

THE COLLECTS, EPISTLES, AND GOSPELS

This section of variable prayers and lessons used at the Holy Communion on the several Sundays and holy days of the Church Year is called the 'Propers' of the Eucharist; and, with the few Proper Prefaces (p. 77), they carry on in our Prayer Book the tradition of the Western Church, developed since the fourth century, of relating significant portions of the Eucharistic liturgy to the seasonal themes of the movable and immovable feasts and fasts (see pp. x ff., xlv ff., and 1 ff.). The selections appointed are derived for the most part from those drawn up by the Church in Rome in the sixth and seventh centuries and later adopted, with some variations, in the medieval Latin Missals, including that of the diocese of Sarum (Salisbury), which the Reformers used as the basis for the Prayer Book propers. However, the first Prayer Book of 1549, and succeeding revisions of it also, have made numerous changes or substitutions both in the prayers and the lessons.

In the case of the Collects the Prayer Book substitutions were all designed to eliminate from the liturgy certain offensive doctrines of the medieval Church—notably those enshrined in the Saints' Days Collects respecting the 'works of supererogation' of the saints whose merits might be applied to our benefit by their intercession (cf. Article xiv).

Less alteration has been made in the traditional schedule of proper lessons; yet the reasons underlying the choice of specific Epistles and Gospels, carried over by the Prayer Book from the Missal, are not always apparent. For the major holy days the principles of selection are generally obvious. There are also relics of 'course' reading of the New Testament epistles in Epiphanytide, Eastertide, and Trinitytide, that is, the consecutive reading of these letters in orderly arrangement—a plan more completely worked out in the lectionary of the Daily Offices (see pp. x ff.). In some instances we know that the choice of lessons was due to the circumstances and customs of liturgical celebrations in the era when the Eucharistic lectionary was fixed by the Roman Church (the sixth to seventh centuries). Perhaps the most striking example of this is the proper Collect, Epistle, and Gospel for Sexagesima (pp. 120–21). The ensuing commentary will point out these peculiarities in so far as information about them is recoverable to us today.

The consecutive arrangement of the propers is that traditional in the Sacramentaries and Missals since the ninth century: a twofold division known as the *Temporale* and the *Sanctorale*, the 'Proper of Time' and the 'Proper of Saints.' The former contains the Sunday cycle and those movable weekday observances dependent on the Sundays; the latter consists of the fixed or immovable holy days. This division was a characteristic of the Gelasian-type Sacramentary. The Leonine and Gregorian Sacramentaries mixed the two by distributing the movable feasts and fasts among the fixed holy days. A surviving relic of this arrangement is the position of the propers for Christmas Day and the holy days immediately following through the feast of the Epiphany. These are placed within the *Temporale*, though by strict logic they should be transferred to the *Sanctorale*. The reason for this exception may be that in the oldest Sacramentaries still extant the Christian Year began with Christmastide, and when Advent was adopted its propers were simply prefixed to the Christmas ones. In the Gelasian Sacramentary the propers of the Advent Sundays were inserted at the end of the *Sanctorale*.

The Collects, Epistles, and Gospels

To be used throughout the Year.

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

ADVENT SEASON.

THE FIRST SUNDAY IN ADVENT.

The Collect.

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

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

The Epistle. Romans xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake

Rubrics. The first rubric, inserted here in the 1892 Book, is drawn from the Preface of the 1549 Book. The custom of a daily Eucharist, or at least of frequent celebrations on weekdays other than fixed holy days, fell into abeyance in parish churches after the Reformation, and was revived in many places in our communion only after the 'Catholic' revival (known as the Tractarian Movement) of the nineteenth century. The second rubric, also inserted in the 1892 Book, is taken from the 1662 Book, with the substitution of 'may be used' for 'shall be used.'

ADVENT SEASON

The Christian Year has had several 'beginnings' in the course of its development in the Western Church. The original one, still maintained in the Eastern Churches, was Easter Day. At Rome the old custom of beginning the civil year with the month of March—combined at the same time with the Church's practice of initiating its observances preparatory to the Easter festival—occasioned the establishment of a sort of 'New Year's' feast, of which the propers for Septuagesima probably contain surviving remnants (see p. 118). When Christmas Day was instituted in the fourth century, however, it became at Rome the beginning of the Church Year; and the oldest extant service books of the Roman Church begin the propers with those for the Vigil of Christmas.

The season of Advent (the word means 'Coming') was first inaugurated in the Gallican churches of France and Spain; exactly when is not known, but it was probably the fourth century—before Christmas Day had spread to these regions. It was a penitential season of fasting preparatory to the baptisms administered at Epiphany, and comparable to the Lenten fast and discipline before Easter. In the sixth century it was commonly called St. Martin's Lent, being counted from the feast of St. Martin (the patron saint of Gaul) on November 11th. By this time, however, many of the Gallican churches had adopted Christmas, and the Advent fast was generally counted as a forty-day period (Sundays excepted) between St. Martin's Day and Christmas; relics of the earlier custom, however, still survived in some places: the forty-day fast was reckoned by distributing the fast days among the eight weeks between St. Martin's Day and Epiphany.

The Roman Church adopted Advent in the sixth century, not primarily as a penitential season like Lent, but as a liturgical preparation for Christmas. Its Advent rites have always included certain festal features, such as the singing of *Alleluia* during the season. Moreover the Roman Church seems to have restricted Advent to one month. The Gelasian Sacramentary provides for five Sundays, the Gregorian for four; but in the Roman Missal the last Sunday after Pentecost, called the Sunday next before Advent in the Sarum Missal and in the Prayer Book, is in reality a survival of the ancient flexibility of the Advent season (see pp. 224–5; also the comments on the last two Sundays after Epiphany, pp. 115–17). Not until the eighth century was the Advent season commonly considered the beginning of the Christian Year.

In its developed form the Advent season took on a secondary theme: that of preparation for the Second Coming of our Lord at the end of time. The double emphasis, therefore, on both the first and the second advents of Christ gives to the season its unique mixture of devotional color: joy in the redemption that has come to us in the Incarnation, and awe before the Judgment that yet awaits us. Yet to the spiritually discerning believer both of these tremendous and signal events of past and future are experienced as eternally present realities.

THE FIRST SUNDAY IN ADVENT

The Collect. The 'Advent Collect' (as it is popularly called) was composed for the 1549 Book. In the Latin Missal the Collect for this Sunday is a 'Stir up' Collect similar to the ones for the Fourth Sunday (p. 95) and the Sunday next before Advent (p. 225). The rubrical direction to repeat it every day during the season first appeared in the 1662 Book, at the suggestion of Bishop Matthew Wren. There is nothing in the Sarum or Roman Missals comparable to the Prayer Book custom of a seasonal Collect, as we have during Advent and Lent (cf. p. 124).

The Collect is based upon verse 12 in the Epistle. It is remarkable for its striking antitheses: cast off darkness—put on light; now—in the last day; mortal life—life immortal; great humility—glorious majesty. The crucial word is 'now,' which ties together the whole—past, present, and future. It should be noted, moreover, that the 'now' does not refer to the time or season of Christ's coming, but to our own immediate time (cf. the verse in the Epistle, 'now it is high time to

awake . . .'); for 'in which' modifies 'this mortal life' not 'in the time.' The word 'visit' is used in this Collect in the sense of 'visitation' (cf. Luke xix.44). The description of the Incarnation in terms of 'great humility' reminds us of the use of the same phrase by Cranmer to describe our Lord's Atonement (in the Collect for Palm Sunday, p. 134). (For 'the armour of light,' cf. Eph. vi.13–17.)

The Epistle. The Sarum and Roman Missals begin this Epistle at verse 11, since they appoint verses 8–10 as the Epistle on the Fourth Sunday after Epiphany (see p. 114). This lengthening of the Epistle in the Prayer Book affords a suitable summary of the law of love, particularly of our neighbor, by which we shall be judged at the Last Day (cf. Matt. xxv.31–46, p. 258). For St. Paul this great Day was imminent—hence the urgency of his warning to prepare for it. The same urgency, of course, rests upon us, whatever we may think of the nearness of the final end of the world, for we stand ever in judgment before God, and the span of our life is short and uncertain. Unless we turn to God now, it may be too late.

The metaphor of 'clothing' was a favorite with St. Paul and was used by him in several senses: (1) as a clothing with 'arms of light'; (2) as a seemly and becoming conduct of ourselves in everyday life; and (3) as a 'putting on' of Christ, which we do first at our baptism (Gal. iii.27), but which we also renew continually (Col. iii.12; cf. Eph. iv.24). The final verses of this Epistle (13–14) are unforgettably associated with St. Augustine, for it was this passage he was reading at the moment of his conversion (see his *Confessions* viii.12).

out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matthew xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that

The Gospel. The Sarum Missal used only verses 1-9; the modern Roman Missal does not have this lesson at all, though it occurs in the earliest Roman schedules (seventh century). The Reformers added verses 10-13. This Gospel should not be read historically, for that would be more suited to Palm Sunday, but symbolically. It portrays for us the coming of the Lord as King and Messiah into the midst of His own people, indeed into Sion, the holy city, and His Temple. He comes not in lordly state, but in humility, 'meek, and sitting upon an ass.' But He brings a terrible judgment upon those whom He finds putting spiritual things to selfish, material gain. The acclaim of the people cannot hide from Him the rotten traffic that goes on within the Temple. So He comes as both Redeemer and Judge. (Cf. on the cleansing of the Temple, pp. 204, 260, 567.)

sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Romans xv. 4.

WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you

THE SECOND SUNDAY IN ADVENT

The Collect. This is a 1549 Collect, reflecting the new interest of the Reformation period in acquainting the people with the contents and teachings of the Bible. It has given a peculiar tone to this day, so that it is commonly called Bible Sunday, not only in the Anglican communion, but throughout the Protestant world. The Collect was suggested by the Epistle, but it has little to do with the primary themes of Advent, other than the general thought that our hope of eternal life 'given us in our Saviour Jesus Christ,' both in His first and His second comings, is established for us by the revelation of God's written Word, no less than by the spoken word of prophets and preachers (see the Third Sunday in Advent). The form of this Collect is peculiar: the address made to the Father as 'Blessed Lord' is unique in the Prayer Book, and an oblation clause is lacking at the end. (For the present ending, cf. Col. i.27: 'Christ *in* you, the hope of glory.') The word 'all' in the preamble is not insignificant; it recalls the criticism of Cranmer expressed in the Preface of the 1549 Book that in the old medieval service books *all* the Scriptures were not read. The Prayer Book set forth an orderly schedule for the reading of the entire Bible during the course of every year. The words 'patience and comfort' are used in their archaic meanings of steadfastness and encouragement. (Cf. on this Collect such Scriptural passages as John v.39, Acts xvii.11, 1 Cor. x.11, and 2 Tim. iii.16-17.)

The Epistle. This Epistle is the same as the Sarum and Roman selections. The passage is an excerpt from a remonstrance of St. Paul to the Roman Christians concerning the quarrels of Jewish and Gentile members over the observance of the Old Testament laws. Weaker brethren had been offended by the way in which many Gentile converts had shown little regard for the laws; these latter members had in their turn shown little forbearance or tolerance of those who continued to observe them. (Cf. also 1 Cor. viii.) The Apostle directs them all to the study of the Scriptures, to learn that in Christ both Jew and Gentile have the same hope. Though Christ came as a Jew to fulfil God's promises to His chosen people, yet in fulfilling that promise the destiny of Judaism to be a blessing to all the nations of the world was also accomplished. Thus, there should be

The Third Sunday in Advent

with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

unity, joy, and peace among the brethren, whether Jews or Gentiles, through the power of the Holy Spirit which had been given to them all alike. In support of his argument St. Paul quotes from the three major divisions of the Old Testament: the Law and other historical books, the Prophets, and the Psalms (Deut. xxxii.43; 2 Sam. xxii.50; Isaiah xi.1, 10; and Psalms cxvii.1).

The Gospel. Luke xxi.25-33 is the Gospel appointed in the Sarum Missal and the ancient Roman schedules; but in the modern Roman Missal it is read on the First Sunday in Advent. The passage is an excerpt from a lengthier discourse of our Lord, predicting the destruction of the Temple and the fall of Jerusalem, as a result of international war. This terrible calamity would be accompanied by the emergence of many false Messiahs claiming 'I am He,' persecution and tribulation for the faithful, and suffering for the innocent, but at the last there would be the glorious coming of the Son of Man. The parable at the end of this prophecy is a warning of our Lord to His disciples about discerning the signs of the times. We can easily discern natural signs, such as the budding fig tree, but we are less ready to discern supernatural signs of the judgment of God upon the sins of mankind in the wars and tumults and persecutions which periodically afflict us. At such times we are prone to be led astray by false prophets with their quack remedies and panaceas, rather than guided by our Lord's words of abiding truth. The vivid imagery of this picture of the final conflict between good and evil at the end of time was taken over by our Lord from the current 'apocalyptic' literature of His time (cf. its magnificent employment in the Book of Revelation). Perhaps it does not seem so bizarre and fantastic any more in a generation that knows something of the horrors, physical and spiritual, of modern warfare.

THE THIRD SUNDAY IN ADVENT

The propers of this Sunday look forward to the Advent Ember days, which fall within the week, and all of them are built about the theme of the Ministry.

The Collect. This was composed in 1662 and is based on several phrases in the Epistle and Gospel, and also on Luke i.17 (a passage

The Epistle. I Corinthians iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. St. Matthew xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

concerned with John the Baptist). The Old Testament background of these passages may be found in the words of the prophet Malachi (iii.1, iv.5-6). This is one of the few Collects in the Prayer Book directly addressed to Christ. The Christian ministry is likened to that of John the Baptist in the sense that it is a heralding of the Second Advent of our Lord—to turn the hearts of the unrepentant and disobedient to the life of righteousness, so that when He comes they may be accepted into His Kingdom.

The Epistle. The Sarum and older Roman Missals appoint this same Epistle; but the modern Roman Missal has exchanged the Epistles for the Third and Fourth Sundays, so as to bring this selection nearer to the Ember Days. The Advent note is evident in verse 5. The background of this passage is the factious quarreling of the early church in Corinth and the disparagement of St. Paul by many of its members in favor of other missionaries, such as Apollos. The Apostle reminded them of the authority that all ministers of Christ bear, and warned them against usurping God's right to judge (cf. Matt. vii.1ff.) the motives and achievements of His commissioned stewards, since, at His appointed time, everyone shall receive his due of praise or blame. To the Christian ministry this lesson is both a warning of its ultimate Judgment and an exhortation not to be bothered by captious human judgments. To Christian congregations it is salutary advice concerning their proper attitude towards those who serve them faithfully in dispensing God's mysteries, as well as a warning of their own accounting to be made at the final Judgment.

The word 'mysteries' should not be understood here as referring solely to sacraments; in St. Paul's usage it refers to the revelation of God's redemptive purposes, hidden in His wisdom from all eternity, but now made manifest in the good news of Christ. (See 1 Cor. ii.6ff.)

The Gospel. The Roman Missal appoints this lesson for the Second Sunday; the Sarum Missal, Matt. xi.2-10, as it is here. (Cf. the parallel account in Luke vii.18-35.) The Gospels for both this Sunday and the next deal with the Forerunner, though in reverse chronological order. Here we have the testimony of Jesus to John the Baptist; the next Sunday's Gospel gives the testimony of John to Jesus. John had preached repentance in view of an imminent Day of Wrath and Judgment, when the 'One to Come' would be an Avenger. The course of

The Fourth Sunday in Advent

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Philippians iv. 4.

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

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,

Jesus' ministry had raised doubts in his mind whether Jesus was this One. Our Lord's answer to the Baptist's question was simply to point out the fulfilment of Old Testament prophecy in His work (cf. Isaiah xxix.18, xxxv.5, and lxi.1). That His mission was of one who came in meekness and lowly service, not in lordly triumph and might, was the great offense—the 'scandal,' pointing to the ultimate scandal, His ignominious death upon the Cross. Despite John's misgivings our Lord did not fail to pay him great tribute, not merely as a prophet—and an inflexible one at that, living without comfort or luxury of any kind—but also as the messenger foretold in Mal. iii.1. Unfortunately our Gospel lesson is cut short and does not include verse 11, where our Lord said that though no man was greater than John, yet the least in the coming Kingdom of heaven is greater than he, for they see the real significance of Jesus' 'good news' to the poor.

