: the three days preceding the feast of the Ascension. Originally Litany-Days for deliverance from calamity, they have been assimilated to prayers for the forthcoming harvest.

Rogations (*rogationes*, < *rogare, ask, supplicate*): the old Roman term for Litanies.

Rubrics (*rubrica, red coloring-matter*, < *ruber, red*): originally the chapter-headings of the books of the civil law, because written in red; then a law of any kind; then the ceremonial laws of the Church. The term antedated, and induced, the writing in of ceremonial directions into the service-books in red letters.

Sacerdotal (*sacerdos, priest*, < *sacer, sacred, + dare, to give*): pertaining to the orders of Priesthood, as dispensers of divine gifts and graces.

Sacramentary (*sacramentarium, book of Sacraments*): a book containing the celebrant's part at the Eucharist and other Sacraments and rites.

Salutation: the *greeting*, "The Lord be with you," before prayers.

Sanctorale: the Calendar of Saints' Days and other fixed festivals; opposed to *Temporale*.

Sanctus (sometimes called *Tersanctus*): the angelic song of Isa. 6:3, interpolated into the eucharistic Consecration Prayer about the beginning of the third century.

Sarum: the Use of Salisbury.

Scrutiny: an examination of candidates for Baptism.

Secreta: a Collect, variable with the day, recited inaudibly (*secreto*) at the Offertory in the Roman rite; also called *Super oblata*.

Secular: 1) non-monastic; 2) non-ecclesiastical or civil.

Sext: the fifth of the canonical Hours of Prayer, originally recited at the *sixth hour* (12 noon).

Sponsors (< *spondere, make a solemn engagement*; cf. *Espousals*): 1) originally, sureties for the character of an adult candidate for Baptism — a use surviving in the Roman requirement of a Sponsor at Confirmation; 2) since the seventh century, the Godparents who take the baptismal

vows on behalf of an infant, and assume *responsibility* for his religious education. In the Anglican form of Adult Baptism, the Sponsors are called *Witnesses*, and have no active part in the rite.

Station Days: in the early Church, the fasting-days of Wednesdays and Fridays, when the Christian went 'on guard duty (*in statione*)' against his spiritual enemies.

Stations: the churches of Rome where official services of the papal court were held on stated occasions.

Subdeacon (*subdiaconus, ὑποδιάκονος*; in the *Apostolic Constitutions* and the *Canons of Laodicea*, *ὑπηρέτης*; cf. Luke 4:20): an assistant to the Deacon. Originally, and to this day in the East, the Subdiaconate was the highest of the Minor Orders; in the West, since the twelfth century, it has been accounted the lowest of Holy Orders, though the Latin rite of ordination is still that for a minor, not a major, Order.

Suffrages (*suffragia*, < *suffragari, support* (as with a vote), *assist, be favorable*): 1) individual petitions in a prayer or Litany; 2) short petitions used as versicles and responses (*Preces*).

Super oblata ('over the oblations'): see *Secreta*.

Super populum ('over the people'): a final benedictory or commendatory prayer 'over the congregation' in the Western rites; a fourth variable Collect before the Dismissal of the Faithful, formerly common to all masses, now confined to the weekdays of Lent: corresponding to the fixed *Prayer of Inclination* in the Eastern rites. See *Commendatory Collect*.

Sursum Corda ('Ἄνω τὰς καρδίας'): the dialogue beginning 'Lift up your hearts,' which ushers in the liturgical Thanksgiving in all historic liturgies.

Table Prayers: 1) grace over meat; 2) concluding Collects recited at the Holy Table at the end of the Ante-Communion, or after Sermons.

Temporale (< *tempus, time, season*): the Calendar of the *Seasons* of the Church Year, including the Movable Feasts; opposed to *Sanctorale*.

Terce: the fourth of the canonical Hours of Prayer, originally recited at the *third hour* (9 a.m.).

Thanksgiving: 1) a prayer ascribing grateful praise to God; especially 2) the unbroken Prayer of Consecration of the primitive Church (see *Eucharist*): and 3) the first portion of this prayer, now cut off by the *Sanctus*, so called in Eastern rites, corresponding to the Western *Preface*.

Translation (< *translatus, p.p. transferre*): the *removal* of the bones of a Saint to their final resting-place in a church.

Trisagion (Τρισάγιον): a canticle thrice repeating "Ἄγιος ὁ Θεός (LEW 35.25) in the Byzantine and some other Eastern rites; dating from the patriarchate of Proclus (434-46).

Unction: ritual *anointing* with holy oil or chrism.

Urbi et orbi: a favorite papal phrase, *For the City and the World, i.e.*, universally imposed and required throughout the Roman obedience.

Use: 1) a prevailing custom; 2) a regional rite.

Vacant Sundays: the Sundays marked *Dominica vacat* in the early Sacramentaries and Lectionaries. Strictly speaking the term is a misnomer, as the Sundays never were aliturgical. During the days when all-

night Vigils were kept on the eves of Easter and the Ember Seasons, they had a celebration in the early hours of the Sunday. When the Vigils were anticipated on Saturday mornings, new provisions were made for the Sunday services.

Variables: movable feasts.

Versicles (*versiculi*, *little verses*): short verses of the Psalms, said responsively according to the antiphonal structure of Hebrew poetry.

Vigils (*vigilia*, < adj. *vigil*, *wakeful*, < *vigere*, *to be vigorous*, || Eng. *wake*): watch-night services, formerly solemnized on the eves of certain great festivals, culminating in celebrations of the Eucharist in the early hours of the new day. Of these, the Christmas midnight celebration is the only modern survivor, the liturgical functions of the others (Easter, Whitsunday, and the Ember seasons) having been transferred to the morning before. Cf. *Vacant Sundays*. The British books since 1662 have retained a list of Vigils and Eves of certain festivals as fasting-days.

Votive (*votum*, *desire*): a term applied to prayers and services for special objects, used *at the discretion* of the officiant, instead of by the course of the Calendar.

Warning: a giving of notice in advance.

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The literature which liturgical studies have accumulated in the last three centuries is enormous. The conclusions of many of the older books have naturally been superseded by later research, although some of them retain much of value for the study of ultimate origins. Many of them, however, are almost unobtainable in this country. The modern literature also is constantly being added to, especially abroad, where the importance of such studies is better recognized than it has been with us.

We can make no attempt to give a complete directory of this formidable mass of material. We note here an outline of some of the principal sources and most significant discussions; choosing chiefly such as may prove most accessible to American students who may desire to verify statements, or to pursue further such lines of investigation as may have been indicated.