THE FOURTH SUNDAY IN ADVENT

The Collect. This Collect first appeared in the Gelasian Sacramentary; Cranmer took it from the Sarum Missal. It was expanded slightly in the 1662 Book and altered again in the 1928 revision. In the Roman Missal it is addressed to Christ. The preamble is based on Psalm lxxx.2 (one of the Psalms appointed in the lectionary for this Sunday), and the result clause recalls Heb. xii.1 (p. 258). The prayer subtly interweaves the themes of the two advents of our Lord: in the first, He came in humility, in the second He comes in power; in the first, He came to save, in the second He comes to succor and relieve.

The Epistle. This is the Sarum and ancient Roman choice; the modern Roman Missal has transferred it to the Third Sunday (cf. p. 94). The Epistle is one jubilant outburst of joy at the Lord's coming, with a sense of confidence all the more impressive because He comes not only as our Deliverer but also as our Judge. A great scholar of the past generation, Adolf Harnack, summed up the Messianic hope and expectation of the people of God in these terms: 'He would bring God near; He would do justice; and He would deliver men from the burden of torment within our hearts.'

The Gospel. The Sarum and ancient Roman books use this passage; but Luke iii.1-6 is appointed in the modern Roman Missal. The preach-

neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

CHRISTMASTIDE.

THE NATIVITY OF OUR LORD, OR THE BIRTHDAY OF CHRIST,
COMMONLY CALLED CHRISTMAS DAY.

[December 25.]

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

The Epistle. Hebrews i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For

ing of John the Baptist and of Jesus concerning the imminent judgment of God upon the world and the establishment of the Kingdom made a profound stir in Jewry, and various attempts were made to identify them with the messiahs or prophets expected to appear before the end of time. Especially common was the view that the forerunner would be Elijah, returned to earth (Mal. iv.6), or a prophet like Moses (Deut. xviii.15). Our Lord appears to have considered John as fulfilling the role of Elijah (cf. Matt. xi.14; Mark ix.13), although in this Gospel passage John disclaims any such position. He does claim, however, to fulfil the prophecy of Isaiah xl.3; cf. p. 242), and the fulfilment of this prophecy is also applied to his ministry by the Synoptic Evangelists (cf. Mark i.3; Matt. iii.3; Luke iii.4). (On the significance of his rite of baptism, see the Gospel for the Second Sunday after Epiphany, p. 112.) The phrase 'he who comes after me' is a common Jewish way of speaking of a disciple; but it may mean here what the Synoptic Evangelists understood it to mean, 'one who follows in course of time.' The exact relation of our Lord to John by way of discipleship is very obscure, though there can be no question of Jesus' having been baptized by the Forerunner. The location of Bethabara (the best texts read Bethany) 'beyond Jordan' cannot be identified.

CHRISTMASTIDE

THE NATIVITY OF OUR LORD

The full title of this feast is due to the 1662 revisers; the 1549 Book read simply 'Christmas Day.' 'Christmas' is an old English term, first used in the twelfth century, *cristmasse*, which means 'Christ's Mass.' The festival was first instituted in Rome—by the year 336—whence it slowly spread to the Churches of the East, which already had a somewhat similar observance in the Feast of the Epiphany (see p. 107). The date of December 25th rests on no historical foundation or tradition. According to some authorities it was selected because of a deduction made by early Christian chronographers that the beginning of the Incarnation, the Conception of our Lord, must have taken place on March 25th—thus, His nativity must have occurred nine months later (see p. 235). Most scholars today, however, agree that the primary motive in the choice of this day was a desire of the Roman Church to establish a Christian festival that would rival a very popular pagan

celebration of the 'Birthday of the Sun-God' which took place at the winter solstice (observed in the fourth century on December 25th). It is quite possible that the Emperor Constantine had a hand in the institution of Christmas, for though he openly acknowledged his attachment to the Christian religion, he was also sympathetic to the vague monotheistic Sun-worship so prevalent at the time, a cult to which his father had been attached and which he himself had shared in his early years. The most ancient Collect of the first Mass of Christmas that has come down to us suggests that there was a connection in the mind of the Church between Christmas and the pagan observance, for its preamble reads: 'O God, who hast made this most holy night to shine with the illumination of the true light.'

In the Gelasian and Gregorian Sacramentaries there are formularies for a Vigil Mass and three 'stational' Masses for Christmas Day itself: the first at midnight, in St. Mary Major's (where there was enshrined a relic of the crib in which our Lord lay at His birth, supposedly discovered at Bethlehem by Constantine's mother); the second at dawn, in St. Anastasia's—possibly a survival of a commemoration of this martyr observed in Rome before the institution of Christmas; and the third after daybreak, in St. Peter's. These Christmas Masses were incorporated in the Sarum Missal, but Cranmer kept only two sets of propers in the 1549 Book. In 1552 he reduced them to one set. Our 1892 revision restored Cranmer's provision for two celebrations with distinct propers, as have the Irish Book of 1927 and Scottish Book of 1929. The Canadian Book (1922) has the additional Collect only. The English Proposed Book of 1928 provided propers for 'Christmas Eve.'

The Collect. This is a 1549 composition, except for the slight substitution made by the 1662 revisers of 'as at this time' for 'this day' to fit the Collect for use during the Octave. (The 1552 Book first clearly provided for an Octave.) The Collect is closely akin in substance to the Proper Preface for Christmas Day, also composed for the 1549 Book (p. 77); and it is of all the Prayer Book Collects the most notable for its theological content, for the whole of the doctrines of the Trinity and the Incarnation are encased in it. Specifically, the Collect is woven about three themes: (1) the birth of the Only-begotten Son of God in the substance of our human nature is linked with the idea of our rebirth in Baptism by 'pure' water (cf. p. 273) and the Holy Spirit; (2) the eternal Sonship of Christ is contrasted with our adop-

tion as sons by the free grace of God; and (3) the historic birth of our Lord at a specific time and place is spiritually renewed in the hearts of His followers daily. (Cf. 2 Cor. iv.16: 'Though our outward man perish, yet the inward man is renewed day by day; note also Col. iii.10; Eph. iii.16.)

The Epistle. Hebrews i.1-12 was appointed in the Sarum and the Roman Missals for the third Mass of Christmas Day. It states the doctrine of the Incarnation in the same sense, though in a different manner, as does its companion Gospel lesson: (1) the absolute Being and divine nature of God the Son is affirmed as the very image and representation of the substance of His Father, and through the Son the Father reveals Himself outwardly to the world; (2) the Son is God's agent in creation, and by His enabling Word He sustains the universe (cf. Col. i.15-17); and (3) the Son is the Redeemer of men, Who has been exalted as ruler and governor of all things. This tremendous affirmation, which is virtually a summary of the Creed, is set forth as a historic revelation in time—a final and complete self-disclosure of God in His Incarnate Son, bringing to culmination all the partial, varied, and preparatory revelations of Himself in the course of Israel's religious development, especially through the preaching of the prophets. Christ sums up every expectation in fulfilling perfectly the roles of Prophet, Priest, and King.

In accord with the exegetical methods of his times, the author of the Epistle sought to bolster his great thesis by a series of proof-texts from the Scriptures, the application of which is made in ii.1-4 (verses unfortunately omitted from this selection). It was generally believed at the time that the Law of the Old Testament was given through the mediation of angels (cf. Acts vii.53; Gal. iii.19). Thus, by proving that Christ was superior to the angels, the author sought to establish not only the greater excellency of Christ's revelation, but that it was all the more binding upon us.

unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God,

The Gospel. The Prologue of the Fourth Gospel is the classic New Testament statement of the fact and meaning of the Incarnation. No other single passage of Scripture has exerted so powerful an impact upon the development and formulation of Christian dogma and theology. It is significant that the Church, both in the East and in the West, has placed it in a primary position in its Eucharistic lectionary. In the Eastern Churches it is the Gospel appointed for Easter Day, the beginning of the Christian Year in their tradition. Similarly, at the time when the Western Church selected the lesson for the third and final Mass of Christmas Day, this festival was the beginning of the Christian Year in its tradition, for Advent was instituted at a later time. The force of this circumstance was all the more impressive by virtue of the opening words of the Gospel, 'In the beginning.'

The Prologue is a hymn to the Word (in Greek, the *Logos*), which the Evangelist has interpolated with certain statements about John the Baptist (vss. 6-9), and a polemic against the Jews for their rejection of Christ by virtue of a claim to sonship on the basis of physical descent from Abraham rather than of spiritual rebirth from God. The first part of the hymn would have been readily understood and accepted by those acquainted with the religious philosophy of antiquity, which had also posited a doctrine of the *Logos* or Word of God, existent from the beginning, and manifest in the reason and order of the cosmos of which It was the creative agent. But the second half of the hymn is the new Christian revelation. This pre-existent, eternal, and divine Word has now been manifested in the flesh, in the person of Jesus Christ. And that Life gives not only light to the understanding, that we may know the truth, but also power to the will, that we may be obedient sons of God. For in Him the glory of God was revealed in the fullness 'of grace and truth.'

even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¶ *If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from

The alternative set of propers for use at an early celebration on Christmas Day, omitted in the 1552 revision, was taken by our 1892 revisers from the 1549 Book.

The Collect. This Collect is found in the Gelasian and the Gregorian Sacramentaries: in the former among the Advent Masses, in the latter as the Collect for the Vigil Mass of Christmas. In this latter usage it passed to the Sarum Missal. It is a striking combination of Advent and Christmas themes, and thus a most appropriate transition piece between the two seasons. For this we are indebted to Cranmer's skilful change in the preamble. The Latin form read: 'who makest us glad with the annual expectation of our redemption.'

The Epistle. Titus ii. 11-15 was the Epistle appointed in the Sarum and Roman Missals for the first (or midnight) Mass of Christmas. (In the Eastern Church it is the Epistle for the Epiphany.) Like the Collect, this Epistle brings together the thoughts of the first and the second Advents of Christ, for the same word is used in verses 11 and 13 to describe them—'appearing' (literally, 'epiphany'). The purpose of both events is redemption from iniquity and the gathering of 'a peculiar people' unto Himself.

The Gospel. This also was appointed in the Missals for the first Mass of Christmas. The reference to the night-time when Christ was born made this Gospel particularly appropriate at the 'midnight Mass.' This sublime narrative, perhaps the most beautiful as it is the most beloved of all Gospel stories, has inspired the noblest works of art and music, as well as one of the greatest liturgical hymns, the *Gloria in excelsis*. One should not miss the vivid contrasts portrayed in this idyllic tale. There is the great world of the Roman Empire, united and given peace and order by Augustus, its power symbolized in a census (i.e. an enrollment, not a taxing) which reaches to the smallest villages—this set over against the patriotic hope of the Jews in a Messianic Saviour and Deliverer of David's lineage, coming from David's town (Micah v. 2), who would free them from the Roman oppressor. Again, there is a contrast between the overcrowded little town, teeming with people on worldly business, and the peaceful, pastoral scene of the shepherds on its outskirts. The simplicity and

Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

SAINT STEPHEN, DEACON AND MARTYR.

[December 26.]

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right

humble station of the chief actors in the story, to whom the revelation is given, are matched with the glory of the angelic company and their hymnody of joyous tidings.

SAINT STEPHEN, DEACON AND MARTYR

The commemoration of the Church's first martyr on 26 December is common to the universal Church. The feast was instituted in the fourth century, probably at Jerusalem, and rapidly spread to all the churches, for the period was one of much development in the 'cult of the martyrs.' The discovery of the supposed body of St. Stephen in Palestine in the year 415 created a great sensation. At Rome the observance of St. Stephen's Day was established by the time of Pope Simplicius (468-83), who dedicated a church to the protomartyr on the Coelian Hill (known from its circular plan as San Stefano Rotondo). It is not clear whether the choice of the day for this feast was in any way connected with the adoption of Christmas Day—probably the Jerusalem Church observed the martyr's festival before it admitted the Roman Nativity celebration to its Calendar. But popular piety quickly fastened upon the suitability of remembering first among the saints, after the festival of the Lord's Nativity, the one who first gave his life for his faith in his Redeemer.

The Collect. The Collect of the Gregorian Sacramentary, slightly shortened in the 1549 Book, dwelt simply upon the thought of our need to love and pray for our enemies. The 1662 revisers expanded this Collect into the form we now have, filling in material from the Epistle, and changing the address from the first to the second Person of the Godhead. The result is not altogether felicitous. Incidentally, they substituted the word 'persecutors' for 'enemies,' possibly recalling their own unhappy fortunes during the period of the Commonwealth.

hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matthew xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The Epistle. This is a 1549 shortening of the Sarum and Roman appointment, which reads Acts vi.8-10, and vii.54-60. The account of St. Stephen's martyrdom in the Book of Acts seems to be a mixture of two traditions: in one, the action taken against Stephen was the result of a formal trial and condemnation by the Sanhedrin; in the other, Stephen appears to have been lynched. Whatever may be the truth in this regard, the reason for Stephen's tragic fate is unmistakable: his uncompromising testimony to the truth that in Christ the Jewish religion had fulfilled its historic destiny and purpose. No longer were the promised land, the Law, or the Temple of any value; in fact, Stephen had intimated that none of these institutions had really corresponded to God's best intent for His people. Stephen was thus the first who glimpsed the universal, non-nationalistic implications of the Gospel—an idea that his persecutor Saul of Tarsus was destined to develop with great persistence and energy after his conversion. The author of Acts has subtly suggested in this narrative many parallels between the death of Stephen and the passion of Jesus, such as the vision of the heavenly glory of the Son of Man, the fury of the persecutors, and the forgiving spirit of the martyr towards those who took his life.

The Gospel. Matthew xxiii.34-9 is also the Sarum and Roman choice. The first half of this Gospel is reminiscent of the close of Stephen's speech (Acts vii.51-3), with its bitter denunciation of the sins of the Jews against their prophets and wise men, and chiefly against their true Messiah Himself. The Zacharias referred to is the personage mentioned in 2 Chron. xxiv.20-21; the Evangelist has unfortunately made a slip in identifying him with the prophet Zechariah (Zech. i.1). By joining together Abel and Zacharias the whole course of Old Testament history is summed up, for these two men were the first and the last martyrs, respectively, in the Scriptural records. (In the Hebrew Bible the several books are so arranged that 2 Chronicles comes last.) The latter half of the selection is a personal lament of our Lord, not only at the failure of His own people to respond to Him, but at the prospect of judgment that awaited them in the future when God should abandon the Temple. And in fact, the Temple was destroyed not long after, A.D. 70, after a bloody and futile rebellion of the Jews in Palestine against the Roman overlordship.

SAINT JOHN, APOSTLE AND EVANGELIST.

[December 27.]

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being illumined by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to life everlasting; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

SAINT JOHN, APOSTLE AND EVANGELIST

Many early calendars and martyrologies of the Eastern and Gallican Churches filled in the post-Christmas days with the greatest worthies of the apostolic age. After St. Stephen they placed James and John on 27 December (though there was some confusion about which James and which John!), and Peter and Paul on December 28th. The latter of these commemorations was never adopted at Rome, for this Church had its own observance of the 'princes of the apostles' on 29 June. At what time the Roman Church accepted the December 27th commemoration (although without James) is not certainly known, but the oldest Roman sacramentaries (sixth century) appoint propers on this day for St. John, the son of Zebedee, an apostle and reputed author of the Fourth Gospel (see commentary, pp. 246-7).

The traditional view, held in the Church since the second century, that the writer of the 'Johannine literature' in the New Testament was none other than John, son of Zebedee, 'the disciple whom Jesus loved' (cf. the Gospel lesson), has been seriously challenged by modern Biblical study. Indeed, the question of the author (or authors) of this canonical material has become virtually insoluble. Two compromises with the traditional view have found some favor with critics: (1) the author of the Johannine Gospel and Epistles had access to a tradition that may go back to the son of Zebedee; (2) the apostle John was confused with another John—'the Elder' of 1 and 2 John. The name of the author appears nowhere in this literature (unless the Book of Revelation was written by the same person—a view not widely held even in ancient times, and generally rejected today); nor is 'the Beloved Disciple' ever precisely identified. Even the date and place of writing of the Gospel and Epistles of John are disputed. The one sure piece of knowledge we have is manuscript evidence proving that the Gospel was in circulation in the early part of the second century.

The Collect. This is one of the few Prayer Book Collects that can be traced back to the Leonine Sacramentary. In the Gregorian Sacramentary it was shortened. The 1662 revisers added the phrase, 'so walk in the light of thy truth.' The metaphor of 'light' which suffuses this Collect is especially appropriate, for it is constantly so used in the Gospel and the First Epistle of John to describe not only the nature of Christian experience, but also the nature of God Himself.

The Gospel. St. John xxi. 19.

JESUS saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE HOLY INNOCENTS.

[December 28.]

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xiv. 1.

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a

The Epistle. The Sarum and Roman Missals appointed Ecclus. xv. 1-6; but the 1549 Book substituted the present Epistle, because of the belief that it contained the testimony of John the Apostle to the Incarnation. For the author of 1 John does, apparently, claim to have been an eyewitness of the Word made flesh, of the incarnate *Logos* proclaimed in the Prologue of the Fourth Gospel (read on Christmas Day, see commentary, p. 97). It is possible, however, to construe the opening sentence of this Epistle to mean simply that the author announces a tradition about the Word of life that has come to him from the direct testimony of those who actually saw and heard and handled it. When this Epistle was written the Church was beginning to experience what is known as the Docetist heresy—a denial of the reality of Christ's human nature. This novel doctrine was splitting 'the fellowship'; and our author entered the lists on the side of those who held valiantly to the apostolic testimony that Jesus Christ was not a mere phantom appearance, but true Man no less than true God. In verses 5-10 the author immediately proceeds to draw out the ethical implications of the apostolic faith. The heretics had maintained that since we live in a dispensation of 'light' we become superior to sin, and they deceived themselves into thinking that moral endeavor was no longer of any importance. It is true, says our writer, that the redemptive outpouring of Christ's blood (and it was real blood, not a semblance) has cleansed us of our guilt in God's sight, but we should be on our guard lest we lose true fellowship with Him by denying that we no longer stand in constant need of forgiveness.

The Gospel. Except for the last verse, the Sarum and Roman Missals contain the same Gospel lesson. These final verses of the Fourth Gospel conclude with an appendix (i.e. ch. xxi) which the editor of the book added in order to claim as its author none other than 'the Beloved Disciple.' The passage has been a source of two traditions: the martyrdom of St. Peter and the long life of the apostle John. Whatever may be the historical truth of these traditions, the important lesson of this Gospel is that discipleship means 'following Christ' regardless of what temporal fate may await us.

voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel. St. Matthew ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¶ If there be any more days before the Sunday following Christmas

We first hear of this feast being celebrated in North Africa in the time of St. Augustine (d. 430). By the end of the fifth century it was observed in all the Western Churches, including Rome, but the Spanish Church, with greater chronological consistency, celebrated it after Epiphany. The Eastern Churches also observe this commemoration.

The Collect. The 1549 Book had a fairly faithful translation of the Collect in the Gelasian and Gregorian Sacramentaries; but the 1662 Book so revised it as to make it virtually a new Collect. The preamble is a quotation from Psalm viii.2a. Few people today would share the point of view of the 1662 revisers that God was glorified in the horrible massacre of innocent infants; nor does the Gospel narrative give any warrant for such an idea. The phrase 'to glorify thee by their deaths' was probably taken from John xxi.19; but in that passage our Lord was referring to the conscious, deliberate acceptance of martyrdom by St. Peter in witness to his faith in Him. Tradition has interpreted the type of martyrdom of the Innocents as one in deed but not in will. The only value of this fine distinction is that it reminds us of what happens all too often in our tragic world—the unscrupulous sacrifice of many innocent victims because of the ambitions and jealousies of men whose lust for power blinds them to all sense of justice and decency.

The Epistle. This is the Sarum and Roman selection. The aptness of this choice depends upon the view taken with regard to the 144,000 'which were redeemed from the earth.' In the Middle Ages the fantastic notion was current that they were the Holy Innocents themselves. The Reformers considered them to be Christian children who had died before they had committed actual sin. Many modern expositors have simply viewed them as a great company of Christian male ascetics and have seen here the first intimations of a special regard for the virtue of celibacy that was to become so prevalent in later ages. It is perhaps more consistent with what we know of the times when the Apocalypse was written to take the reference in verse 4a in the familiar Old Testament usage of equating 'fornication' with 'idolatry.' Thus the 144,000 become the 'firstfruits' among the Christian saints—namely, those earliest Jewish-Christians who, unlike

The 1st Sunday after Christmas

Day, the first Epistle and Gospel for Christmas Day shall serve for them.

THE FIRST SUNDAY AFTER CHRISTMAS DAY.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Galatians iv. 1.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matthew i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her

their Gentile brethren, never had to repent of idolatry. There is no connection, therefore, between this Epistle and any tradition about the Holy Innocents. Only the last verse of the Epistle might conceivably be lifted from its context and applied descriptively to them. (See also the Epistle for All Saints' Day, p. 256.)

The Gospel. This is the Sarum and Roman selection also. The story really belongs to the Epiphany cycle. For the Evangelist the primary interest of this story (much developed, incidentally, from the Old Testament prophecies, Hos. xi.1 and Jer. xxxi.15), was in the deliverance of the infant Jesus from the hands of Herod. Neither Jews nor Christians would have questioned any act of cruelty ascribed to this prince (d. 4 B.C.); his name in the New Testament is a byword for godlessness and crime. No doubt Psalm ii, understood at the time as Messianic, had something to do with the shaping of this tradition concerning Herod's attitude towards the coming Christ. (On the moral and spiritual implications of this story, see above, on the Collect.)

The rubric printed after this Gospel was added in the 1892 Book.

THE FIRST SUNDAY AFTER CHRISTMAS DAY

In the Missals two other feasts fall within the Octave of Christmas: those of St. Thomas of Canterbury (the 29th) and of Pope St. Silvester (the 31st). The Sarum Missal provided a Mass for the sixth day after Christmas, 'whether it be a Sunday or not.' This Mass has the Christmas Day Collect, Gal. iv.1-7 for the Epistle, and Luke ii.33-40 for the Gospel. The modern Roman Missal appoints this same Mass for the Sunday within the Octave, and provides another Mass for the sixth day. Our Prayer Book propers go back to the 1549 Book.

The Collect. This is the same Collect as the one for Christmas Day (see p. 96).

The Epistle. (For the source of this selection from Gal. iv.1-7, see above.) The Epistle is an exposition of the concept of 'sonship' which we share with Christ—one of the underlying themes of the Collect. (For the context, see the Epistle for the Thirteenth Sunday after Trinity, p. 207.) Throughout our childhood we are under disciplinary restraints and subject to the control and regulations of our guardians

away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST.

[January 1.]

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Philippians ii. 9.

GOD also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have al-

and masters. Thus we differ little from servants, except for the important fact that we are heirs of our fathers' possessions with their attendant privileges and responsibilities. When the son enters into his inheritance he is mature enough to need no longer the constraints of his preparatory training. It is this figure that St. Paul uses here to describe what the coming of Christ in 'the fulness of the time' means. Through the gift of His Spirit we have arrived at the stage of full maturity as sons of God and heirs of His promises to us. The Jew is no longer under the tutelage of the Law, nor the Gentile under bondage to the rudimentary 'elements' of materialistic beliefs and worships (cf. Col. ii.8, 18).

The Gospel. The Missals read Luke ii.33-40 on this day, having appointed Matt. i.18-21 as the Gospel for the Vigil Mass of Christmas. Inasmuch as Cranmer had omitted the Vigil Mass from the Prayer Book, he selected the first chapter of Matthew for the Gospel on this Sunday, the corresponding portion from Luke being already part of the Gospel for the Feast of the Annunciation (pp. 235-6). The 1662 revision shortened the lesson by omitting the genealogy (vss. 1-17). The Gospel contains the Matthean version of the 'Annunciation,' in which Joseph rather than Mary is the principal subject of the revelation of the Virgin Birth. (On the interpretation of the citation from Isaiah vii.14, see p. 235.) From a strictly chronological standpoint this lesson is more suitably appointed before Christmas Day, as in the old Missals, than in its present position. A second element in the lesson is the divine choice of a name for the Child (cf. Luke i.31; p. 236). Jesus is the Greek form of the name Joshua, which means 'Jehovah is salvation.' The giving of the name is recounted in the Gospel for the following feast, the Circumcision.

The reference in verse 19 is to the Jewish law that a betrothed woman was accounted already a wife, and the bond between her and her affianced husband could only be dissolved by divorce proceedings. Joseph is described as 'a just man,' a devout keeper of the Law.

THE CIRCUMCISION OF CHRIST

Originally this day was observed in the Roman Church as the Octave of Christmas, and its propers had no concern with the circumcision of our Lord, but were devoted especially to St. Mary. The Gospel lesson

ways obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS DAY.

The Collect.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxi. 1.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto

was Luke ii.21-32, all of which was transferred, except for the first verse, which mentions the circumcision, to the Feast of the Presentation when that festival was adopted (see p. 231). The liturgical commemoration of the circumcision of Christ originated in the Gallican Church. A canon of a council at Tours in 567 speaks of it as a fast-day, in a position counter to the pagan carnival of New Year's. Not until after the ninth century did the observance of the Circumcision come into the Roman service books. It is interesting that whereas the station Mass at Rome on this day was originally assigned to the Pantheon, which had been dedicated to St. Mary sometime between 607 and 610 (cf. p. 256), it was later changed to St. Mary's in Trastevere, a basilica in the Jewish quarter of the city. Doubtless the new emphasis upon the Circumcision was responsible for the transfer.

The Collect. This is a 1549 composition, several phrases of which were possibly suggested to Cranmer by a Collect in the Missal of Westminster; but its principal basis is Rom. ii.28-9, Col. iii.5, and Tit. ii.12. The 1552 Book changed 'thy spirit' into 'the spirit,' and the 1662 printers (not the revisers) capitalized Spirit, thus changing the sense. The word 'we' was also introduced in the 1662 Book as the subject of 'obey.' The eminent liturgical scholar, Dr. F. E. Brightman, considered that the Collect and Epistle (Rom. iv.8-14) adopted in the 1549 Book had 'altered the proportion of things, and in fact had turned the day into a commemoration of circumcision, rather than of the Circumcision of our Lord, not to edification.'

Until the eighteenth century New Year's Day was observed in England on March 25th (see p. 235), which explains, perhaps, why there is no suggestion of any New Year's theme in the propers. The English Proposed Book of 1928 added a New Year's Collect; the Irish Book of 1927 provides a second Collect built about the theme of the Name of Jesus.

The Epistle. The American revision of 1928 substituted this Epistle for the older one from Rom. iv.8-14, doubtless to soften the over-emphasis upon circumcision and to focus attention more upon the Name of Jesus. Actually, the present Epistle concerns itself not with the wondrous Name of Jesus, but with the confession of Jesus as Lord in His glorious, exalted position after His Ascension (cf. p. 134). The Irish and Scottish Books provide Eph. ii.11-18, a selection also per-

the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The Gospel. St. Matthew ii. 19.

WHEN Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

EPIPHANY SEASON.

THE EPIPHANY, OR THE MANIFESTATION OF
CHRIST TO THE GENTILES.

[January 6.]

The Collect.

○ GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life

mitted as an alternative in the English Proposed Book of 1928. The Sarum and Roman Missals read the Epistle for the first Christmas Mass, Titus ii.11-15 (p. 98).

The Gospel. The Missals have only the last verse. The 1549 Book extended the passage, partly to carry on the Lukan narrative begun at the first Communion on Christmas Day. (On the naming of Jesus, see commentary, p. 105; see also p. 279—on the significance of a child's name.)

THE SECOND SUNDAY AFTER CHRISTMAS DAY

The old Missals had no liturgical propers for this Sunday, though it occurs four years out of every seven. The 1552 Book directed that the propers of the Circumcision be used until Epiphany. Only with the revisions of the Prayer Book in the 1920's (the Canadian excepted) was due provision made. In the Roman Church this day is now observed as the Feast of the Holy Name of Jesus in the years when the Second Sunday after Christmas occurs; otherwise the feast is kept on 2 January.

The Collect. This was taken by the 1928 revisers from the second Christmas Mass in the Gregorian Sacramentary, in the translation (slightly condensed) of the Rev. Atwell M. Y. Bayley, *A Century of Collects* (1913). The same Collect is also provided for this Sunday in the Irish Book of 1927. The ending of the original Latin reads literally: 'Grant that . . . this [light] may shine forth in our works, which through faith shines in the heart'—thus bringing out the relation of faith and works.

The Epistle. Isaiah lxi.1-3 is peculiar to the American Book. In the lectionary of the Daily Offices this chapter of Isaiah is appointed for Evening Prayer on Epiphany. Indeed, it is a lesson most suitable for the inauguration of the Epiphany season, with its description of the saving, missionary work of the Messiah. The passage is indelibly associated in our minds with our Lord's application of it to Himself, at the beginning of His ministry, when he read it in the synagogue at Nazareth (see p. 261).

The Gospel. In the Sarum and Roman Missals this is the Gospel for the Vigil of Epiphany. The other Anglican Prayer Books assign John i.14-18 to this Sunday. Our present Gospel is a continuation of the narrative read on Holy Innocents (p. 103), and shares with it a curious chronological displacement, for the lessons both about the flight into Egypt and the return to Nazareth should come after Epiphany.

Herod, though hated by the Jews, was nonetheless a man of no mean ability as a ruler. At his death (4 B.C.) his territory was divided by the Romans among his three sons. Archelaus, to whom Augustus entrusted the administration of Judaea, proved so incompetent that he was deposed A.D. 6 at the request of the Jews. The source of Matthew's prophetic quotation in verse 23 cannot be identified; and the name of the village Nazareth does not occur in the Old Testament, but neither are many other more important towns of Galilee mentioned in it. This province was ruled by Herod Antipas (whom our Lord called 'that fox,' Luke xiii.32), a brother of Archelaus.

EPIPHANY SEASON

Epiphany means 'manifestation' or 'appearance,' and the feast of this name is in origin and in essence a festival celebrating the manifestation of its Saviour and Redeemer to the world. The earliest indication we have of this feast is from the latter part of the second century, when certain Gnostic heretics in Egypt observed the day as a feast of the Lord's manifestation at His Baptism. January 6th was chosen as the date to rival a great pagan celebration on that day in honor of the birthday of Osiris, Egypt's chief divinity. Since the Gnostics did not accept the orthodox Church's belief in the human birth of our Lord, they considered His Baptism as the time when He first appeared in the world, through the descent of the Spirit upon Jesus as He came up from the waters of Jordan after His Baptism at the hands of John. Moreover, the importance of associating the day with Baptism was heightened in view of the great role the waters of the Nile had in the pagan festival.

We do not know the precise stages of the adoption of the Epiphany feast by the orthodox Churches in the East, but by the fourth century it was observed generally throughout the Eastern provinces and commemorated the Nativity of Christ as well as His Baptism. A third 'manifestation' was also commonly associated with the day—that of

His first miracle at Cana—an association stimulated by conscious rivalry with a pagan festival of the wine-god Dionysus (often identified with Osiris) in many centers of Asia Minor, Syria, and Egypt. We have noted (p. 96) that early in the fourth century the Church in Rome had established its own feast of the Nativity of Christ. In the latter part of the century the Churches of East and West began to adopt one another's Nativity festivals, though December 25th has never been accepted in the Armenian Calendar. The Western Churches, however, in accepting the feast of January 6th, used it primarily as a commemoration of the visit of the Magi and introduced the emphasis upon our Lord's Epiphany as a manifestation 'to the Gentiles.' The Epiphany in the Eastern Churches still has more of a theological than historical character, and the account of our Lord's Baptism is preferred as the Gospel lesson rather than the story of the Wise Men. It may be that one factor in the development of Western interest in the Wise Men was the translation in the fourth century of the supposed relics of the Magi from Constantinople to Milan, then the Western imperial capital.

For some time the Sundays after the Epiphany had no special liturgical observance. In the early lectionaries of the sixth and seventh centuries there are provisions for from three to ten Sundays. Alcuin's supplement to the Gregorian Sacramentary included masses for six post-Epiphany Sundays. When, however, the Epiphany was given an Octave, it became customary to repeat the propers of the feast on the Sunday immediately following—which explains why the Sarum Missal provides for only five Sundays of the season. In the 1549 Book of Cranmer reverted to dating the Sundays from the feast and not from its Octave; but he kept propers for only five Sundays. It was the 1662 revision that added those for the Sixth Sunday.

THE EPIPHANY

The popular English name for this feast is 'Twelfth Day,' i.e. it is the twelfth day from Christmas and concludes the Christmas festivities. Notice that the Table of Fasts (p. li) excepts all Fridays between Christmas and Epiphany from fasting and abstinence.