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INDEX

- Abbreviation, 25, 52 f., 54 ff., 59, 62, 102, 104, 118 ff., 133 f., 202, 231, 233.
- Ablutions, of eucharistic vessels, 181, 213, 218; baptismal, 220.
- Absolution, 148, 256; in Offices, 40, 106 f., 110, 112-115, 118, 120, 141; in Evensong, 61, 116, 259; in Liturgy, 113, 180, 188, 190, 205, 213, 260, 262, 276; in Visitation of Sick, 257, 259; of the dead, 264.
- Abyssinia, 18; *see also* Ethiopic Rite.
- Accumulated services, 53 f., 103 f., 195; *also* Combination.
- Acolytes, 227, 229 f.
- Acts of Perpetua*, 177.
- Administration of Communion, 38, 154, 177, 180, 189, 192, 201, 214-218.
- Advent, 78 f., 81, 89 f., 107, 114, 198.
- Ætheria (Sylvia), 72 f., 101.
- Affusion, 223, 238.
- Agapé*, 14, 100.
- Agnus Dei*, 129, 135, 173, 181, 186, 190, 217.
- Alcuin, 78, 129, 135.
- Alexandria, 70, 76, 272; Rite of, 125, 137, 143, 165 f., 171, 178, 196; *also* Coptic, Ethiopic, Mark.
- All Angels, *see* Michaelmas.
- All Conditions*, Prayer for, 109, 112 ff., 139, 145, 150.
- All Saints, 74, 80, 86 ff., 96, 206.
- All Souls, 88.
- Alleluia*, 105, 107, 263.
- Alms, 121 f., 189 f., 193, 194 n., 197 f., 204 f.
- Altar, 42, 99, 189, 198, 203, 251, 253, 301, 303; Heavenly, 170.
- Ambrose, St., 123, 168.
- Ambrosian Rite, 26, 86, 126 ff., 167, 216.
- Amen*, 116, 126, 134, 170, 193, 201, 303.
- Anamnesis*, 158, 160, 170, 175, 187 f., 193.
- Anaphora*, 160, 162, 164-168, 171 f., 206, 213; *also* Canon.
- Andrew, St., 80.
- Andrewes, Bp., 52, 242.
- Announcements, *see* Notices.
- Annunciation B. V. M., 77 f.
- Anointing, in Baptism, 36, 223, 226-230, 233; in Confirmation, 36, 38, 223, 227, 243; in Ordination, 274, 276; of the Sick, 48, 61, 254, 256-259; *also* Oil, Chrism, Extreme Unction.
- Ante-Communion, 119 f., 122, 149, 188, 190, 194 f., 197, 199 f., 204, 217.
- Anthem, in Offices, 30, 108, 112, 114; in Liturgy, 173, 181, 186; Offertory, 122, 173, 181, 193, 204, 303; Easter, 112; in Burial, 265; in Communion, 148.
- Antioch, 77, 129, 163, 174; Rite of, 20, 125-129, 163 ff., 173; *also* *Apostolic Constitutions*, James, Syrian.
- Antiphon, in Offices, 104, 115 n., 121; in Litany, 134 f.; in Visitation, 257, 259.
- Antoninus Pius, Emp., 17.
- Apocrypha, 39, 47, 89 f.
- Apostles, Feasts of, 75, 77, 80, 86.
- Apostolic Constitutions*, 19 f.; Calendar, 20, 72 f., 77; Offices, 100, 103, 173; Liturgy, 125 n., 137, 161, 163 f., 172, 175, 178, 212; Burial, 20, 263; Ordinations, 20, 255; Lord's Prayer, 172, 175; *Gloria in Excelsis*, 173; *Benedictus qui venit*, 178.
- Apostolica Curæ*, 282.
- Armenia, 77, 176.
- Articles*, *Thirty-nine*, 52, 262.
- Ascension Day, 73, 95 f., 206.
- Ash Wednesday, 72, 89, 96, 115 f., 147 f.
- Aspersion, 257.
- "Athanasian" Creed, 4, 51, 103, 105, 108.
- Athanasius, St., 174.
- Augustine of Canterbury, St., 26.
- Augustine of Hippo, St., 78, 123, 239.
- Avitus of Vienne, St., 107.

- Bainbridge, Abp., 278.
 Banns, 249 ff.
 Baptism, 14, 19 f., 71, 219-245, 304; adult, 45, 225, 231-235, 239; infant, 222, 228 f., 232-235, 239; conditional, 238 f.; emergency, 232 ff., 236; lay, 39, 222, 238.
 Baptismal Eucharist, 155, 160.
 Barnabas, St., 80.
 Bartholomew, St., 80.
 Basil of Caesarea, St., Breviary, 101; Liturgy, 125 n., 163 f., 182 n., 183, 208 f., 214.
 Baxter, R., 43.
 Bede, Venerable, 85 n.
Benedic, anima mea, 113.
Benedicite, 105, 107, 115 f., 173.
 Benedict, St., 102.
 Benedictine Breviary, 102, 214 n.
 Benediction, in Offices, 15, 122, 150; in Liturgy, 180, 190, 213, 215 f., 218; in Ante-Communion, 120; in Baptism, 236; in Confirmation, 243; Nuptial, 247, 249, 251, 253.
 Benedictory Prayer, *see* Collect, Commendatory.
Benedictus, 48, 51, 103, 105, 107 f., 112, 114, 173; in Service of the Dead, 264.
Benedictus es, Domine, 115.
Benedictus qui venit, 173, 178, 186, 294.
Berakhoth, 155.
 Betrothal, 248, 250 f., 253.
 Bidding Prayer, 105 n., 126, 138 f., 141, 175, 188, 203 f.
 Bidding to Prayer, for Collects, 125 f., 165; for Lord's Prayer, 141; for Prayer for the Church, 198 f., 204; in Ordination, 274 f., 281; in relation to Litany, 164.
 Bishop, former functions, 174 f., 226, 272; present functions, 190, 255, 269, 271, 276, 295 f.
 Bishops' Book (*Institution of a Christian Man*); 32, 107, 202.
 Black-Letter Days, 86 f.
 Black Rubric, 190, 192, 194.
 Blessing, before Lessons, 104; before Communion, 176, 212 ff.; *also* Benediction.
 Bobbio, Rite of, 26, 167.
Bonum est, 113.
Book of Common Order, 40.
Book of Offices, 63.

- Brabant, F. H., 300.
 Brandenburg-Nürnberg Order, 207 f.
 Breaking of Bread (in N. T.), 14, 16, 156; later use, *see* Fraction.
 Breviary, 25, 27, 31, 102 f., 214 n.; Quinones, 30 f., 107; Pius V (Trent), 30; Pius X (1913), 30, 97; Sarum, 85 f., 88 f., 107, 116, 132, 139, 147 f.; Benedictine, 102, 214 n.; Franciscan, 102 f.
 Brightman, F. E., 182.
 Bucer (Butzer), Martin, 36, 279.
 Burial, 14, 20, 42, 57, 262-266; Prayers, 61, 142, 294 f.; Psalms, 95; Eucharist, 24 f., 87, 144; of a Child, 61, 266.
 Byzantine, *see* Constantinople, Rite of.
 Cæsarius of Arles, St., 123, 174.
 Cæsarius of Terracina, St., 80.
 Calendar, 24, 69-89, 304; Carthaginian, 77; Philocalian 76 n., 80.
 Callistus, Pope, 74 n.
 Calvin, 43.
 Calvinists, 31, 36, 39, 42, 260; *also* Presbyterians.
 Candlemas, 148; *see* Mary, B. V. M., Purification.
 Canon, Roman, 24, 26, 142 f., 168-172, 175, 179, 227, 302; Lutheran, 31; Scottish, 51 f., 65, 193; American, 52, 198, 200 f., 211, 302; English, 182 f., 187 f., 191, 193, 260.
 "Canon of the Communion" 201, 210-218.
 Canon, Lesser, 182.
 Canonical Rubrics, *see* Rubrics.
 Canons, 18, 218, 237, 241, 252, 291, 296 f.
Cantate Domino, 107, 113.
 Canterbury, Convocation of, 237, 240.
 Canterbury, Pontificals of, 278.
 Canticles, in Offices, 103 ff., 119, 121; in Liturgy, 173; displaced by Psalms, 47, 52, 57, 107, 111, 113 f.; new in 1928, 61, 115.
 Capitulum (Chapter), 103, 106 n.
 Carmelites, Use of, 75.
 Carthage, 77.
 Catechism, 6, 17, 40, 61, 231, 239-242; Cranmer's (1548), 202, 208.
 Catechumens, 84 n., 205, 225, 227 ff., 237, 255; Service of, 200; Dismissal of, 200, 205.