The Epiphany

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have the fruition of thy glorious Godhead; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

The Epistle. Ephesians iii. 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matthew ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east,

The Collect. The Prayer Book translation of this Collect from the Gregorian Sacramentary has much weakened the force of the original, the ending of which reads: 'that we who know thee now by faith, may be brought to the contemplation of thy Majesty by sight.' Not only does the original draw a fine contrast between faith and sight (cf. 2 Cor. v.7), but it gives an interesting comparison of the wise men led by the sight of the star with ourselves being led to the vision of God by the gift of faith. The word 'fruition' has here its literal meaning of 'enjoyment,' rather than the more common one, 'realization' or 'use.' Thus our vision of Christ in His majesty will be far more glorious than the Wise Men's sight of Him in His lowliness.

Eliminated in 1549, the Octave of this feast was not restored until the 1928 revision, which also gave it a Proper Preface (p. 77).

The Epistle. The Sarum and Roman Missals appoint Isaiah lx.1-6, the Old Testament prophecy upon which the Gospel story is based. The 1549 Book substituted the present selection from Eph. iii.1-12. In 1 Cor. ii.6-8 and Col. i.27, St. Paul expounds the 'mystery' (i.e. the secret) as the revelation of the gospel to the 'saints' in all its fullness. Formerly hidden in God's counsel from all eternity and unknown to the powers of evil in this world, it was now made manifest to those who had received the Holy Spirit. Of particular importance to St. Paul was the 'secret' of the salvation of the Gentiles as well as of the Jews, and of their possession of Christ's Spirit. The writer of Ephesians (see p. 212) developed this latter point. He looked back to the former generation of the 'holy apostles and prophets' and saw the 'mystery' in the course of events by which all particularism was done away with: all Gentiles of whatever race are heirs with the Jews of God's promises, members of the same Body, the Church, and equal sharers in the wealth and unsearchable riches of Christ. And now the Church through its mission is revealing this hidden wisdom and secret of God to the destruction of the evil powers. In the thought of the time these 'principalities and powers' of evil were considered to be enthroned in 'heavenly places.'

St. Paul, the great apostle of the Gentiles (cf. p. 229), is the greatest single figure of the apostolic age to see the universal implications of the gospel and act accordingly. Epiphany is the season of this missionary emphasis. The feast of St. Paul's Conversion generally falls within the season.

and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The same Epistle and Gospel shall serve unto the next Sunday.*

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Gospel. The story of the Magi is the traditional Gospel for the day in the Western Church (see commentary, p. 107). For the Evangelist the interest of this story lay in the fact that the coming of Christ into the world was the realization of the divine purpose of redemption for the Gentiles no less than for the Jews; for the gifts the Magi bring to the new-born King are symbolical of the treasures the people of all lands will bring to Him when His gospel is preached in all the world. Thus the story at the beginning of the Gospel is linked to the great commission at its end (Matt. xxviii.19-20). In antiquity the Magi were priests of the astronomical religion of Persia, but Christian piety, under the influence of such Old Testament passages as Psalm lxxii.10-11 and Isaiah lx.3, viewed them as 'kings' representing the various nations of the earth. The detail of the 'star' should not be taken too literally. It need not be identified with any particular comet or other apparition among the heavenly planets, for the ancients frequently associated the birth of a great prince or personage with some special heavenly phenomenon. It may be that in this instance the suggestion of such a sign was taken from the prophecy in Num. xxiv.17.

The rubric after the Gospel was added in the 1892 revision.

THE FIRST SUNDAY AFTER THE EPIPHANY

The Collect. This Collect occurs in the Gregorian Sacramentary for one of the Sundays after Christmas. Alcuin in his supplement to the Sacramentary appointed it for this First Sunday after Epiphany. In the Sarum Missal it occurs, according to its enumeration of the post-Epiphany Sundays (see commentary, p. 107), in the Mass for the Sunday after the Octave. The Collect contains a general teaching on the meaning of prayer. Not all of our prayers are according to God's will, so that not all of them are answered with a 'yes.' One of the purposes of prayer is to determine what God's will is, that is, to learn what we 'ought to do'—and then we should seek His strength to accomplish it. Also, it is possible that we may know what God's will is, but have no will to perform it. (Cf. James iv.17; John xiii.17; Luke xii.47.)

The Epistle. Romans xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye

The Epistle. Romans xii.1-5 is the Roman and (for the Second Sunday) the Sarum selection and begins a 'course' reading of Rom. xii-xiii. It is probably a survival of a more extensive course reading of this epistle that originated before the festivals of Christmas and Epiphany with their special propers intervened. In any event the Epistles for these Sundays have no particular relevance to the season. These two chapters of Romans are ethical applications of the doctrine St. Paul expounded in the preceding part of his letter, concerning the righteousness of faith and the new life in the Spirit. He begins with a summary of the Christian ethic under three broad principles: (1) the whole of man's life must be dedicated to God's service—not merely the body (as were the dead animals of Jewish and pagan sacrifices), but also the mind, since man is a rational as well as an animal creature; (2) this consecration must not be conformed to self-will, but to God's will, which alone can transform and renew us—thus translating into Christian terms the classical, Socratic ethic of 'Know thyself,' that is, self-knowledge in the light of God's knowledge of us and purpose for us; and (3) such self-knowledge should deliver us from individualism so that we see ourselves as interrelated members of a society or 'body' with mutual responsibilities. (For the conception of the society of Christians as 'one body in Christ,' cf. 1 Cor. xii.)

The Gospel. The selection of Luke ii.41-52 for this Sunday (also in the Sarum, for the Second Sunday, and the Roman Missals) is a natural sequence to the infancy stories of Christmas and Epiphany. It is the only incident of our Lord's boyhood preserved in the canonical Gospels of the New Testament. The story is full of natural human interest in the anxiety of the parents and the absorption of the boy in what was of immediate interest to Him. His religious instruction at home was so much the loving care of His parents that the rabbis were astonished at His knowledge and insight. There is no suggestion of pride of learning in the boy, but there is in Him that mysterious sense of a unique relation to His heavenly Father—hence, the appropriateness of this lesson as an Epiphany Gospel. (For 'my Father's business,' read 'my Father's house.') In recent years, because of this Gospel lesson, the Roman Church has made this Sunday a Feast of the Holy Family.

The 2d Sunday after Epiphany

sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

THE SECOND SUNDAY AFTER THE EPIPHANY

The Collect. In the Gregorian Sacramentary this Collect appears among a series of daily prayers. Alcuin selected it for this Sunday. The original Latin has a touching reference to the days of the Collect's composition (sixth century) in the concluding phrase: 'grant thy peace in our times.' Our Prayer Book version of the Collect suggests rather the spiritual governance of God in our hearts, giving us 'that peace which the world cannot give' (cf. p. 31).

The Epistle. Romans xii.6-16a is the selection of the Sarum (for the Third Sunday) and of the Roman Missals. The lesson takes up the third principle of Christian ethic, as given in the preceding Sunday's Epistle, and applies it concretely to the life of Christian fellowship: by detailing the several forms and functions of our ministry one to another; and by giving a series of maxims about the spirit of love, sympathy, and regard for others that should mark all Christian ministries. The ministerial gifts of grace are not considered here as 'Orders' of the clergy but as services that both ordained officials and lay persons render one another in the common life of the Body of Christ (cf. 1 Cor. xii.4ff., p. 182): inspired preaching, practical service, instruction and admonition, charitable works, administrative duties—all performed cheerfully and joyously without thought of selfish return and without insincerity, jealousy, or vanity.

The Gospel. The American revision of 1928 introduced this Gospel—the original Epiphany Gospel, recounting the Baptism of our Lord—and transferred to the following Sunday the Gospel from John ii.1-11, appointed for this Sunday in the earlier Prayer Books and in the Missal of the Roman Church. (The Sarum appointments, being one week behind in the reckoning of the Sundays after Epiphany, place Luke ii.41-52 on this Sunday, and John ii.1-11 on the following Sunday, altogether omitting a Gospel of our Lord's Baptism.) In regard to John the Baptist, see the Gospels for the Third and Fourth Sundays in Advent (pp. 94-5); the Markan account of the Baptist's mission and preaching combines both the Isaiah (xl.3) and the Malachi (iii.1) prophecies, though the description of John's manner of life shows that the Evangelist viewed him as another Elijah. The narrative of our

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of

Lord's Baptism (vss. 9-11) is the earliest one to come down to us, and upon it both the Matthean and the Lukan accounts depend. For the Second Evangelist this experience of Jesus' was of prime importance, for it was not only His awakening to the full sense of His vocation and mission, but also the moment when He became maturely conscious of His unique Sonship to His Father. With the Baptism of Jesus John's role as forerunner was definitely fulfilled, and the promised Messiah enters upon His historic work and destiny. The Evangelist also viewed the Baptism of Jesus with water and the Spirit as the model for every disciple's initiation into the fellowship of the Kingdom that Christ came to herald and to establish.

THE THIRD SUNDAY AFTER THE EPIPHANY

The Collect. This Collect first appears in Alcuin's supplement to the Gregorian Sacramentary. Cranmer took it from the Sarum Missal, adding the phrase 'in all our dangers and necessities' and the word 'help.' He thus made the Collect a general supplication for God's aid and defense against both the outward foes of our peace (cf. the Collect for the preceding Sunday) and the inward spiritual enemies that prey upon our weakness. The Collect was originally selected with a view to its appropriateness to the Gospel lesson (now read on the Fourth Sunday—Matt. viii.1-13).

The Epistle. This is the Sarum (for the following Sunday) and the Roman choice. Romans xii. 16b-21 continues the course reading of the last two Sundays, taking up the maxims of Christian ethic broken off abruptly in the Second Sunday's Epistle. Here the precepts concern more the relations of Christians to those outside the fellowship rather than to those within. The standards of behavior should be, like God's, the same to the unjust as to the just, with a constant attempt to bring about reconciliation through positive acts of charity, and without sullyng one's sense of honor. Final judgment on the evil doings of others is the right of God. In a time of persecution there was greater temptation to strike back at the enemy, rather than to obey the Lord's teaching about the necessity of loving those who spitefully use us (cf. Matt. v.38-48). There are quotations from Deut. xxxii.35 and Prov. xxv.21 in this passage.

all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Gospel. The American Book of 1928 transferred John ii.1-11 to this Sunday from the Second Sunday as it was in the earlier Books and is in the Roman Missal. (For the Sarum scheme, see commentary, p. 112.) This first miracle of our Lord performed at the beginning of His Galilean ministry is recorded only by the Fourth Evangelist, who understood it to be the first sign of that glorious manifestation or 'epiphany' of Christ in public that was to unfold and reach its culmination in the passion and resurrection. The Baptism had been a manifestation of His Messiahship to Himself alone (so Mark) or to John the Baptist (so the Fourth Gospel). Now the 'epiphany' is made known to the world, but in its first outward sign only the few disciples see its meaning and believe. Here the seemingly reproachful answer of our Lord to His mother's suggestion that He might help in an embarrassing situation is overdrawn in the translation. Jesus uses a common Hebraic turn of phrase, 'What to me or to thee,' which, though it often implies rebuke, means in this context merely that she does not understand that He is not only aware of the need but is also in full mastery of His supernatural powers and ready to exercise them at the proper moment. Such a heightened consciousness of His divine character is in keeping with the Fourth Evangelist's portrayal of our Lord; in the Synoptics He does not walk with the air of omniscience or deliberately perform signs to manifest His true glory. Over and beyond the 'epiphany' theme the Evangelist had also other, more polemical purposes in relating this story, for which he perhaps exaggerated the stupendous character of the miracle, for instance, the unnecessarily large quantity of wine produced. The ascetical tendencies of certain heretics of his time are counterbalanced by showing our Lord's participation in a marriage feast and contributing wine to the occasion (cf. 1 Tim. iv.3). Moreover the Evangelist probably saw an allegory in the change of water into wine—the superseding of Judaism by Christianity. The former is a religion of ceremonial water purifications; the latter is a life-giving power to transform men's lives.

The 4th Sunday after Epiphany

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. St. Matthew viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and

THE FOURTH SUNDAY AFTER THE EPIPHANY

The Collect. This occurs in the Gregorian Sacramentary as a Collect for Ember Saturday in Lent, and Alcuin also appointed it for this Sunday. Only the first half of the Prayer Book form, however, is a translation of the Latin; the second half is a rewriting by the 1662 revisers. Originally it ended: 'Grant to us the health of soul and body, that all those things which we suffer for sin, by thy help we may well pass and overcome.' The opening of the Collect related to the Gospel formerly read on this Sunday (Matt. viii.23ff.), the story of Jesus' stilling of the tempest and calming the disciples' fear of the waves. Thus, our frailty is due chiefly to lack of faith. Trying times test our faith and lay us open to strong temptations. Hence we need God's strength to 'support us' and His protection to 'carry us through.'

The Epistle. The 1549 Book introduced this passage from Rom. xiii. 1-7. The Sarum and Roman sequence has Rom. xiii.8-10. It has been suggested that the reason for the substitution was Cranmer's desire to support royal supremacy over the Church in England by providing the classic New Testament passage relating to obedience to civil authority. St. Paul was proud of his Roman citizenship and had little sympathy with the rebellious undercurrents prevalent among the Jews in his day. He believed in passive submission to the established political power of Rome, as reflecting his Lord's own attitude (cf. Matt. xxii. 15-22, pp. 222-3); and more than this, he saw the Roman imperial order as being divinely constituted, a providential instrument for the restraint of lawlessness (i.e. the spirit of the Antichrist) and, through its peace and justice, for the furtherance of the gospel. We must remember that when these words were written a Christian had no opportunity to influence political order and shape its course. His wisest policy was to take care to live a life above reproach and not bring himself (and with him the Christian fellowship) into conflict with the state. (Compare with this Epistle the one for the Third Sunday after Easter, p. 173.)

The Gospel. In the 1928 revision this Gospel was transferred here from its original place in the propers of the Third Sunday. It displaced Matt. viii.23-34, which is read on this day in the appointments of the

touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

○ LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

other Prayer Books and in the Roman Missal (through vs. 27). The Sarum Missal appoints it for the Third Sunday after the Octave—which is our present Fourth Sunday. The Gospel gives a typical illustration of our Lord's 'epiphany' in His acts of healing, one of a Jew, the other of a Gentile. The combination of miracles is not without significance: not only does it show the universality of His saving mission, but it reveals the peculiar reaching out of the gospel to the unfortunate and the outcast. That he was a leper was so loathsome to the Jew that he considered it obviously God's punishment for sin. The leper was accordingly cut off completely from humane sympathy and attention, and condemned to a miserable existence on the verge of starvation. The centurion, on the other hand, represented the despised Gentile, the heathen without the covenant. Moreover he stood for the hated military might of the Roman oppressor. (Though in Galilee he was immediately subject to Herod Antipas, not the Roman government, that was no better in the mind of the Jew). Something of the barrier between Jew and Gentile is suggested by the fact that in both instances recorded of our Lord's curing Gentiles the miracle is performed at a distance (cf. p. 128). (Cf. the Johannine form of this story, pp. 219–20.)

THE FIFTH SUNDAY AFTER THE EPIPHANY

This Sunday and the one following are known as the 'Wandering Sundays,' that is, their propers are used either after the Epiphany or, if necessary, to fill out the post-Trinity season. (See the note on the rubric, p. 224.)

The Collect. This is the Collect in the Gregorian Sacramentary and the Missals for Saturday after the Second Sunday in Lent. Alcuin placed it here also. In the original Latin, the opening petition of the Collect is exactly the same as that of the Collect for the Twenty-second Sunday after Trinity (p. 220); in both cases the English translation has altered the meaning of *pietas*, rendered here as 'religion,' in the other Collect as 'godliness.' In the Latin the word is used of God's sentiment towards us, not of ours towards Him. The thought behind the Collect is that of a household (*familia*) dependent upon its head for sustenance and protection.

The Epistle. Colossians iii. 12.

PUT on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matthew xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Epistle. The course reading of Romans was broken off in the Missals after the Fourth Sunday, as the Epistle for the First Sunday in Advent has Rom. xiii.11ff., that is, it begins exactly where the Epiphany sequence ends (see commentary, p. 114). The choice of Col. iii.12-17 for this day (in the Sarum Missal it would come on the following Sunday) may have been influenced by another course reading—that of the Pauline epistles in Trinitytide, which ends on the Twenty-fourth Sunday with a selection from Col. i.3-12 (pp. 223-4). Thus, when the propers of this Sunday are used for a Twenty-fifth Sunday after Trinity, this Epistle falls in a logical sequence of readings. Also, in this 'pre-Advent' position the Epistle takes on a tone similar to the Epistle appointed for the Fourth Sunday in Advent (p. 95). The listing of Christian ethical virtues and the description of the varied contributions of members to one another in corporate worship make this Epistle no less suitable to continue the emphasis of the Epistles on the preceding Sundays of Epiphanytide.