- Cautions, 252.
 Celtic Rite, 26 f., 126 ff., 129 f., 167, 290.
 Censing, *see* Incense.
 Chancel, 189, 205 f., 249, 253, 303.
 Chapter, *see* Capitulum.
 Character, 277.
 Charlemagne, 24, 249.
 Charles I, 40 ff.
 Charles II, 43.
 Charles the Bald, 249.
 Chasuble, 276, 297.
 Cheetham, S., 18.
 Choir Offices, 19 f., 47 f., 52 ff., 56 f., 61 f., 64, 99-122, 141, 197, 295; Lectionary of, 88-98.
 Chrism, 228 f.; *also* Anointing.
 Christian Year, 25, 69, 122, 143, 298; *also* Calendar.
 Christmas, 57, 75-79, 81, 86 f., 95 f.; season following, 81 f., 87, 206.
 Chrysom, 36, 229 f., 233.
 Chrysostom, St. John, 20, 163 f.; Liturgy of, 22, 109 n., 208; Prayer of, 108 f., 134, 149 f.
 Church Assembly, 65.
 Church Orders, 17 f., 20, 100 f., 159, 163.
 Church, Prayer for the, 10, 109, 138, 183, 187, 193, 198, 204 f.; *cf.* Intercession; Faithful.
 Churching, 141 n., 253 f.
 Circumcision, 78, 88.
 Clement of Alexandria, St., 177.
 Clement of Rome, St., 16, 137, 177.
 Clergy and People, Prayer for, 108, 109 n., 112, 139, 150.
 Cloveshoo, 27.
 Collect, 61, 87, 125 f., 142-145, 165 f., 168.
 — of the Commandments, 196 f., 201, 203, 245.
 — Commendatory (Benedictory; *Super populum*), 143, 149, 212, 216 f., 280 ff.
 — of the day (Liturgical), 87 f., 134, 136, 143, 149, 172, 280; derived from Litany-Collect, 134, 136, 143, 172, 280; use at Offices, 108, 111, 113, 120 f.
 — Fixed, 103, 105 f.
 — Last, 216, 283.
 — Litany-, 126, 130 ff., 134, 140, 142, 149, 172, 196, 201, 275 f., 280 f.
 — Memorial, 105 f., 108, 120, 145, 159.
 — Occasional (Votive), 145, 147, 196 n.
 — Postcommunion, 143, 150 f., 213, 215 ff.; *see* Thanksgiving.
 — for Purity, 181, 201.
 — Third, 108, 112, 114 f., 139, 149.
 Combination of services, 52, 113 f., 118 ff., 134 ff., 160, 195, 281; *also* Accumulation.
 Comfortable Words, 180, 188, 205, 260.
 Commandments (Decalogue), 5, 45, 189, 192, 196 ff., 201 ff., 239 f.
 Commendation of the Soul, 139, 259, 264 f.
 Commendatory Prayer, *see* Collect, Commendatory.
 Commination, 51, 148.
 Commixture, 181.
 Common, 87, 144.
 Common Prayer, 3, 99, 109.
 Communion, act and time of administration, 143, 174, 176, 179 f., 187, 193 f., 200 f., 211-215, 217 f., 227 f., 260; of the Sick, 260 ff.
 Communion Anthem, 173, 181.
 Communion Office, development, 36, 48 f., 52, 56, 58, 62-64, 121, 180-199; with other services, 54, 111, 114, 119, 195, 197; constituents, 93, 95, 108, 113, 141, 150, 297.
 Compline, 96 f., 101-104, 106.
 Concord, 84 f., 93.
Confarreatio, 248.
 Confession, 148; in Offices, 106 f., 114 f., 118, 120, 202, 205; in Liturgy, 62, 180, 188, 192, 213, 260, 262; private, 37, 202, 257, 259.
 Confirmation, 57, 141, 223-230, 239 f., 242-245, 256, 276.
Confiteor, 202.
 Conformity, 21, 26, 165, 175, 290.
 Congregational participation, 117, 140, 148.
 Connolly, R. H., 19.
 Consecration of Churches, 52.
 Consecration Prayer, 31, 62, 302; development, 142, 152, 160, 164, 168 f., 182 f., 187, 193, 196 f., 201, 206-211; Scottish, 49, 51 f., 196 f.
 Consecration, Second, 194.
 Consignation, 243 f.