The Gospel. Matthew xiii.24-30 is the Gospel in the Roman and (for the following Sunday) in the Sarum Missals. The reasons for its choice are unknown, for it is not an 'epiphany' Gospel, unless it is taken as an example of our Lord's teaching with power. Probably the Gospel originally belonged to some other sequence, possibly the same as those appointed for Septuagesima and Sexagesima. The parable of the tares is peculiar to Matthew. Like the parable of the Sower it is a 'Kingdom' parable, which has come down to us with an interpretation of the early Church (vss. 36-43), and has thus been turned into an allegory. As our Lord told it, the parable suggests the impending coming of the Kingdom with its judgment, when the 'lord of the harvest' will readily and easily redeem the good wheat of His sowing despite the weeds the enemy has sown in the hope of choking an abundant and profitable crop. The allegorical exposition of the Church reflects the problems created by the manifest inclusion in its membership of persons who were not truly worthy of their vocation. The question arose whether such unworthy members should be expelled at once—with the consequent danger that some of the good and redeemable elements might be lost also—or to wait patiently until the final end when the Lord comes, 'who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts' (1 Cor. iv.5; cf. p. 94).

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE SIXTH SUNDAY AFTER THE EPIPHANY

These propers were added to the Prayer Book by the 1662 revisers to take care of the relatively few occasions when there are six Sundays in the Epiphany season (see pp. 107 and 224). It is thought that Bishop John Cosin was chiefly responsible for framing them. They are not drawn from any ancient or medieval source. They concern the final 'epiphany' of our Lord at the end of time and are thus not only an appropriate conclusion of the Epiphany season, but also serve equally well as a pre-Advent group of propers, a use to which they are more frequently put.

The Collect. This was probably composed by Bishop Cosin. It weaves together the first and second Advent themes of the Epistle and Gospel and is for the most part composed of phrases taken from these lessons. In His first coming our Lord broke the power of Satan over men's lives both by His own victory over temptation and sin and by His many acts of driving from tormented human lives the demonic spirits that had mastered them. In His final coming He shall break forever every possibility of evil assailing those who are 'made like unto him in his eternal and glorious kingdom.'

The Epistle. 1 John iii.1-8 was selected by the 1662 revisers. The Roman Missal reads 1 Thess. i.1-10. (For the background of the First Epistle of John, see p. 101.) The author sees in the rebirth of Christians as 'sons of God,' through the redemptive action of Christ the 'Son of God,' a new kind of humanity emerging in lives of purity and righteousness even though the surrounding world does not as yet recognize it. Contrary to certain heretical circles of his time he does not consider that the new life in Christ makes us at once perfect, spiritual beings raised above all possibilities of sin or of sin's consequences; but he does insist that to those who abide faithfully and constantly in close fellowship with Christ is given the power to gain the mastery over sin and the assurance of a glorious destiny with Him 'when he shall appear' and 'we shall see him as he is.'

The Gospel. St. Matthew xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

PRE-LENTEN SEASON.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE
THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ

The Gospel. The Roman Missal assigns Matt. xiii.31-5 for this Sunday, a continuation of the Gospel of the preceding Sunday. More ancient Roman lists give Mark vi.47-56. The 1662 revisers chose Matt. xxiv.23-31 because of its presentation of the final 'epiphany' of our Lord. The passage is parallel to the one read on the Second Sunday in Advent from the Gospel of St. Luke (p. 93). The additional note included here is the warning against pretenders who shall appear in the last days to deceive 'the very elect' respecting the signs of the times. The 'sign of the Son of Man' in verse 30 is not very clear; possibly it is something like the 'lightning' flash alluded to in verse 27, though later generations considered it a cross. The vivid imagery so characteristic of this and other 'apocalyptic' material in the Bible (notably in Daniel and the Book of Revelation) was a literary convention of the age, and there is no reason to doubt that our Lord used it in His own teaching about the coming Judgment and inauguration of the Age to Come. Such tremendous realities can only be imagined pictorially; they cannot be stated literally and precisely.

PRE-LENTEN SEASON

The three Pre-Lenten Sundays are a peculiarity of the Roman rite, which passed into the medieval Missals and thence to the Prayer Book. They were instituted in the late sixth century, shortly after the invasion of Italy by the Lombards (A.D. 568); the first specific mention of them was in the homilies of Pope Gregory the Great. Many of the propers for these Sundays in the Roman Missal reflect the sad and perilous condition of Italy at that time, not only because of the ravages of the barbarians but also because of the pestilences, famine, and earthquakes that occurred during the period. Other factors, however, may have contributed to the development of this season, which in its liturgical tone is really an extension of Lent, as all festal features, such as the use of the *Gloria in excelsis* and the *Alleluia*, are omitted on these days. Some scholars have suggested that there was possibly some influence upon the Roman Church by the many Easterners then in Italy, who observed an eight-week rather than a six-week Lenten fast. The solemnity that the church in Rome attached to these Sundays is evident from the fact that the papal 'stational' Mass was appointed to be celebrated in the chief basilicas of the church in an ascending order of rank: the Mass of Septuagesima was assigned to St. Lawrence's,

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

The Epistle. 1 Corinthians ix. 24.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

The Gospel. St. Matthew xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should

Sexagesima to St. Paul's, Quinquagesima to St. Peter's, and the first Sunday in Lent, known as Quadragesima, to St. John's Lateran, the papal cathedral.

The liturgical lessons for the first two of these Sundays are undoubtedly older than the formal institution of the Pre-Lenten season, and are 'New Year's' propers connected with the preparation of the vineyards and the sowing of seed at the time of the spring equinox. (In the old Roman Calendar March was counted as the first month; cf. p. 235.) Another indication of this 'New Year's' character may be seen in the ancient tradition of beginning the reading of Genesis on Septuagesima in the monastic Daily Offices (cf. pp. x ff.).

The names given to these Sundays were selected by analogy with Quadragesima, the first Sunday in Lent or 'the fortieth day' before Easter. Quinquagesima is exactly fifty days before Easter, while Sexagesima (60th) and Septuagesima (70th) are only approximate reckonings.

SEPTUAGESIMA

The Collect. This Collect occurs in the Gregorian Sacramentary not only for Septuagesima, but also among the Collects appointed for Ember Saturday in Lent. An almost identical form is also found in both the Gelasian and Gregorian Sacramentaries for the Ember Saturday in Advent. The only difference is in the ending: the older (Advent) one ends on the note of God's consolation rather than of His deliverance of His people. The change may well reflect the new situation in Italy resulting from the Lombard invasion; it suggests effort and struggle—the theme that runs through the whole Pre-Lenten season—instead of mere comfort in affliction. Incidentally, the word 'punished' would be better translated by 'afflicted.' The petition of the Collect recalls Psalm cxv.1.

The Epistle. The Sarum Missal read through 1 Cor. x.4, and the Roman through x.5. The Epistle was shortened in the 1549 Book. St. Paul's vivid metaphor, drawn from the athletic games, admirably introduces the dominant themes of the season and looks forward no less to the approaching Lenten discipline. Fortitude, self-control, and the endurance of privation are needed as much for spiritual victory as for prizes obtained in the athletic contests of runners and boxers.

have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA, OR THE
SECOND SUNDAY BEFORE LENT.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes

The thought in verse 27 is that of the possibility of the trainer himself being disqualified for the prize by breaking the very rules of the game in which he has instructed others. Mgr. Ronald Knox has made the illuminating comment that 'Septuagesima has an epistle which warns us that it is never too late to be damned, a gospel which tells us that it is never too late to be saved' (*The Epistles and Gospels for Sundays and Holy Days*, Sheed and Ward, 1946, p. 96).

The Gospel. Matthew xx.1-16 is also the Sarum and Roman selection. The choice may very well be more ancient than the institution of Pre-Lent, for with the Gospel for Sexagesima it appears to belong to a New Year's or springtime Mass, at the time when farmers began their work in field and vineyard. This parable of our Lord has been the occasion of much difficulty and scruple to many minds, who have tried to treat it as an allegory of various classes of Christians, all of whom receive equal rewards in heaven—or, worse still, as a lesson in economics. Further confusion is made by the last verse, which is not original to the parable and gives a wrong turn to the true point of the story. What our Lord meant to illustrate was simply the abundance of divine generosity, surpassing all standards of earthly justice. If a man performs his task faithfully and energetically—no matter how late he may be called to work in the Lord's vineyard, he will receive an ample recompense. Expressed otherwise, the parable teaches us that we do not and cannot earn our reward in the Kingdom of God by merely working long and arduously. It is a free gift of Him who alone knows the merits or deserts of His workmen.

SEXAGESIMA

The Collect. This Collect derives from the Gregorian Sacramentary. In the 1549 Book Cranmer omitted the phrase 'by the protection of the Doctor of the Gentiles' after the word 'defended.' At Rome the Mass on this Sunday was celebrated by the Pope at St. Paul's Basilica on the Ostian Way, where the Apostle to the Gentiles was buried—hence the reference to him in the old Latin Collect and the choice of the Epistle. Like the Collect for Septuagesima, this Collect breathes the supplicatory spirit of a people imperiled by war and devastation and natural calamities and disasters. They have been driven to their ultimate but impregnable defense—God.

save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and

The Epistle. The 1549 Book shortened this Epistle to end it with verse 31. The Sarum and Roman Missals extend the lesson through xii.9. The reason for this selection has been stated immediately above. St. Paul seldom boasted about his own achievements in the face of almost insuperable obstacles and trials, both physical and spiritual. The Corinthian Christians had goaded him into it by their unpardonable disloyalty to their founder and first missionary as soon as Jewish-Christian missionaries arrived among them with claims to superiority because they adhered strictly to the Jewish law. These men were bitter enemies of St. Paul and did all they could to undermine his work as well as his principle that in Christ there was no difference between Jew and Gentile. With an irony not unmixed with anger and anguish, the Apostle makes his boast—like a fool, he says—not in the virtues of Judaism, which he could claim equally with his opponents, but in the weaknesses and offenses he has suffered for Christ's sake. For these he claims no merit—he is not such a fool as to boast of his very real accomplishments, for he would never have attributed them to his own credit but to God's power and glory. It has been said that St. Paul would probably have 'relegated to obscurity' this passage, an outburst in the heat of passion at the behavior of his beloved converts. Yet for us it is an imperishable record of what he endured for the love of Christ—in the light of this passage, the Book of Acts gives us only a sample of his tribulations—and it puts us to shame as we compare our efforts to spread the gospel with his complete self-giving to the cause.

The Gospel. Luke viii.4-15 is also the Sarum and Roman Gospel for this day. The selection has the same origin as the Gospel appointed for Septuagesima (see commentary, p. 119). The parable of the Sower occurs in all three Synoptic Gospels, with fundamentally the same interpretation. Indeed, it is one of the few parables of our Lord that has come down to us with an exposition. But this exposition is not original; it is a reflection of a later generation, which has turned the parable into an allegory of the various classes of disciples and the varying environmental conditions affecting their respective perseverance and fruitfulness in the faith. The secondary character of this interpretation is seen in the curious suggestion that our Lord intended His parables to be 'riddles' or mysteries whose meaning could not be understood by His hearers, but only by a select, initiated few. Actually

be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE
SUNDAY NEXT BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. I Corinthians xiii. I.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but

this is a 'Kingdom' parable, in which our Lord simply draws an analogy between the farmer's fortunes of a good harvest despite inevitable waste, whether of seed or labor, and the plentiful fruitfulness of His own mission in gathering men into His Kingdom though there were many losses. It was inevitable that the Church should apply the same lesson to its own work, mixed as it was with failures and successes.

QUINQUAGESIMA

The Collect. This Collect, composed for the 1549 Book, is based upon the theme of the Epistle. The old Latin one was similar to the other Collects of the season: 'We beseech thee, O Lord, mercifully to hear our prayers; that we, being absolved from the chains of our sins, may be defended from all adversity.'

The Epistle. 1 Cor. xiii is the choice of the Sarum and Roman Missals. With the Gospel for this day it looks forward to the coming Lent and sets before us the ultimate ideal of Christian life, to which every Lenten season of spiritual exercises and discipline should draw us nearer—an unfeigned love motivating and sustaining all our thoughts and actions. This chapter from St. Paul deserves its great popularity, but the King James translation does not do full justice to its sense. It should be studied in more modern versions, such as those of Moffatt, Goodspeed, or the Revised Standard Version. Also, the relation of this 'Psalm in Praise of Love' to its context is important. The Apostle has been dealing with the problems of corporate worship in the Corinthian Church—the disorderly and unedifying ways in which those with spiritual gifts, of 'speaking in tongues' and 'propheying,' of 'teachings' and 'interpretations,' had been putting themselves forward at the common meetings without much regard to the value or helpfulness of their ministrations to their fellow worshipers. St. Paul insists that even the highest spiritual powers or heroic acts of devotion are worthless unless motivated by selfless concern for the good of others. In verses 1-3 he states this principle categorically; verses 4-7 are a paean to the characteristics of love; and verses 8-13 show the superiority of love to all other gifts of grace, because like faith and hope it is not destined to pass away with the end of time but is eternal and imperishable.

rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto

The Gospel. The passage from Luke xviii.31-43 is common to the Sarum and Roman Missals. It calls us to contemplation of that *via dolorosa*, which now begins as our Lord sets His face towards Jerusalem for His final appeal to God's people, and which will come to its end in His rejection by them and the ordeal of His passion. His disciples follow loyally but without understanding of either His purpose or His destiny. Their spiritual blindness is set in high relief in contrast to the physically blind Bartimaeus (cf. Mark x.46-52), who loudly acclaim Jesus as Messiah and refuses to be silenced until he receives his sight from the Lord. Doubtless the Evangelist meant the word 'sight' to be understood here not only in a literal, but also in a spiritual, sense; for the 'faith that saves' brings not merely physical healing but spiritual discernment and insight. (For the crisis in our Lord's life at this time in His earthly career, cf. the commentary on the Gospel for the Feast of the Transfiguration, p. 248.)

thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

LENTEN SEASON.

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH WEDNESDAY.

The Collect.

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

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

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride

LENTEN SEASON

The origins of Lent go back to at least as early as the second century, and may be traced in the development of fasts and other ascetical exercises and of catechetical instructions undertaken by candidates for Baptism at Easter (cf. p. 161). The length of the pre-Easter fast varied in different churches; generally it did not last more than one or two days. But piety has a way of extending rigorous disciplines and by the fourth century we first hear of a forty-day period of fasting, in the famous Festal Letters of St. Athanasius—pastoral epistles the Bishop of Alexandria customarily sent out on Epiphany to announce the date of Easter and to advise the faithful regarding their proper preparation for the festival. The reckoning of the forty days of Lent was never uniformly established throughout the whole Church, however: to this day, the Eastern Churches spread the season over a period of eight or nine weeks, whereas the Gallican tradition, preserved in the Ambrosian liturgy still observed in the diocese of Milan, begins Lent only on Quadragesima, what we call the First Sunday in Lent. It should be noted that the association of the forty days with our Lord's fast in the wilderness was an afterthought; it did not directly affect the early development of the Lenten season.

In the Roman Church a six-week period of Lent seems to have been established by the latter part of the fourth century, though it was not until a hundred years later that the season was fully developed by a regular course of liturgical observances. An older scheme of a three-week preparation of catechumens for Baptism was expanded by distributing the catechetical exercises over a longer period—what we would call the first, fourth, and sixth (i.e. Holy Week) weeks of the season. Gradually the intervening days and weeks were filled with daily celebrations of the Eucharist (though the Masses on Thursdays and some Saturdays were not instituted before the eighth century), and all the faithful were enjoined to associate themselves with the catechumens in the Lenten disciplines of instruction, prayer, and fasting. As the custom of administering Baptism on Easter Even passed out of use, Lent became emphasized as a penitential season of 'mourning for sin,' and the spirit of its ascetical exercises was diffused more and more with recollections of our Lord's trials and sufferings and less with anticipations of His triumphant Resurrection.

The word 'Lent' derives from an old Anglo-Saxon word meaning 'spring.' In the Latin Church the official name for the season is Quadragesima.