Constantinople, Rite of (Byzantine), 72, 126, 132, 164-167, 174, 176, 215; *also* Basil, Chrysostom.
 Consuetudinary, 18.
 Convocation, 30, 44, 47, 64.
 Coptic (Alexandrian Jacobite) Rite, 176; *also* Alexandria, Rite of.
 Cosin, Bp., 44, 113, 251 n.
 Course, reading in, *see* Lessons, Psalms.
 Coverdale, Bp., 32.
 Cranmer, Abp., chief author of Prayer Book, 32 f., 279; use of sources, 30 f., 33, 132, 181-188, 202, 208, 214 f., 278, 280; principles, 30, 104, 180, 183, 279; limitations, 34, 49, 185 f., 214, 244; conservative action, 33 f., 36, 104, 180, 182-188; reforms, 36 f., 148, 181, 184, 190, 251, 304; use of Scripture, 30, 34, 96, 104; style, 33, 116, 132, 144, 182, 184; other, 35 f., 242, 260.
 Creed, 5, 10, 27, 121, 239; Baptismal, 174, 226-233, 235 n.; Apostles', 108, 111-114, 196, 209; Nicene, 113, 174, 181, 186, 190, 192, 196 f., 200, 203; "Athanasian," 4, 51, 103, 105, 108.
 Cromwell, Oliver, 43.
 Cross, Holy, Festivals of, 88; Veneration of, 73.
 Cross, Sign of the, 37, 302; in Baptism, 51, 112, 227-231, 233, 235, 301 f.; in Confirmation (*Consignation*), 227 f., 243 f.; in Anointing of Sick, 258.
 Cultus Meal, 153-157.
 Cyprian, St., 20, 83, 123, 224.
 Cyril, St., 20, 163, 225, 239.
 Daily Offices, 62; *see* Choir Offices.
 Damasus, Pope, 168.
 Day Hours, 102.
 De *Sacramentis*, 168, 184 n., 226 n., 228 n.
 Deacon, former functions of, in Litany, 126, 176; in Liturgy, 215, 228, 271; in Baptism, 224, 226; present functions, in Offices, 112; in Antecomunion, 120, 197, 199; Ordination of, 268-274, 279 ff., 283 f.
 Dead, Prayers for, development, 171, 183, 262-265; abolished in Anglican books, 36 f., 187, 265; restored, 48, 60 f., 147, 193, 198, 265.
 Dead, Service of the, 263-266.
 Decalogue, *see* Commandments.
 Dedication, 75, 80, 87, 127, 144.
 Deposited Book, *see* Prayer Book, Eng. 1928.
 Deprecations, 129, 131, 135.
Dér Balyzeh Papyrus, 165.
Deus misereatur, 107, 113.
 Devonshire Rebellion, 35, 185 n.
Didaché, first Church Order, 17 f.; fasts, 70; Hours of Prayer, 100; Eucharist, 58, 153, 155-158; Baptism, 222 f.; *Benedictus qui*, 178.
 Diptychs, 183.
 Directory of Public Worship, 42.
 Dirige, 264.
Disciplina arcana, 214, 225 n., 227 f.
 Dismissals, 172, 200, 205, 212, 215.
 Divine Service, 99, 201 n.; *see* Choir Offices.
 Doctrine, alteration of, 34, 36 f., 43 ff., 51, 56, 59 f., 186 ff.
 Dominican Use, 75.
 Double Feasts, 103.
 Dowden, Bp., 79, 140.
 Dowry, 248, 250 f.
 Doxology of Lord's Prayer, 108, 140 f., 236.
 Duchesne, L., 76 f., 171 n., 173.
 East Syrian, *see* Nestorian Rite.
 Easter, 70 ff.; additional celebration on, 57, 86 f.; lessons for, 85 n., 89; Psalms, 95 f.; Anthem, 112.
 Easter Baptisms, 71, 226, 228.
 Easter Even, 71 f., 86, 101, 127, 148, 226, 228, 235.
 Easter Season, 72 f., 81 f., 105, 107.
 Easter Week, 72 f., 87.
 Eastern Rites, Liturgy, 25, 48, 57 f., 65, 163-166, 167 f., 172, 209 n., 210, 214; Calendar, 72 f., 74, 76 f.; elements in *Te Deum*, 123; Litanies, 126-132; Burial, 203; Ordinations, 278.
 Eastward Position, 55.
 Edward VI, 32.
Effeta, 228 ff.
 Egyptian Rites, *see* Alexandria, Serapion, *Dér Balyzeh*, Coptic.
 Eighteen Benedictions, 15.
 Elevation, 181 n., 212.
 Elizabeth, Queen, 37 f., 192, 242, 261, 290.

Ember Days, 74, 86 f., 91, 144 f.
 Ember Sundays, 81, 83.
Embolismus, 176, 212.
 Energumens, 255.
 Enrichment, 22, 56 f., 59, 61, 64, 114, 120, 172-175.
Epiclesis, *see* Invocation.
 Epiphany, 76 f., 95 f., 206; Octave of, 87; Sundays after, 81 ff., 87 ff., 94.
 Epistle (liturgical), 143, 193; *also* Lectionary, liturgical.
 Erasmus, 28.
 Erastianism, 48, 137.
 Espousals, 250 f., 253.
 Ethiopic (Abyssinian Jacobite) Rite, 19, 100, 126, 176, 212; *also* Alexandria, Rite of.
 Eucharist, as Thanksgiving, 122, 155, 179, 206; significance of, 186, 302, 304; celebration of, 179, 222, 260; nuptial, 249 ff.; requiem, 24 f., 87, 144, 263, 265; *also* Communion Office, Liturgy, Mass.
 Eucharistic note, 109 f., 117 f., 138, 141, 173.
 Eucharistic Prayer, 235, 276, 283.
 Eucharistic Sacrifice, *see* Sacrifice.
 Eucharistic Vestments, 36, 181, 186, 280.
 Eugenius IV, 276 n.
 Eve, 96; *cf.* Vigil.
 Evening Prayer, *see* Choir Offices.
 "Evensong," 104-107; *see* Choir Offices; Absolution.
Exceptions of the Ministers, 43, 194.
 Exhortations, in Offices, 106 f., 114, 118, 120; in Liturgy, 180, 197 f.; in Baptism, 229 ff., 233 ff.; in Penitential Office, 148; in Visitation, 257, 259; in Ordination, 279.
 Exorcism, 36, 84 n., 225-230, 255.
 Exsufflation, 226 f., 230.
 Extempore Prayer, 16 f., 19, 160, 166, 232.
 Extreme Unction, 256, 258; *also* Anointing of the Sick.
 Faithful, Prayer of the, 15, 138 f., 169 f., 200, 227; *also* Intercession; Church, Prayer for the; Service of the, 200.
 Family Prayer, 61, 139, 142, 145 f.
 Fasts, 60-74, 226.
 Ferial Use (Weekdays), 70 ff., 83, 87, 89 ff., 93, 114, 118, 120 f., 127, 213, 218.
 Festal Use, 105, 107, 127, 174, 203, 218.
 Five Prayers, 108 f.
 Flexibility, principle of, 23, 52, 54, 56 f., 59 ff., 64 f., 113 f., 117 ff., 198, 202.
 Florus of Lyons, St., 107.
 Font, Blessing of, 230 f., 233, 235.
 Foreigners, Influence of, 31 f., 36, 39, 42, 185, 187.
 Form, of Baptism, 17, 222, 226; of the Eucharist, 154; of Confirmation, 243; of Absolution, 257; of Ordination, 268 f., 275 f., 278 ff., 282 f., 285 f.
 Fortescue, A., 16.
 Fraction, 167, 172, 174, 175 f., 181, 194 n., 212, 214.
 Franciscan Use, Breviary, 102 f.; Missal, 83.
 Frere, Bp., 79, 135, 280 n.
 Gallican Rite, Texts, 26 f., 166 f.; characteristics and style, 25 f., 123, 171 n., 175; Eastern affinities, 167 f.; decline, 26 f., 167; Calendar, 26, 73, 77 f., 80, 86; Offices, 102, 174; Collect form, 125, 142 f., 168; Bidding Prayer, 126, 188; Litanies, 126, 130, 167; Liturgy, 167 f., 173 ff., 213; Baptism, 230; Marriage, 250 n.; Ordination, 273-276.
 Gardiner, Bp., 186, 188.
 Gelasian Sacramentary, 24, 78, 80 f., 82 f., 213, 227, 229.
 Gelasius, Pope, 74, 78.
 General Convention, 50 ff., 55 f., 60-63, 92, 116, 261, 284, 290, 292.
 **Gloria in Excelsis*, in Offices, 111, 123; in Liturgy, 123, 173 f., 181; relation to *Te Deum*, 123; Litany-elements in, 189, 202; *Agnus Dei*, 190 f.; replaced by Hymn, 197, 217 f.; text of, 190, 198.
Gloria Patri, 48, 105-108, 111.
Gloria Tibi, 186, 193, 196.
 Gnostics, 153, 156.
 Godparents (Sponsors), 225, 227, 229 ff., 235, 237; Parents as, 51, 237; in Confirmation, 237, 246.
 Good Friday, 71, 226; devotions, 73; Lessons, 86; Psalms, 95 f.; Prayers, 125, 144, 171 n.; *Venite*, 115 f.