ASH WEDNESDAY

The inclusion of the four days before the First Sunday in Lent as part of the Lenten season was a sixth-century institution at Rome (prior to the time of Pope Gregory the Great). It came from a desire to make the Lenten fast a period of exactly forty days, inasmuch as the Sundays of the season could not be strictly reckoned as fast-days; for all Sundays are commemorations of Easter, and as such, are festive observances (cf. pp. xlvii ff.). The name 'Ash Wednesday' comes from the medieval ceremony of the blessing and distribution of ashes associated with this day. In the Gallican churches it was customary for penitents seeking restoration to Communion at Easter to appear at church on the first day of Lent, garbed in sackcloth and prepared to have cast upon their heads ashes of the palms that had been blessed on the preceding Palm Sunday. During the course of the Middle Ages the practice of marking the foreheads of all the faithful with ashes came into general use on this day, as a symbol of the penitential character the Lenten season had come to have for the whole Church. The Reformers dropped the old ceremony, not only because of their distaste for the blessing of such things as ashes, but more particularly because the ceremony seemed to be a strange contradiction of the Gospel lesson for the day. In its place they substituted the Communion service (see p. 60).

The Collect. This is a composition for the 1549 Book, though certain expressions were suggested by the prayers contained in the Sarum Missal for the blessing of the ashes. The ancient Collect for the Mass in the Latin Missals centered attention upon fasting, rather than upon penitence. The rubrical direction to repeat the Collect every day in Lent first appeared in the 1662 Book (cf. p. 90, on the Advent Collect); the 1928 revision added 'until Palm Sunday.' The source of inspiration of this Collect was obviously the fifty-first Psalm (see pp. 60-61); it also has close affinities with the penitential portions of the Daily Offices (pp. 6-7).

The Epistle. The Sarum and Roman Missals add verses 18-19, thus giving a hopeful ending to the selection. Several verses from this Epistle were used as anthems in the benediction of the ashes; in a similar way they are drawn upon for phrases in the anthem of our Penitential Office (pp. 62-3). The prophecies of Joel were delivered sometime in the fourth century B.C., when a devastating plague of locusts had so laid waste the produce of the land that the accustomed sacrificial offerings in the Temple were lacking. A solemn penitential fast of supplication to God for relief from the calamity was proclaimed, and all the people without exception were enjoined to participate in it. Our Epistle describes the ceremonies of this occasion. Deliverance came, and the mocking 'reproach' of the heathen that Israel's God was powerless to help His people was turned aside. The prophet saw in this dread experience of material catastrophe a vision of the last times before the Judgment, when Israel would be stricken with invasion by heathen armies and the heavens would be darkened and terror stalk the land. But God would not forsake His people: the heathen would be overthrown, and the New Age would be established, when the Spirit of the Lord would be poured out upon all who called upon His Name (cf. Joel ii.28-32; Acts ii.16-21). We may well imagine the impression of this experience and prophecy of ancient Israel upon the Church in Italy at the time Ash Wednesday was instituted, for it also was suffering from pestilence and famine and from the invasion of the barbarous Lombards. Pope Gregory the Great sincerely believed that he was living in 'the last times' before the end of this world, for the conditions of his age seemed to fulfil precisely the words of the prophet.

out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matthew vi. 16.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*

THE FIRST SUNDAY IN LENT.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Gospel. Matthew vi.16-21 is the appointment of the Sarum and Roman Missals. It is a natural complement to the Epistle in its stress upon the spiritual purpose that should accompany the outward discipline of fasting or any other penitential exercise. God looks upon the sincerity and intent of the heart; He is not impressed by material evidences of self-abnegation and humiliation. Our Lord's bitterest condemnation rested upon the 'hypocrites' of His day, who made much display of their religiosity so as to be seen and remarked upon by men, for their real treasure lay in their worldly reputation for piety, not in joyous and glad service of God whatever self-denial this might involve. However hard the battle of self-mastery, the true disciple of Christ cannot be a person of a sad countenance, for the radiance of His Lord's victorious triumph over suffering and deprivation must be reflected in his visage and his conduct.

The rubric after this Gospel was added in the 1892 Book to make clear that the propers of Quinquagesima should not be used between Ash Wednesday and the First Sunday in Lent. There had been some uncertainty in this matter because of the first rubric on page 90.

THE FIRST SUNDAY IN LENT

The Collect. One of the few Collects addressed directly to our Lord, this Collect was composed for the 1549 Book and is based on the Gospel lesson. There is also a strong reminiscence in it of Eph. iv.22-4. The Reformers rejected the old Latin Collect because of its suggestion that fasting and other 'good works' are means of acquiring merit. Here the emphasis is put upon the moral and spiritual fruits that should ensue from outward exercises of mortification and that alone make them profitable. The phrase 'for our sake' used to describe our Lord's fasting should be understood in an exemplary, not an expiatory sense. The Collect defines fasting in the larger sense of abstinence; that is, it does not limit the means of self-denial to one particular way.

The Epistle. The Sarum and Roman Missals also appoint 2 Cor. vi.1-10. Our Lenten propers for the Sundays are remnants of a daily course of readings contained in the ancient and medieval service books, drawn up with particular reference to the needs of candidates for Baptism at Easter and for penitents seeking readmission to Communion. The Sunday Epistles set forth the wide difference between

The First Sunday in Lent

The Epistle. 2 Corinthians vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matthew iv. 1.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungry. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear

the ethical and spiritual standards of life accepted in heathen society and those which were fostered in the community of the Church. The Epistle chosen for the First Sunday is in the nature of a general introduction to the season, and contains in its opening verses a call to men to receive the gospel of salvation 'now' in 'the accepted time.' The magnificent series of paradoxical statements describes the characteristics and experiences of Christian living of those who would receive 'the grace of God.' There is a secondary motive behind the choice of this Epistle: namely, the approach of the Lenten Ember Days in the coming week. The Apostle lists the labors and struggles of the ministry in a way that is evidently autobiographical. (Cf. the Epistle appointed for Sexagesima, pp. 120-21.)

The Gospel. The reading of the account of our Lord's fast of forty days and nights and of His temptation in the wilderness is an almost universal tradition in the lectionary assignments for this Sunday in the Western Church. Compare this version with Luke iv.1-13, which gives a different order for the three temptations. In His Baptism our Lord had become fully conscious of His Messianic vocation and of His intimate relation to His Father as the 'beloved Son' (cf. p. 112). The temptation narrative represents the inward struggle that followed this extraordinary experience of exaltation, as our Lord struggled to choose the means by which He would endeavor to fulfil His call and mission. He was, of course, perfectly cognizant of the popular views concerning the role the Messiah was expected to assume; because these expectations of the people appeared on the surface to be based on Scriptural prophecy, they were spiritually perilous for Jesus. As the favored messenger of God the Messiah was believed to be one who could renew temporal prosperity for God's people and fill them with material good things, work spectacular miracles, and lead Israel to victory over foreign oppressors and ultimately rule the world. But our Lord resisted such tempting prospects, for the Kingdom of God is not of this world; it does not come 'with observation' (cf. Luke xvii.20) by outward signs and least of all by coercive force. It is eternal and spiritual, not temporal and material; and there is no more diabolical denial of God's way of redeeming fallen human nature than the attempt to soothe men's consciousness of sin and to induce in them the fruits of righteousness by means of material prosperity and external excitements. Yet such are ever the tactics of 'false Christs.'

thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

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

The Epistle. 1 Thessalonians iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have

The temptations of our Lord were not by any means limited to one initial and decisive experience. They pursued Him throughout His earthly ministry. There were the crowds who sought to make Him a 'king' after He had fed them (John vi.15; cf. pp. 131-2); there were the tempters who 'sought of him a sign from heaven' (cf. p. 129); and there was that final and terrible agony on the cross when He was tempted to despair, to feel that His whole course of ministry had been mistaken and that God had forsaken Him (cf. p. 137). Moreover, His temptations, though unequaled in the sense that they were directed by the devil against the uniqueness of His Person and mission, were not dissimilar to those all His faithful followers have to bear. He 'was in all points tempted like as we are, yet without sin' (Heb. iv.15). In the temptation of our Lord every Christian reads his own struggle against the allurements of the flesh, the world, and the devil, which he, like his Master, renounced at his Baptism.

The forty-day fast of our Lord in the wilderness was undoubtedly associated in the minds of the Evangelists with the similar fasts of Moses (Exod. xxxiv.28) and Elijah (1 Kings xix.8), and also with the 'proving' of Israel for forty years in the wilderness (cf. Deut. viii.2).

THE SECOND SUNDAY IN LENT

Originally this Sunday was a 'vacant' one, that is, it had no assigned liturgical propers because of the long vigil service and ordination Mass of the preceding Ember Saturday (cf. p. 260). In the Roman Missal most of the propers are borrowed from other days.

The Collect. This Collect is not borrowed from the Ember propers; it first appears appointed for this Sunday in the Gregorian Sacramentary, and is designed to go with the lessons, especially the Epistle. In the preamble we also sense a reflection of those troublous times in Italy when the Collect was composed (see commentary on the Pre-Lenten Sundays, p. 118). God's power is necessary to defend us both from the outward adversaries of our bodies, whether physical or moral, and from the inward, evil thoughts that attack the soul and issue in outwardly evil deeds.

The Epistle. The Missals conclude this lesson with verse 7, not verse 8. The theme of this Epistle is the purity of body wrought by

forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matthew xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT.

The Collect.

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

The Epistle. Ephesians v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a

the sanctifying power of the Holy Spirit as opposed to the laxity of standards regarding 'lusts of the flesh' so prevalent in the pagan world surrounding the early Christian converts. The original Greek of this passage is more general in its warning than our translation would seem to imply, and concerns not merely sexual vice but all 'uncleanness' or sinfulness in material matters. The phrase, 'know how to possess his vessel,' should be rendered 'know how to take a wife for himself,' the point being that Christians should marry chastely and honorably, not to gratify passion and lust. There has been some disagreement among exegetes respecting the admonition 'that no man go beyond or defraud his brother in any matter.' According to some this is an injunction against adultery; others refer it to dishonesty in business.

The Gospel. In the Roman Missal this Gospel is read on Thursday of the preceding week, and the account of the Transfiguration of our Lord is appointed for this Sunday. But the old Roman and Gallican lists of lessons place this present Gospel on the first Sunday of the first month (i.e. March). Our Prayer Book choice follows that of the Sarum Missal. This account is one of the two instances recorded in the Gospels of our Lord exercising His compassion and healing gifts for the benefit of Gentiles, and in both cases the cure is wrought at a distance, as if to heighten the sense of separation between Judaism and the Gentile world. (Cf. the Gospel for the Fourth Sunday after the Epiphany, pp. 114-15.) Our Lord's historic mission was to His own people; the destiny and purpose of God's covenanted promises, that through the Israel of God all peoples should be blessed and brought into the way of salvation, could only be fulfilled in the perfect obedience of sonship. Yet we know that Israel by and large rejected this high calling as completed in Christ; and, in contrast, the Gentiles were ready to accept the good news by faith, without pride and arrogance in racial privileges, but with a deep and humble sense of need. Such stories as this were therefore greatly prized by the early Gentile Christians, for despite the seeming aloofness of our Lord to the importunate Canaanite woman, His compassion for her was prophetic of the universal scope that His redemptive work was to make possible.

sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do

THE THIRD SUNDAY IN LENT

During this week the 'scrutinies' of the catechumens preparing for Baptism at Easter were begun at Rome. The first of these sessions was largely given over to exorcisms of the candidates—hence the choice of proper for this Sunday.

The Collect. The Collect derives from the Gregorian Sacramentary. The 'heartly desires' (in Latin, *vota*) were the vows and decisions of the catechumens, who this week gave in their names to announce that they were ready to undertake the professions and responsibilities of Christian life and witness. The expanding phrase, 'against all our enemies' is an addition of the 1549 Book. Compare this Collect with the Collects for Peace and Grace at Morning and Evening Prayer (pp. 17 and 31).

The Epistle. The Reformers expanded this Epistle to include verses 10-14. This gives a theme of 'light versus darkness' comparable to the 'holiness versus uncleanness' theme of the preceding Sunday, for the same contrast is made in this lesson between the ethical standards of paganism and of Christianity as in the Gospel for the preceding Sunday. Licentiousness, covetousness, and idolatry—these were the primary vices, to the Jewish mind, of Gentile heathenism; in fact, they were considered to be virtually synonymous terms. They marked the difference between 'the children of disobedience' and 'the children of light.' To the Christian the difference of standard was made plainly manifest by the example and sacrifice of Christ, giving Himself wholly and utterly in love for us to redeem us from 'fellowship with the unfruitful works of darkness' and to produce in us 'the fruit of the Spirit . . . acceptable' unto God. In verse 4 read 'fitting' for 'convenient'; in verse 11, 'expose' for 'reprove.' The final verse (14) is thought by many expositors to be a quotation from an early Christian baptismal hymn.

The Gospel. Luke xi.14-28 is also appointed in the Missals. With verses 14-26 compare Mark iii.22-30 and Matt. xii.22-30, 43-5. Belief in demonic possession was universal in the ancient world, and forms of exorcism used by both Jews and pagans to cast out demons have

your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

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

The Epistle. Galatians iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the

come down to us. In the early Church the exorcists were counted among the minor Orders of the ministry, and catechumens preparing for Baptism were constantly 'exorcised' by both these ministers and the higher clergy. Among the Jews possession by a demon was looked on as a capricious misfortune and was not necessarily considered evidence of punishment for sin. Hence our Lord's exorcisms are not associated with the forgiveness of sins. The power of our Lord in driving out demons was a sign of the inauguration of the Messianic age, for it was evidence that the kingdom of Satan (or Beelzebub, the prince of the devils; cf. 2 Kings i.6) was already being overthrown. The charge of the Jews, so pointedly answered by our Lord in two brief parables, that He exercised His power by virtue of the devil himself was the most outrageous blasphemy and a denial of the manifest working of 'the finger of God' (or, 'the Spirit of God,' as in Matthew's version—the meaning is the same). In the parable of the despoiling of the strong man there is a trace of allegory, for the two contenders are obviously meant to represent Satan and Christ. The other parable suggests a possible moral interpretation of demonic possession; in any case, it shows that our Lord recognized that mere riddance of evil was not enough, but that it must be replaced by positive good. Neutrality is impossible in spiritual and moral spheres. 'He that is not with me is against me.' The final verses of this Gospel (27-8) are peculiar to the Third Evangelist. Our Lord's answer to the pious ejaculation of the 'woman of the company' was not a disparagement of His mother's blessedness—this would have been far from the mind of the Evangelist (cf. Luke i.42)—but a simple statement of the priority of obedience to God's Word over all intimate and earthly ties.

THE FOURTH SUNDAY IN LENT

This Mid-Lent Sunday was observed at Rome with a relaxation of the rigors of the Lenten fast, and the propers of the Mass display a note of rejoicing and festivity. One of the customs of the day was the distribution of bread to the poor by the Pope, a circumstance that explains the choice of the Gospel lesson. The stational Mass was held at the Basilica of the Holy Cross in Jerusalem—hence the selection of the Epistle, with its allegory of Jerusalem, and the frequent mention of Jerusalem in the proper chants of the Latin Mass for the day. The Gospel has given this Sunday its popular designation, 'Refreshment

flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was

Sunday'; the Epistle, on the other hand, is responsible for another popular name: 'Mothering Sunday.' This last name originated from the medieval custom of visiting the mother church of the diocese with special offerings on this day, and also, in some parts of England, of servants and apprentices making a special visit to their parents and taking with them a present, usually a simnel or 'mothering' cake.

The Collect. The Collect is typical of those of Lent, and there is little suggestion in it of the 'refreshment' theme, unless one reads it into the phrase 'may mercifully be relieved.' The source of the Collect is the Gregorian Sacramentary.

The Epistle. The Reformers unfortunately shortened this Epistle by omitting 5:1a, for this verse gives a true climax to the theme of 'bondage versus freedom.' The contrast is similar to that of the Epistles for the preceding Sundays—apart from Christ there can be only bondage to sin under the yoke of the law, but in Christ there is true liberty and freedom. The allegorical exegesis that St. Paul used to support this point was typical of methods of Scriptural interpretation current in the rabbinical schools in which he was trained; to modern ears it is more of a riddle than a clear exposition of the theme. It is true some modern critics believe that the Apostle intended by this allegory a sort of parody of the methods of exegesis employed by his opponents in the Galatian churches—the Judaizers who sought to enforce upon his Gentile converts the full requirements of the Jewish Law. Yet, whether in earnest or in irony, the Apostle's interpretation of the tragic story of Hagar and Ishmael (Gen. xxi.9ff.) does not appeal to modern sentiment. In fact, two allegories are combined here. The one, concerning Hagar, is based upon a Jewish tradition that Abraham cast out the bondwoman because Ishmael attempted to kill Isaac. Also Mount Sinai in Arabia was the traditional home of Hagar's descendants. Thus Hagar represented the Law and the bondage of service to the Law which the Judaizers were preaching. Interwoven with this was a second allegory of the two Jerusalems, the earthly and the heavenly. The earthly typifies Judaism, bound to the Law and persecuting the Church; the heavenly is Christianity, free from the yoke of the Law, being born 'after the Spirit.' It is also probable that St. Paul's application of the term 'mother' to the true and free Jerusalem, the Church, was intended to set a contrast between it and the pagan

cult of the Earth Mother Goddess whose worship was much fostered in the province of Galatia.

The Gospel. The Roman Missal adds verse 15. The feeding of the multitude is the only miracle of our Lord recounted by all four Evangelists; indeed the First and Second Evangelists record it twice (see the Gospel for the Seventh Sunday after Trinity, p. 199), and the Fourth Evangelist made it the occasion of a most important doctrinal discussion between Jesus and the Jews respecting the meaning of His Person and His saving revelation. The early Christians saw in the miracle a prefiguring of the Eucharist, wherein the Lord made Himself known to them 'in the breaking of bread,' and the story was the most popular subject of their primitive art. It is not surprising therefore to find the miracle assigned in our liturgical lectionary to three Sundays of the Christian Year (cf. pp. 199 and 225-6). The language used to describe Jesus' action in taking bread and blessing and distributing it closely conforms to the similar words employed in the account of the institution of the Eucharist (cf. p. 152).

The feeding of the multitude was a 'sign' of the Messiah, recognized as such by those who were fed in their comment, 'This is of a truth that prophet that should come into the world.' That is to say, the expected Messiah was to be a prophet like Moses, who had fed the people of God with bread from heaven (vss. 30ff.) during the wandering through the wilderness (cf. Deut. xviii.15 and Acts iii.22); and like Elisha, upon whom Elijah's mantle had fallen, who had fed a hundred men with twenty 'loaves of barley' (2 Kings iv.42-4). Both Moses and Elijah were prototypes of the Messiah; as such they stood on either side of Jesus on the Mount of Transfiguration (see pp. 248-9). The Fourth Evangelist tells us (vs. 15) that the multitude desired to acclaim Jesus then and there, to 'take him by force, to make him a king.' Their reaction created a crisis for Him, for He must either accede to their demand, become a temporal leader and prince against the Roman oppressor and inaugurate the Kingdom of God by force, or, at the price of losing popular support, He must resist the temptation to use worldly means in gaining spiritual ends (see commentary, pp. 126-7). Our Lord's choice of the latter alternative was a decisive turning point in His ministry. 'From that time,' says the Evangelist, 'many of his disciples went back, and walked no more with him' (vs. 66). He retired from Galilee, and in company with the

Twelve began to prepare Himself and them for the final and tragic denouement to take place in Jerusalem. The Twelve, of course, did not yet understand the full import of this critical event. Only in the perspective of the accomplished Passion and Resurrection could they divine the true significance of the feeding of the multitude; it was the farewell Messianic banquet of the Galilean ministry, comparable to the Last Supper of Jesus with them on 'the night in which he was betrayed'—an earnest of the redeemed fellowship of Christ with His believers in the new Covenant of a Kingdom 'not of this world.'

The miraculous feeding of the multitude has for us other lessons. We should notice especially the initiative of our Lord in thinking of the material need of the multitude; He would not have them go hungry or be anxious about their daily bread. His act of feeding them can be compared with His teaching: 'your heavenly Father knoweth that ye have need of all these things' (Matt. vi.32); or, 'How many . . . servants of my father's have bread enough and to spare' (Luke xv.17, p. 202). Again, the trustful gift of the young boy's small lunch is in marked contrast to the doubt of the disciples that Jesus could make so small an offering sufficient to the need. They were not yet ready to believe that what Jesus takes and blesses, however little it may seem, if it is offered entirely and without reserve, can be made more than abundant in fulfilling His purpose. Such are the inexhaustible riches of Christ that the oblations surrendered into His hands are never diminished by being used, but are increased beyond all human imagining. More remains after the satisfaction He gives than was ever offered to begin with. So in the Eucharist, the grace of our Lord is never spent, but is renewed and expended ever more abundantly with every oblation of ourselves and all we have and possess.

much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

PASSIONTIDE.

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED
PASSION SUNDAY.

The Collect.

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

The Epistle. Hebrews ix. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered

PASSIONTIDE

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY

The title 'Passion Sunday' has some medieval precedent, but the terms 'Passion Week' and 'Passiontide' originated in Anglicanism and became current only in the nineteenth century. The 1928 Book first introduced these designations; they are recognized also in the Scottish and English Proposed Books.

The Collect. This Collect is from the Gregorian Sacramentary. In the original Latin the word here translated 'people' is 'family' or 'household' (cf. p. 115).

The Epistle. This Epistle is the same as that appointed in the Sarum and Roman Missals. The contrast in this lesson is between 'dead works' and 'living service' wrought by the sacrifice of Christ, which is more efficacious than any of the prescribed offerings of the Old Covenant. The author has no theory of how atonement for sin is made. He simply points to the fact that the sacrifices enjoined in the Law had but a temporary cleansing power, and thus had to be continually renewed; in the sacrifice of Christ, on the other hand, an 'eternal redemption' has been made, once for all, by One who has become a high priest and mediator forever in a 'tabernacle' not made with hands but eternal in the heavens. The whole thought of the author of Hebrews is dominated by an exegesis of the Old Testament that sees in it a number of 'types' or 'shadows' of the more excellent and perfect Covenant (or, Testament) of God's Kingdom established by Christ's 'one oblation of himself once offered' (cf. p. 80).

himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Gospel. John viii.46-59 is also appointed in the Missals. It breaks into the middle of an extended argument that the Fourth Evangelist has set between our Lord and the Jews over the privilege inherent in descent from Abraham. To the Jew such racial purity was sufficient guarantee of a participation in the eternal Kingdom to be established by the Messiah. Our Lord—like John the Baptist before Him—rejected any such claim and insisted that salvation could only be attained by way of repentance, faith, and the keeping of God's words and commandments. When our Lord supported His teaching by an appeal to His own authority and His intimate relation with His Father, the Jews were infuriated and accused Him first of being demoniacally possessed; then as their tempers waxed more hot they sought to stone Him for blasphemy because of His challenge: 'Before Abraham was, I am.' In the Old Testament 'I AM' is the name of God (cf. Exod. iii.14). We should not take this bitter discussion as a genuine historical account of what was actually said by our Lord, but as a reflection of the early Church's conflict with Judaism respecting the nature and person of Christ.

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED
PALM SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said every day, after the Collect appointed for the day, until Good Friday.*

The Epistle. Philippians ii. 5.

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

The Gospel. St. Matthew xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the gov-

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED PALM SUNDAY

The title 'Palm Sunday' was introduced in the 1928 revision. It derives from the Gelasian and Gregorian Sacramentaries, and refers, of course, to the procession traditionally held on this Sunday. This procession and many other customs of Holy Week observance originated in the church in Jerusalem during the fourth century, where it was but natural that the holy sites embellished by the pious labors of the Emperor Constantine and his mother should become the scenes of dramatic representations of the events marking the close of our Lord's earthly life. Pilgrims to these sacred places were impressed by the ceremonies, and through their enthusiasm for them similar observances were soon adopted by other churches. At Jerusalem the faithful gathered on the Mount of Olives on this day, and with singing and waving of tree branches they escorted the bishop, riding in their midst upon an ass, into the city.

The Roman Church had adopted the procession at least by the sixth century, but the ceremonies and ritual of blessing and distributing the 'palms' now found in the Missal are of Gallican origin and were adopted in the Roman use only in the ninth century. The Reformers, with their distaste for blessing material objects, eliminated this picturesque feature of the day's celebration, and thus left no special commemoration of the Triumphal Entry of our Lord into Jerusalem in the propers of this day. (Cf. the reading of the Triumphal Entry narrative on the First Sunday in Advent, p. 91.) The lectionaries of 1928 and 1943, however, have provided Mark xi.1-11 as a Second Lesson at Morning Prayer on this Sunday.

The Collect. This Collect is from the Gregorian Sacramentary. In his translation Cranmer made one addition and one alteration: the sensitive phrase 'of thy tender love' was inserted in the preamble; and the verbs 'follow' and 'be made' in the concluding petition were substituted for 'may deserve to have.' The word 'patience' carries its primary meaning of 'suffering' as well as 'endurance.' This Collect is the nearest thing to a statement of the doctrine of Atonement to be found in the Prayer Book, and it is significant that it associates it with Christ's Incarnation no less than His Passion. Also the stress upon the 'humility' of Christ in coming into the world for our re-

error. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and

dempion is noteworthy. The inspiration of the Collect is, of course, drawn from the Epistle.

The rubric after the Collect was added in 1928; until that revision there were no proper Collects for the days following until Good Friday and only the Palm Sunday Collect was used.

The Epistle. Philippians ii.5-11 is appointed in the Missals (see commentary, pp. 105-106). This passage with Col. i.14-19 is one of the primary statements in the letters of St. Paul of his doctrine of Christ—His pre-existence with the Father before all worlds, His Incarnation 'in the likeness of men,' His humble obedience unto death, and His exaltation to His Father's side as Lord over all creation. The passage is almost creedal in form; and some commentators have considered it a quotation from an early Christian hymn. The 'mind of Christ' which the Apostle exhorts his readers to have is particularly directed to our imitation of His humility and willingness to become a servant (or, literally, a slave). Bishop Lightfoot paraphrased the opening verses as follows: 'Though He pre-existed in the form of God, yet He did not look upon equality with God as a prize which must not slip from His grasp, but He emptied Himself, divested Himself, taking upon Him the form of a slave.' By 'form' one should understand 'not the external semblance only . . . but the characteristic attributes,' that is, the very nature.

The Gospel. Beginning with this Sunday and continuing through Good Friday, the Gospels appointed are the four accounts of the Passion of our Lord, read successively in their canonical order, a custom that goes back to very ancient times. In the Missals, and in the Prayer Book until the 1662 revision, both chapters xxvi and xxvii of Matthew were assigned to this Sunday. But the 1662 Book transferred chapter xxvi to Morning Prayer and omitted verses 55-6 from chapter xxvii to give a better climax for the Gospel—namely, the confession of the centurion: 'Truly this was the Son of God.' The solemn recital of the Passion should move men ever, as the historical witness of it did the rough, pagan officer, to a final and decisive acknowledgment of faith. So the reading of the Passions sets the climax upon all the Gospel lessons appointed during Lent, bringing us to the ultimate revelation of God's reconciling love in Christ for us sinners and preparing us for that renewal of life offered to all who through faith in

destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set

Him would die unto sin and arise unto a new life of righteousness.

In medieval times the recital of the Passions was performed with the utmost solemnity and took on the character of a sacred oratorio. Different cantors chanted the words said by the respective personages of the drama—Judas, Caiaphas, Peter, Pilate, and Jesus. Another cantor sang the narrative passages, and the choir took the part of the mob. After the Reformation the Lutheran churches further developed this tradition by introducing at appropriate places congregational devotions and chorales. The high point in this creation of Passion music was reached in the works of Johann Sebastian Bach, notably his 'St. Matthew Passion.'

The Passion narrative was the earliest part of the gospel tradition to be crystallized. The four Evangelists agree more closely on its details and order than they do about any other materials they use to set forth the life and teachings of our Lord. In the formation of this tradition, however, many factors entered into play other than a mere factual reporting of what actually happened. We must remember that none of the Apostles was present at the trials and the execution of Jesus after He had been arrested. They had all abandoned Him and fled. Nor were the small company of women disciples who viewed the crucifixion from a distance in a much better position to know the details of the story. This does not rule out the possibility, of course, that certain parties to the tragedy (such as Nicodemus or Joseph of Arimathea, for example) may not have told the disciples many of the things that took place. However, the major factor in the development of the narrative was the belief of the disciples that 'Christ died for our sins according to the scriptures' (cf. 1 Cor. xv.3). Old Testament passages such as Psalm xxii or Isaiah liii exercised a controlling influence upon the minds of those who first preached Christ crucified as 'the power of God unto salvation to every one that believeth' (Rom. i.16). It is one of the distinctive characteristics of Matthew's Passion narrative, as indeed of his entire Gospel, that the prophetic passages 'fulfilled' in Christ's sufferings are so constantly cited.

Apologetic motives also shaped the form of the Passion story. Not only did it seek to persuade the Jews that the Scriptures were fulfilled in the ignominious death of the Messiah, but it went further in laying upon the Jews, and particularly upon their leaders, the moral responsibility for His death. The whole account charges them with taking the initiative in bringing Jesus to trial before Pilate and with persuading

up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

the Roman procurator to do away with Him. In the Lukan and more especially in the Johannine narratives the tendency to relieve Pilate of any guilt and responsibility is unmistakably evident. No doubt the bitterness existing between Judaism and Christianity in the generation when the Passion narratives were written down helped to sharpen this motif, particularly since the Church was being confronted for the first time with persecution by the Roman State—much of which was instigated by Jews—and was anxious to prove its loyalty by showing that Roman magistrates were not zealous to take punitive measures unless pressed to do so by fear of disturbances of the peace. It was exactly such fear that the Jewish leaders instilled in Pilate, who was by no means unaware of the explosive political situation in Palestine, where popular acclaim of Messianic pretenders seeking to be ‘King of the Jews’ could and did cause no end of trouble to the Roman authorities.

The charge of revolutionary conspiracy was not, however, the real reason behind the action taken by the Jewish Sanhedrin. It is clear from the preliminary hearing it held before taking Jesus to Pilate that the chief grievance against Him was an imputed charge of blasphemy. By Jewish law such a crime was punished by stoning, but the sentence could not be carried out without permission from the Romans. It may well be the Sanhedrin was uncertain that Pilate would consent to Jesus’ execution on such a charge, hence it made before Pilate an accusation it knew would be more decisive in the attainment of its ends. We should not rule out the possibilities of collusion between the Sanhedrin and Pilate, for the trial of Jesus before the latter was a mockery from the standpoint of normal judicial inquiry and procedure customary in Roman courts. In any event, the stains of innocent blood cannot be washed from Pilate’s hands. Jesus was crucified, not stoned; he suffered a Roman punishment, not a Jewish one. It is significant that the Creeds of the Church recall that Pilate, not the Jews, bears the ultimate responsibility for the tragedy that took place on Calvary.

The bodily tortures and agony our Lord endured were horrible enough; crucifixion was one of the cruelest torments ever devised by merciless men. Yet the deepest anguish of Jesus was not physical pain. Other men have endured even more hideous tortures and for a longer period of time. The suffering of the Cross was essentially spiritual, nothing less than the weight of all human sin. As Jesus hung there mocked and derided there was not the slightest outreach to Him of

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their

any sympathy or justice. He was isolated, deserted, alone. His most intimate companions and disciples had fled, not one of them daring to see it through with Him. The chosen people of God and their leaders, who should have understood the real meaning of His mission, had rejected Him and with insensate fury were hurling in His face their outrageous blasphemies. The Roman government, with all its reputation for justice under law, had failed Him and betrayed Him. The wickedness of human kind seemed hopeless, and there is little wonder that in the depth of His agony He was tempted to despair even of the mercy of God and to fear that even as man had forsaken Him, so also had God. Yet His trust in God never failed, and His obedience to the will of His Father never faltered. Through that perfect obedience He won the victory, despite all outward appearances to the contrary. And He made thereby an instrument of shame the sign of redeeming love.

Certain details in the Matthew Passion are peculiar to the account of the First Evangelist. These are: the remorse and suicide of Judas; the message to Pilate from his wife; Pilate's washing of his hands after the trial; the earthquake and the opening of the graves when Jesus died. In general the First Evangelist follows closely the account of Mark, which was his primary source (see p. 139ff.).

MONDAY BEFORE EASTER

The Collect. This Collect was adopted in the 1928 revision. It was composed by the Rev. Dr. William Reed Huntington and proposed by him for inclusion in the 1892 Book. The words 'went not up to joy . . . before he was crucified' inclusive were taken from the Exhortation formerly contained in the Visitation of the Sick. They are thus probably from the pen of Cranmer. Notice the fine balance between 'joy' and 'glory' as the end of our Lord's *via dolorosa*, and 'life and peace' as the end of ours.