- Gospel (liturgical), ritual of, 181, 192 f., 196; terminates Am. Ante-Communion, 190 f.; followed by Creed, 203; in Baptism, 225, 227-231, 233, 236; in Ordination of Deacons, 280. *Also* Lectionary, liturgical.
- Grace, The, 108 f., 114, 133 f., 149 f.
- Gradual, 173, 181.
- Gregorian Sacramentary, 24, 78, 81 f., 213.
- Gregory I, 26, 72, 126 f., 182, 253.
- Gregory III, 80.
- Gregory VII, 74.
- Gregory XIII, 71 n.
- Grindal, Abp., 53, 195.
- Gunning, Bp., 109 n.
- Hadrian I, 24.
- Hampton Court Conference, 39.
- Hanc igitur*, 170.
- Hands, Imposition of, in Baptism, 225-228, 230; in Confirmation, 224, 243 f.; in Ordination, 268 f., 274, 276-279, 285; in Visitation, 61, 259.
- Henry VIII, 32.
- Hermann, Abp. of Cologne, 31, 107, 133, 243.
- Hilary of Poitiers, St., 174.
- Hippolytus, St., 18 ff., 58, 71, 161, 176 f., 255; Calendar, 76; Hours of Prayer, 100; Liturgy, 161 ff., 172, 206 f.; Baptism, 224-228, 243; Ordinations, 269-272, 274 ff., 281.
- Hippolytus, Canons of*, 253, 255.
- Hobart, Bp. J. H., 53.
- Holy Days, 86, 89 f., 111, 190, 199, 236.
- Holy Oil, *see* Oil, Chrism, Anointing.
- Holy Table, 193, 198, 204.
- Holy Water, 148, 255.
- Holy Week, 71, 144.
- Homilies, 52.
- Hosanna*, 178, 186 n., 196 n.
- Hours of Prayer, 30, 100-106; *also* Choir Offices.
- Humble Access*, Prayer of, 62, 176, 188, 191, 193, 198, 210, 214.
- Huntington, W. R., 55 f., 144.
- Hymns, 14 f., 94; in Offices, 30, 95, 99, 104, 122, 173; in Liturgy, 95, and the following: Offertory, 204; Communion, 215, 217; for *Gloria*, 196, 217 f.
- Ignatius of Antioch, St., 248.
- Immersion, 48, 222 f., 226, 228, 238.
- Imposition, *see* Hands.
- Incense, 170, 174, 181.
- Independence Day, 87, 144.
- Innocent I, 171.
- Innocents, Holy, 77, 80.
- Innovations*, 43.
- Institution Narrative, in the historic liturgies, 17, 152, 158, 170, 208; function, 17, 154, 158, 210, 302; misinterpreted as formula of consecration, 187 f., 191, 194, 209 n., 210, 302; text, 207 f.
- Institution of a Christian Man*, *see* Bishops' Book.
- Instruction, Offices of, 6, 61, 141.
- Instruments, Presentation of the, 276, 280.
- Intention, 125, 142.
- Intercession, General, forms of, 138 f.; in Offices, 15, 109, 121, 145, 150, 160—*also* All Conditions; in Liturgy (Great Intercession), 62, 160, 162, 164 f., 167 f., 170 f., 183, 188, 191, 196, 200, 211;—*also* Church, Prayer for the.
- Intercessions, in *Te Deum*, 124; in Litany, 135, 140; Good Friday, 125, 171 n.
- Intercessions, Occasional, Special, or Votive, *see* Occasional Prayers.
- Introit, 119, 173, 181, 186, 260, 281.
- Investiture, 276 f.
- Invitation to Communion, 215.
- Invitation to Confession, in Offices, 114, 118; in Liturgy, 180, 188, 205.
- Invitatory, 61, 104, 115.
- Invocation (*Epiclesis*), place of, 48, 152, 162, 164, 170, 193, 196, 207, 302; significance, 187 f., 208 f., 302; "preliminary," 165, 183, 196.
- Invocation, of Saints, 130 f., 133; of Holy Trinity, 133, 135, 140.
- Irenæus, St., 18, 70 f.
- Irish Prayer Book, *see* Prayer Book.
- Irish Rite, *see* Celtic.
- Isidore of Seville, 273.
- James I, 39 f.
- James II, 47 f.
- James of Jerusalem, St., 80, 254; Liturgy of, 42, 49, 129, 131, 164, 176, 207; *also* Antioch, Rite of.

- Jerome, St., 64, 88, 123.
- Jerusalem, 72 f., 77 f., 84 n., 102, 129, 173, 178; Liturgy, *see* James.
- Jewish origins, orders of worship, 13 f.; Scriptures, 95, 121; Hours of Prayer, 121; Liturgy, 154, 158, 178, 201; Baptism, 220, 222; Confirmation, 223, 243; Marriage, 248; Churching, 253; Burial, 262 f.; Ordination, 268, 271 f.
- John Baptist, St., 78, 80, 88, 97, 220 f.
- John Evangelist, St., 77, 80, 88.
- John of Damascus, St. 81.
- Jonas, Justus, 208.
- Jubilate*, 47, 107, 114.
- Jus liturgicum*, 295 f.
- Justin Martyr, St., 17, 137, 159 f., 172, 222, 260 f.
- Kiddush*, 153.
- King, Prayer for the, 108 f., 111, 116, 133, 193; *cf.* Rulers.
- King's Book (*Necessary Doctrine*), 32, 107, 202.
- Kiss of Peace, 167 f., 175, 181, 213, 227.
- Kneeling, 37, 190, 192, 215.
- Knox, John, 40, 42.
- Kyrie Eleison*, in Offices, 105 f., 111 f., 148; in Litany, 126 f., 129, 131, 133 ff., 139 f., 140 f., 172, 260; in Liturgy, 167, 172, 181, 189, 197, 202; other uses, 140 ff., 148, 257, 264.
- Lambeth Conference, 259.
- Lambeth Judgment, 191 n.
- Laski, John, 107, 189 f.
- Last Supper, 153 f., 156-159; *cf.* Lord's Supper.
- Lateran, Council of, 242, 249.
- Laud, Abp., 40 ff., 146, 207.
- Lauds, 102-105, 214 n., 264.
- Laus Tibi*, 193.
- Lawrence, Brother, 6.
- Lawrence, St., 83
- Lay-Reader, 112.
- Lectionary, liturgical, 25, 27, 32, 61, 81-88, 93 f.; in Offices, 38, 52, 54 f., 57, 61, 63, 88-94, 106.
- Lent, 71 f., 81, 87, 91, 107, 115, 148, 177, 198, 213, 225.
- Leo I, 74.
- Leo III, 73.
- Leonine Sacramentary, 24, 80 ff., 213, 273 f.
- Lessons, 15, 119; proper, 89 f., 111, 180; in course vs. topical, 89 f., 92 ff., 104; fixed, 103, 201; "prophetic," 119; in Confirmation, 57.
- Liège, 75.
- Litany, 30, 32, 40, 48, 61 f., 109, 111, 125-138, 164, 167, 172, 189, 230; for the Dying, 132, 139, 259; in Ordination, 134, 140, 274 f., 278, 280 f., 283; of the Commandments, 196, 201 ff.; Baptismal, 230; Lesser, *see* *Kyrie Eleison*.
- Litany-Collect, *see* Collect.
- Liturgy (any fixed ritual), 9, 13-18, 43, 54; (eucharistic), families of, 18-23, 163-172; "Catholic" type of, 152-159; *Te Deum* as, 123; Baptismal, 219.
- Lord's Prayer, 16, 27, 139, 140 ff., 239; *also* Doxology, Prologue, *Embolismus*.
- in the Liturgy, missing in early sources, 159, 162, 172; inserted, 173, 176; following Canon, 62, 193, 198, 214; following Fraction, 167 f.; following Communion, 188; initial, 181, 195 f., 198, 201.
- in the Offices, 62, 105 f., 108, 110-114, 118 ff., 214 n.
- in the Litany, 130, 133 f., 136, 140.
- in Baptism, 214, 227, 229 f., 232 f.
- Lord's Supper, 16, 156, 158 f., 180.
- Luke, St., 80, 144.
- Luther, Martin, 30 f., 132, 182, 187.
- Lutheran, 31, 75, 133, 180, 207 f., 230, 232, 240, 250, 264 f.
- Magnificat*, 51, 103, 107, 112 ff., 119.
- Mamertus, 73, 126.
- Manual Acts, 186, 192, 194.
- Manuale*, 25, 250, 260.
- Mark, St., 80.
- Mark, St., Liturgy of, 165, 176; *also* Alexandria.
- Marriage, 14, 51, 61 f., 87, 141, 144 f., 222, 247-253.
- Martin of Tours, St., 78.
- Martyr, Peter, 36, 187.
- Martyrology, 79, 196 n.

Martyrs, 75, 79, 263.
 Mary, B. V. M., 78, 86 n., 87, 90;
 Annunciation, 77 f.; Purification
 (Candlemas), 78, 96, 148, 253.
 Mary, Queen, 37 f., 132, 192.
 Mary Magdalen, St., 86 ff.
 Mass, 22, 26, 32, 103, 123, 135, 156,
 172, 180, 185, 198, 202, 209, 249;
 Low Mass, 25; High Mass, 31 f.
 Matins, 102-106, 266.
 Matter, 270.
 Matthew, St., 80.
 Matthias, St., 80.
 Maundy Thursday, 72 f., 226, 255.
 Maxwell, Bp., 40.
 Meade, Bp., 53.
Memento etiam, 171.
 Memorial, *see* Collect.
 Merbecke, John, 181 n.
 Metabolism, 208.
 Michaelmas, 80, 86.
 Milan, 168; Liturgy of, *see* Ambrosian
 Rite; Edict of, 163.
 "Militant," 187, 198.
 Millenary Petition, 39.
 Mimetic ceremonial, 194.
 Minister, 112, 155 f., 158.
Mishnah, 15, 155 f., 158.
 Missal, 24 f., 29, 83.
 Mixed Chalice, 48.
 Mixed Sacramentaries, 80-83.
 Monastic Uses, 101-104, 107, 214 n.
 Montanists, 76.
 More, Thomas, 28.
 Morin, Germain, 123.
 Morin, Jean, 276 n.
 Morning Prayer, *see* Choir Offices.
 Mozarabic Rite, 26, 167; Offices, 115
 n.; Litany, 126; Liturgy, 170 n., 174,
 208; Baptism, 230.
 Muhlenberg, W. A., 53.

Necessary Doctrine, *see* King's Book.
 Nestorian (East Syrian) Rite, 164,
 166, 176, 178.
 Nestorius, 164.
 Nicæa, 71.
 Niceta of Remesiana, 123.
 Nicholas III, 102 f.
Nobis quoque, 171, 210 n.
 Nocturn, 103 f., 265.
 Nones, 102 f.
 Nonjurors, 47 ff., 201, 207, 261.
 North Africa, 77 f., 177, 225, 227 n., 263.
 North Side, 52, 189.
 Notices, 121 f., 193, 199, 203.
 Notker, 265 n.
 Nowell, Dean, 40 n.
 Numinous, the, 3.
Nunc Dimittis, 51, 103, 107, 112, 114;
 at the Liturgy, 218, 294.
 Oblation, 179, 184; Great, 48, 152,
 160, 187 f., 193, 196, 205; Minor,
 182, 186, 204 f.—*also* Offertory.
 Obsecrations, 129, 135.
 Occasional Collect, *see* Collect.
 Occasional Offices, 24 f., 197; *a-50*
 Baptism, Confirmation, Marriage,
 Visitation, Burial.
 Occasional Prayers, history of, 52, 57,
 61, 109, 113, 145 ff.; place and use,
 149 f., 198 f., 203 ff., 216 f.
 Octaves, 73, 78, 81, 87 f., 96, 103, 190,
 206.
 Offertory, 167, 171, 174 f., 181 f., 188
 f., 192, 200, 204 f.
 Offertory Anthem, 122, 173, 181, 193,
 204.
 Offertory Sentences, 45, 122, 197 f.,
 204.
 Oil, for the Sick, 20, 254 f.; for Bap-
 tism and Confirmation, 226.
Opening of the Ears, 228 f.
 Order, 9, 13 f., 22, 99, 122, 166, 171.
Order of the Communion, 32, 180, 194.
 Ordinal, 33, 52, 134, 216, 267-286.
 Ordination, 14, 19 f., 62, 74, 127, 140,
 150, 224, 243, 245, 267-286.
 Origen, 177.
 Orléans, Councils of (511), 73; (541),
 72.
 Ornaments Rubric, 38, 181 n., 192,
 296 f.
 Otto, R., 3 f., 300 f.
 Overall, Bp., 40.
 Oxford Movement, 54, 195.
 Palestine, 101, 156.
 Palm Sunday, 73, 148.
 Palmer, W., 54.
 Passion Sunday, 84 n.
 Passover, 70, 153, 155, 157 f.
 Paul, St., 80, 84 n., 157, 208, 221 f.,
 224, 289.
Pax, *see* Kiss of Peace.
 Peckham, Abp., 246.
 Penitential Discipline, 20.

Penitential Office, 57, 141, 147 f.
 Penitential Seasons, 107, 116, 118,
 121, 136, 202, 218.
 Pentecost, 70, 75, 221, 223, 268; *also*
 Whitsunday.
 Peter, St., 80.
 Peter the Fuller, 174.
 Philip and James, SS., 80, 84 n., 281.
 Philocalian, *see* Calendar.
 Pius V, Breviary, 30; Missal, 83, 175,
 213.
 Pius X, Breviary, 30, 97.
Placebo, 264.
 Pliny, 159, 173.
 Polycarp, St., 263.
 Pontifical, 25, 213, 278, 283.
 Poore, Bp., 27.
Porreccio, *see* Instruments.
 Postcommunion Collect, *see* Collect.
 Postcommunion section, 188.
 Postcommunion Thanksgiving, 187,
 189, 198, 212 f., 215, 260.
 Postcommunion Veil, 192.
Post-Pridie, 170.
Post-Sanctus, 123, 170, 178, 196, 210.
 Prayer Books: A classification of cita-
 tions of the Anglican Prayer Books
 in the main line of liturgical devel-
 opment will be found on p. 338.
 Supplementary notices are as fol-
 lows:
 Prayer Book, Latin 1560, Communion
 of the Sick, 261.
 — Canadian 1920, 64.
 — Irish 1711, 51; 1878, 117 n.
 — Missionary Versions, 65, 207.
 — Reformed Episcopalian 1873, 50.
Preces, 57, 103, 105, 107 ff., 119, 140;
cf. Suffrages.
 Preface, liturgical, 123, 163, 165, 169,
 170, 178, 201, 206, 260; proper, 61,
 163, 181, 190, 196, 206.
 Preface to Ordinal, 267.
 Prefaces to the B. C. P. (1549), 39,
 34, 88, 304; (1552), 36; (1785), 50;
 (1789), 47.
 Pre-Lent, 72, 81.
 Preparation for Communion, 180, 188,
 196, 201, 205 f., 211, 213, 260.
 Preparation, Priest's, 174 f., 201.
 Presbyter, development of office, 272-
 275, 284 f.; former functions, 174,
 226, 228, 242, 255; present func-
 tions, 112, 199, 269; ordination,
 269-286.
 Presbyterians, 39, 42 f., 49, 133, 194,
 238, 240, 282.
 President, Prayer for the, 61, 111, 114,
 116, 133.
 Prime, 101-105, 196 n.
 Primers, 27, 33, 132 f.
 Prisoners, petition for, 137 f.; Visita-
 tion of, 51, 62, 140.
Pro-Anaphora, 15, 101, 103, 119, 160,
 168, 173, 211.
 Procession, 303; Palm Sunday, 73;
 Litany, 127, 142; Offertory, 167;
 pontifical, 215 n.; funeral, 264.
 Proclus, 164.
 Prologue to Lord's Prayer, 140 f.;
 origin, 176, 212, 214; significance,
 141, 214; removed (1552), 186; re-
 stored (1637), 193, (1928), 198;
 version, 61 n.
Prose, 31, 188.
 Proper, *see* Lessons, Prefaces, Psalms.
 Proselytes, Baptism of, 220.
Prothesis, 167 f., 172.
 Provoost, Bp., 51.
 Psalms, 15, 159; Proper, 57, 96;
 Fixed, 95, 103; Imprecatory, 95;
 Selections, 57, 96, 111; Penitential,
 147 f., 257, 264; in course, 95 ff.,
 103-106, 116.
 Psalter, use of, 27, 30 f., 42, 45, 61 f.,
 94-97, 103.
 Pullain, 107, 189.
 Purgatory, 263.
 Purification, *see* Mary, B. V. M.
 Puritans, 4, 45, 50, 52, 107, 218, 253.

Quadragesima (Lent), 71 n., 72.
Quicumque Vult, *see* "Athanasian"
 Creed.
 Quiñones, Card., 30, 107, 132.
Quinquagesima, 71 n., 72.

 Rattray, Bp., 49.
 Real Presence, 179, 187, 190, 208.
 Receptionism, 207 ff.
 Redditions, 228 ff.
 Reformed Episcopalians, 50.
 Renunciations, 226, 228 f.
Requiem, 34 f., 87, 144 f., 263, 265.
 Reservation, 65, 218, 257, 260 f.
 Responds, 30, 104.
 Revision Commission, 59 ff.

CITATIONS OF CHIEF ANGLICAN PRAYER BOOKS

Prayer Book	History	Calendar Lectionary Feaster	Choir Offices	Litany and Prayers	Holy Communion	Baptism Catechism Confirmation	Occasional Offices	Ordination
Eng. 1549	33 f.	86 f. 89 94 96	104 ff.	133 f. 140 143 ff. 148 f.	178 180- 185 196 198 203 205 208 211 215	230 232 f. 235 240 243 f.	250 253 256 f. 260 f. 264 ff.	278- 282
Eng. 1552	34-38	87	106 ff.	144 f. 148 f.	178 185- 192 201 205 208 215 f. 218	230-233 240* 244	253 256 258 f. 261 265	281 f.
Eng. 1559	29 38 ff.	89 f.	109* 133	109* 134	192 218		261	
Eng. 1604	39 ff. 43		109*	145		238 240		
Sc. 1637	40 f.		108	144	192 f. 201 217 f.			
Eng. 1662	29 43 ff.	87 90 96	108 ff. 141	45 133 144 f. 149	192-195	45 231 f. 237 240* 244 f.	251 259 265	281 f.
Eng. 1689	46 f.		110 f.					
N-J 1718	48				48 201 207	48	48 261	
Sc. 1735	49				204 211			
Sc. 1755	49				196			
Sc. 1764	49				196 201			
Am. 1785	50 f.	87	51 111	51	195 201	51	51	
Am. 1789	51 f.	87 90 96	110-113	133 f. 140 f. 144 f. 148 150	193 195 217 f.	231 ff.	251 259	285
Am. 1892	56 f.	56 87 90 f. 96	56 f. 113 ff.	56 133 141 144 ff. 148 150	197 202	56 231 ff. 245	56	
Am. 1928	58-65	61 f. 87 f. 91 f. 96 f.	61 f. 115-120	61 f. 133 f. 141 144- 148 158	61 f. 193 197 ff. 200-218	61 f. 234 ff. 240 245	61 f. 251 253 259 261 f. 265 f.	62 283
Eng. 1928	64 f.	79* 87 f. 91 f. 97	115 ff.*	134	140 201 206 216 218	235 244 f. 246	251 259 261 f. 265 f.	283
Sc. 1929	49 64	79* 87 f. 91 97	115*	140	201 206 216	235 244 246 251	251 253 259 261 f. 265 f.	283
So. Afr.	65				58 201 207	244		

*Footnote.

Reynolds, Bp., 109 n.

Ring, 248, 250 f.

Rites, see the following entries:

— Eastern: I. Syrian: 1) Antioch (*Apostolic Constitutions*, St. James, West Syrian); 2) Constantinople (St. Basil, St. Chrysostom), Armenian, Nestorian (East Syrian); II. Egyptian: 1) Serapion, *Der Balyzeh*; 2) Alexandrian (St. Mark, Coptic); 3) Ethiopic.

— Western: 1) North Africa; 2) "Gallican" (Gallican, Mozarabic); 3) Mixed Celtic [Stowe Missal], Ambrosian); 4) Roman.

Rituale, 25, 180; cf. *Manuale*.

Rogation Days, 73, 87, 91, 126, 144 f.

Roman Rite, Service-Books, 23-27;

Breviary, 29 f., 101-106, 214 n.;

Calendar, 70-85; Litany, 125 f.,

131 f.; Collect-form, 142; Canon, 175;

Cranmer's Revision, 179-185.

Rubrics, not exhaustive, 181, 261, 297;

authority of, 293 ff.; revision of,

41, 45, 52, 55, 62, 117 f., 185, 192,

233 f.; "canonical," 197, 266, 293.

Rulers, prayer for, 50, 111, 128, 133,

137 f., 150; cf. King, President.

Sabbath, 69 f.

Sacerdotal, 112, 271-275.

Sacramentals, 148

Sacramentaries, see Leonine, Gelasian,

Gregorian, Mixed.

Sacrifice, 155; eucharistic, 123, 179,

184, 200, 205 f., 214; of praise, 155;

of ourselves, 184, 210; on the Cross,

184; commemorative, 152, 184.

Salutation, 186, 198, 213, 235.

Sancroft, Abp., 48.

Sanctorale, 79, 83.

Sanctus, 123, 159, 162, 173, 176 ff.,

181, 196.

Sanderson, Bp., 42, 44, 265.

Sarum Rite, 27, 175, 290; Breviary,

85 f., 88 f., 95, 107, 116, 132, 139,

147 f.; Missal, 179-185, 190; Man-

ual, 229 f., 242 f., 250, 253, 256 f.,

260, 264; Pontifical, 213, 278.

Savoy Conference, 43, 238, 282.

Schwartz, E., 19.

Scripture, Holy, 32, 34, 84, 143, 263,

267, 284, 292; in Offices, 15, 30, 69,

88-94, 104, 121 f.; in Liturgy, 32,
84, 143, 292; at Burial, 263; in the
Ordinal, 267, 284. Also Apocrypha,
Lectionary, Psalms, Psalter.

Scrutinies, 84 n., 227 ff.

Sea, Offices for use at, 45, 145.

Seabury, Bp., 51, 196, 211.

Seasons, 113, 115, 121, 206; see Cal-

endar.

Secreta, 57, 143, 197.

Secular (civil), 24, 75, 89, 91, 104;

(non-monastic), 102.

Sentences, at Offices, 62, 106, 111, 118

f.; Proper, 113 ff., 121; Burial, 265;

penitential, 106, 113, 115; Offertory,

see Offertory.

Septuagesima, 72, 89 f., 94, 97 n., 213;

cf. Pre-Lent.

Serapion, St., 20 f., 143, 165, 170 ff.,

176, 255, 263, 272 ff.

Sergius I, Pope, 129 ff., 135, 173.

Sermon, 15, 121 f., 147, 175, 200, 203,

302, 304.

Sexagesima, 84 n.

Sext, 102.

Shema, 15.

Shortened Services, 54, 119; also Ab-

breivation.

Sick, Prayers for, 145, 259; also Visi-

tation.

Simon and Jude, SS., 80, 88.

Simplicius, Pope, 80.

Simplification, 22, 34, 104, 181, 304.

Slattery, Bp., 60 n., 92.

Smith, Dr. Wm., 50 n., 52.

Sparrow, Bp., 261.

Special Occasions, 96, 293, 296.

Special Prayers, see Occasional Pray-

ers.

Sponsors, 225; also Godparents.

Station Days, 74, 190.

Stations, papal, 79, 127, 142.

Stephen, St., 77, 86.

Stowe Missal, 127, 142.

Suffrages, in Offices, 105 f., 111 f.,

114, 117 f., 139; in Litany, 123, 130,

132 f.; in Burial, 264 f.; in Peni-

tential Office, 148; also *Preces*.

Summary of the Law, 196 f., 201 ff.

Sunday, 70, 262; Office Lessons on,

52, 89-94, 111; Psalms for, 62, 97

f.; liturgical Lessons on, 72 f., 74,

81-88; Offices on, 102, 118, 121;

Ante-Communion on, 194 f., 199;

INDEX

- Baptism on, 236; Ordinations on, 269.
- Super populum*, 143, 149 f., 213, 216, 280; also Collect, Commendatory.
- Supplices te rogamus*, 183, 210 n.
- Supra quæ*, 210 n.
- Sursum Corda*, 198, 235.
- Symbolism, 223, 302.
- Symmachus, Pope, 174.
- Syria, 157.
- Syrian Rite, Litany, 125-129, 142, 164-167; Liturgy, 129, 163 ff., 178, 196, 211, 255; Offices, 101, 173; also Antioch, Rite of.
- Table Prayers (at meat), 155 f.; (at the altar), 122, 217.
- Taylor, Bp. Jeremy, 42, 265.
- Te Deum*, 103, 105, 107, 112, 115 f., 119, 123 f.
- Te igitur*, 170.
- Temporale*, 83.
- Terce, 102 f.
- Tertullian, 20, 71, 76, 173, 177, 224, 248, 263.
- Thanksgiving, 109 f., 121 f., 152, 154 f., 158 f., 160; Special, 40, 109, 145, 150; General, 109, 113 f., 117, 134, 145, 150; Eucharistic, 17, 161 f., 176, 206; Postcommunion, 187, 189, 212 f., 215, 260; Postbaptismal, 230, 232 f.
- Thanksgiving Day, 51, 87, 113 ff.
- Third Collect, *see* Collect.
- Three Hours, 73.
- Tillotson, Abp., 46.
- Timothy, Abp. of Constantinople, 174.
- Toledo, Council of, 174.
- Transfiguration, 57, 81, 87.
- Transubstantiation, 179, 190, 194; *cf.* Metabolism.
- Trent, Council of, 34, 247 n., 249; Breviary of (Pius V), 30.
- Trinity Sunday, 74 f., 90, 96, 198.
- Sundays after, 75, 81-85, 88 ff., 94, 97.
- Trisagion*, 167, 173.
- Unction, *see* Anointing.
- Uniformity, 27, 29, 34, 38, 57, 290 ff., 298; Act of, 36, 290 f.
- Usages*, 48.
- Uses, 27, 299; English, *see* Sarum, York, Westminster; missionary, 65; monastic, 175, 290 n., and *see* Benedictine, Carmelite, Dominican, Franciscan, Westminster.
- Vacant Sundays, 74.
- Vaison, Council of, 127, 177.
- Veil, Marriage, 248; Postcommunion, 192.
- Veni Creator*, 278, 281 f.
- Venite*, 51, 61, 104 f., 112, 115 ff., 119.
- Vernacular, 33 f., 45, 132, 166, 181.
- Versicles, 108, 112; also Preces, Suffrages.
- Vespers, 102-106, 214 n.
- Vestments, 36, 181, 186, 276 f., 280, 297.
- Vigils, 75, 86 ff., 101 f., 127, 226, 228.
- Visigoths, 163.
- Visitation of the Sick, 14, 61, 140 f., 254-259; of Prisoners, 51, 62, 140.
- Votive masses, 88.
- Votive prayers, *see* Collects; Occasional Prayers.
- Warning, 180, 195, 197, 260 f.
- War-time prayers, 132 ff., 145 ff.
- Washington, George, 111.
- Weather Prayers, 63, 145.
- Wedderburn, Bp., 40.
- Week, 70 ff.
- West Syrian (Jacobite), 166, 176.
- Western Rites, Service-books, 23-27; Calendar, 72 f., 76 f., 85; *Te Deum*, 123; Litany, 126-132, 135; Collect-form, 142; Liturgy, 57 f., 167-172, 175 f., 209 n., 210; Burial, 263 n.; Ordination, 273-278.
- Westminster, Use of, 132.
- Whitby, Council of, 27.
- White, Bp., 51.
- Whitehead, A. N., 8.
- Whitsunday, 70, 81 f., 86 f., 96, 127, 144.
- William of Orange, 47 ff.
- Wilson, Woodrow, 116.
- Wren, Bp., 44, 110, 113.
- Xystus I, Pope, 70.
- York, Use of, 27, 132, 250, 290.