The Epistle. The Sarum and Roman Missals read this lesson on Wednesday (but with lxii.11 and ending at lxiii.7). For Monday they assign Isaiah 1.5-10, which the Prayer Book places in the Tuesday propers. The reasons for these changes made in the 1549 Book are unknown. Isaiah lxiii.1-19 consists of two prophecies which are in no way related one to each other and which may very well have been

affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an

composed by different authors. Verses 1-6 are a description of God's vengeance upon Edom for the wrongs it had inflicted upon Judah when it was weak. The retribution would apparently be a bloody one and accomplished without help of allies. The application of this vindictive prophecy to our Lord's Passion is strange to say the least. There is no reason to suppose that the prophet who composed this passage had in mind the 'Suffering Servant' of other poems gathered in the Book of Isaiah. Certain phrases, of course, bring to mind the endurance and the loneliness of our Lord in His conflict; but there are other statements entirely contrary in spirit to His attitude towards those who wronged Him.

Of a very different temper is the prayer of verses 7-19, which is continued through lxiv.12. It consists of a thanksgiving for God's goodness to Israel, a confession of the sin of His people which has temporarily turned God 'to be their enemy,' and finally of a petition that God remember his mercies of old, as in the times of Moses, and restore Israel to its inheritance. The poem was written at a time when the land was desolate and the temple 'trodden down,' that is, during the period of the Exile.

The Gospel. The Sarum Missal appointed John xii.1-36, but the Roman Missal has reduced this reading to the first nine verses. The 1549 Book, however, divided the Passion according to Mark between Monday and Tuesday. The Missals assign the entire Passion narrative, both chapters xiv and xv, to Tuesday. In the oldest lists of lessons Mark's Passion story is not included. This may reflect the time when neither Monday nor Tuesday had a special Mass (fourth and fifth centuries), or it may be owing to the belief entertained in the early Church that Mark's narrative was only an abbreviation of Matthew's. Modern scholarship has shown, on the contrary, that Mark's Gospel is not only the oldest written Gospel that has come down to us, but that it was a source used by all the other Evangelists. And there has also been a renewed appreciation in recent years of the rugged, direct, and unadorned style of the Second Evangelist, in no instance more striking than in his Passion narrative.

If there is any peculiarity of the Markan Passion it is in the careful attention given to chronological notices. It has been suggested that these references to time are reflections of liturgical observances at Rome at a very early time in commemoration of the Passion—for Mark

uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say

was written at Rome about A.D. 70 and was the first Gospel in use there (see p. 237). Local allusions are also to be found in such identifications as the one contained in xv.21, where Simon the Cyrenian is said to be 'the father of Alexander and Rufus'—personages doubtless known to the church in Rome at the time the Gospel was written. The tradition identifying the Evangelist himself as the 'young man' who fled naked at the arrest of Jesus cannot be substantiated and is only a guess (cf. xiv. 51-2).

The story of the anointing of Jesus in the house of Simon the leper had a highly symbolic significance for the Evangelist. It was nothing less than a solemn consecration of Jesus as Messiah on the very eve of His Passion, and not merely an occasion for prefiguring the humiliation of Jesus' burial without the due and honorable customs associated with the preparation of a body for the tomb. The contrast between the insight of the woman into the true nature of Christ's Person and the indignation of some of those present at what they deemed to be a waste of money is pointed; and the fact that this scene of the anointing of our Lord took place in the home of a leper is itself not without peculiar significance. Simon's home was not a setting where the Messianic hope of Israel would have been expected to be revealed and acknowledged, and our Lord's consecration there is indicative of the whole course of His ministry: His rejection by the privileged and those who should have understood His true nature and mission, and His acceptance by the humble and meek, the outcast and 'sinners.' Variant accounts of this story, placed in different contexts and presented with different details and interpretations, may be found in Luke vii.36-50 and John xii.1-8.

For a discussion of the Last Supper, see the introduction to the Holy Communion (p. 65), and the comments on the Epistle for Maundy Thursday (p. 152) and the Gospel for Good Friday (pp. 158-61).

The betrayal of our Lord by Judas and the denial of Him by Peter represent in the most poignant way the desertion of Jesus by His most intimate friends. Peter's failing was caused by fear and want of courage, but the problem of Judas is more complex. The Evangelists do not give any clear picture of the motive behind Judas' treachery, and our Lord's foreknowledge of it and exposure of it only raises in our minds the question why no effort was made by anyone to forestall his action. (The Fourth Evangelist virtually makes our Lord direct the process as a foreordained necessity. Doubtless such passages as

unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take

Psalm xli.9 have had an influence in shaping the story.) The customary interpretation of Judas' motivation is that he was disillusioned with the Messianic role that Jesus assumed and had lost faith in Him. Yet this explanation is not altogether consistent with the tradition (preserved by Matthew) of Judas' remorse over his base deed.

The Gethsemane scene can only be felt; it cannot be expressed. Here we penetrate the very heart of our Lord's life of prayer in the conflict of very human desires with the necessities of divine obedience; and here we witness the contrast between His faithful watchfulness unto prayer and the disciples' thoughtless sluggishness. Perhaps no part of the entire Passion narrative so strikes the conscience of every professed follower of Christ as does this scene at Gethsemane, for there is not one of us who has not failed to watch and pray with Christ all the way through the bitter struggle between self-will and selflessness until at last we accept without reserve: 'not what I will, but what thou wilt.'

Monday before Easter

away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Monday before Easter

And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Be-

fore the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

The Collect.

O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 1. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

TUESDAY BEFORE EASTER

The Collect. This Collect, like the one for the preceding day, was originally proposed for inclusion in the 1892 Book, but was added only at the time of the 1928 revision. Its author is unknown. He was inspired by Isaiah liii, no less than by the phrases of the present Epistle and by Rom. viii.18.

The Epistle. The Missals read this lesson (without verse 11) on Monday, and assign Jer. xi.18-20 to this day. Isaiah 1.4-9 is one of the four 'Servant of the Lord' poems incorporated in the 'Second Isaiah' (chaps. xl-lv), written during the first generation of the captivity, that is, after 586 B.C. There have been many opinions respecting the identity of this Servant, whether he was intended to represent Israel or some individual either contemporary with the prophet or belonging to a past or future age. Whatever may be the true interpretation, there is no question but that the early Church soon fastened upon these passages as predictions of the Messiah, and this conclusion may very well have stemmed from our Lord Himself (cf. Mark x.45, Matt. xx.28, with Isaiah liii.10-11). The Servant poems were not generally accepted by the Jews as Messianic because they could not reconcile the idea of a suffering, despised, rejected, and humiliated leader with their expectation of a triumphant vindicator of God's righteousness and an exalted prince over the house of Israel. It is part of the very genius of Christian faith and hope that it could find meaning and purpose in suffering, and consecrate shame and tribulation with redemptive purpose and power. The other Servant poems, which should be studied with the one contained in this Epistle, are Isaiah xlii.1-4, xlix.1-6, and lii.13-liii.12.

The Gospel. (See the commentary for the preceding day, pp. 139ff.)

Tuesday before Easter

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon

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him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in

twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER.

The Collect.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for

WEDNESDAY BEFORE EASTER

The Collect. This Collect, added in the 1928 Book, is based upon a Collect appointed for Vespers on Monday of Holy Week in the Sarum Breviary. The same Collect is found in the Gelasian Sacramentary among the propers for Sexagesima. The Roman Missal employs it for the Monday Mass as one of the Post-Communion Collects. The contemplation of the 'mighty acts' of our Redeemer and all they wrought for us and for our salvation is a source of unspeakable and inexpressible 'joy' to all who are sharers in 'the fellowship of the mystery . . . purposed in Christ Jesus our Lord' (Eph. iii.9ff.; cf. p. 108).

The Epistle. The Missals provide two lessons on this day other than the Gospel: Isaiah lxii.11, lxiii.1-7 (see commentary, p. 138) and Isaiah liii.1-12. Our present Epistle was introduced in the 1549 Book; it continues the reading appointed for Passion Sunday (pp. 132-3) and links it with the Epistle for Good Friday (pp. 157-8). The thought of the author of Hebrews was set within the frame of Jewish conceptions of the covenant made between God and His people. Such a covenant was established upon the basis of a sacrifice, in which the death of the victim made the bond of agreement unalterable, inasmuch as the life (i.e. the 'blood') surrendered was irrecoverable. The agreements entered into by the parties of the covenant could not therefore be changed. But the Law given to Israel and accepted by it in the first covenant instituted through the ministry of Moses proved to be incapable of producing obedience. Hence sacrifices had to be made continually by the people in an ever constant renewal of the covenant to atone for the sins and transgressions of the Law. The new Covenant established by the sacrificial death of Jesus, however, is final and complete and does not need to be renewed, not even annually as in the Day of Atonement ritual (vs. 25). It has power to put away the sins of men once and for all, since humanity through Him has fulfilled the divine demand of obedience and has responded to the divine love in complete self-surrender. By His death and entrance into the heavenly sphere, 'now to appear in the presence of God for us,' an absolute and final validity has been given to the new Covenant, comparable to the testament which comes into force when the testator has died. In Greek the same word means both 'covenant' and 'testament' (i.e. a

us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And

will), and this double connotation of the term has influenced the argument of the writer of Hebrews.

The Gospel. The Missals appoint the entire Passion according to Luke on this day, both chapters xxii and xxiii. The 1549 Book divided the reading between Wednesday and Thursday. The Third Evangelist had access to traditions concerning the Passion that are not found in Mark's account, and he has interwoven these sources (or perhaps a special written source) with the Markan material. In many instances he has shortened the narrative of Mark, or has slightly rearranged its order of contents. His treatment of the Last Supper (xxii.14-20) is a good example of his conflation of sources; in some ancient texts verses 19b-20 are missing, and some scholars believe that these are an interpolation from 1 Cor. xi.24-5. The discourse of Jesus to His disciples after the Supper (vss.24-30) contains material the other Synoptic Evangelists have placed in other contexts. Its theme of humble service demanded of Christ's disciples is similar to that of the Johannine narrative (cf. pp. 155-6). Other peculiarities of the Lukan Passion narrative are the trial before Herod (xxiii.6-12) and the story of the penitent thief (xxiii.39-43). The prayer of our Lord for the forgiveness of those who crucified Him (xxiii.34) and His gracious acceptance of the penitence of the thief (xv.43) are especially characteristic of the Third Evangelist's compassionate sympathies and interests.

he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And

he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief

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priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need

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we any further witness? for we ourselves have heard of his own mouth.

THURSDAY BEFORE EASTER, COMMONLY CALLED
MAUNDY THURSDAY.

The Collect.

ALMIGHTY Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 1 Corinthians xi. 23.

IHAVE received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the

Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in

THURSDAY BEFORE EASTER, COMMONLY CALLED MAUNDY THURSDAY

In the Latin service books this day is known as *Coena Domini*, 'The Lord's Supper,' in commemoration of the institution of the Eucharist 'on the night in which He was betrayed.' But many other observances were associated with the day: there were special ceremonies at the Daily Office (the *Tenebrae* service); the last scrutinies of the catechumens were held (except at Rome, where these came on Easter Even); penitents who had been disciplined during Lent were reconciled; oils for use in exorcisms, Confirmation, and unction of the sick were blessed at Mass; a special Host was consecrated and reserved, and carried in solemn procession to the 'altar of repose,' where it was to be kept until the solemn rites on Good Friday; the altars were stripped and washed; and finally, there was the ceremony of the 'washing of feet'—the *Mandatum*, which gave the popular name 'Maundy' to this day (see the commentary on the alternative Gospel lesson, p. 155).

The Gelasian Sacramentary provided for three Masses on this day: for the reconciliation of penitents; for the blessing of the oils (a festal Mass); and an evening Mass commemorating the institution of the Eucharist. The Gregorian Sacramentary contained only one Mass for the day, but this was a festal celebration and was based on the third Gelasian Mass. St. Augustine informs us that in North Africa in his time it was customary to have both a morning and an evening Eucharist on this day, with a relaxation of the Lenten fast.

The Collect. The 1928 revision Commission produced this Collect, using some phrases from a prayer of the Rev. Dr. William Reed Huntington. The emphasis of the Collect conforms to that of the Post-Communion thanksgiving (p. 83) and the Communion Exhortations (pp. 85-9). (Cf. also the statements in the Offices of Instruction p. 293.) The Scottish Book of 1929 provides 'An Additional Collect,' a translation of the Collect composed by St. Thomas Aquinas for the Feast of Corpus Christi:

O Lord Jesus Christ, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the Sacred Mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, God, for ever and ever.

him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save

The Epistle. The Sarum and Roman Missals appoint verses 20-32, and the 1549 Book expanded this to verses 17-34. The present shortening to verses 23-6 was made in the 1928 revision. This is the oldest account of the institution of the Eucharist that has come down to us; it was recorded by an Apostle who had received it directly by tradition from those who had been with the Lord at the Last Supper. One should compare it with the tradition of Mark xiv.22-25 (see p. 141), an account independent of the one known to St. Paul and almost as ancient. The principal difference between the two is that St. Paul's notice includes the command: 'this do in remembrance of me.' The final verse of this Epistle is an interpretative statement of the Apostle. In the Eucharist the Church not only recalls a past event, but also makes the consequences of that event effectually operative in the present, and thus experiences the earnest of its eternal salvation in the Age to Come. Professor C. H. Dodd has expressed this truth most concisely as follows: 'Past, present, and future are indissolubly united in the sacrament. It may be regarded as a dramatization of the advent of the Lord, which is *at once* His remembered coming in humiliation and His desired coming in glory, both realized in His true presence in the Sacrament.' (*The Apostolic Preaching and Its Development*, Chicago, 1937, p. 233.)

The Gospel. (See p. 148 for comment on the Passion according to Luke.)

thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

¶ Or else this that followeth.

The Gospel. St. John xiii. 1.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he

The alternative Gospel from John xiii.1-15, introduced in our 1928 revision, is the Gospel for this day in the Sarum and Roman Missals. As we have seen above (p. 148), the Missals read the entire Lukan Passion narrative on Wednesday. This Gospel is the beginning of the Johannine account of the Passion, which is interrupted by the lengthy discourse of xiii.18-xvi.33, and the prayer of Jesus, xvii.1-26. The Fourth Evangelist gives no narrative of the institution of the Eucharist, but is peculiar in substituting for it the touching scene of our Lord's washing His disciples' feet. The reason for this alteration by the Evangelist of the traditional recounting of the institution cannot be assuredly ascertained. It may be he considered his treatment of the Eucharistic theme in connection with the feeding of the multitude was sufficient (see pp. 131-2). But the humble, lowly act of service performed by our Lord for His disciples may well be taken as a true and searching example of the kind of love of which the Eucharist is the supreme memorial and of the grace of humble charity the Eucharist was intended to nourish in the lives of those who claim Jesus as 'Master and Lord.'

In medieval times the ceremony of feet-washing, the Maundy, was performed by bishops and abbots and also by many monarchs and princes on this day, in imitation of our Lord's actions. The giving of alms to poor persons was usually associated with the symbolical act of service. Anthems were sung during the ceremony, the first one being John xiii.34—the *Mandatum* ('A new commandment'), from which the word 'Maundy' is derived. The custom is still maintained in the Roman Church by prelates of high rank; in England the king makes gifts of money to selected poor men and women on this day in connection with a special service held in Westminster Abbey.

to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry,

GOOD FRIDAY

The popular name given to this day in medieval England has supplanted all other designations, and happily so, for the term 'Good Friday' serves to dispel the gloom that might well settle upon the observances of the day by reminding us of the blessings that have come to us from the Cross of Christ. Moreover, the name helps in some way to remind us of the primitive Christian celebration of this day as one of victorious conquest by Christ over sin and death.

The Reformers eliminated all the solemn and peculiar features of the liturgical observances on this day that stem from the ancient Sacramentaries of the Western Church: the series of intercessory prayers, the veneration of the Cross with its reproaches and hymns, and the Mass of the Pre-Sanctified, that is, a Eucharist celebrated without a new consecration of the elements, but with the reserved Host set apart at the Maundy Thursday Mass. Indeed, the Prayer Book has never contained specific direction forbidding the celebration of the Eucharistic feast on this day; but it has been generally customary to have only the Ante-Communion.

The Collects. The first of these Collects was appointed in the 1549 Book for use at Morning Prayer; with the 1552 Book it became one of the Collects for the Communion. It comes from the Gregorian Sacramentary, and in the Sarum and Roman rite it is a Post-Communion Collect on Wednesday of Holy Week, a fact which explains the specific reference to the betrayal of our Lord. The word 'family' means, of course, the Church, the fellowship of the redeemed (see p. 115).

The second Collect is adapted from the third Collect in the series of nine solemn intercessory prayers in the Roman rite for Good Friday. It first appears in the Gelasian Sacramentary. In the Latin rite its intention is confined to those in Holy Orders, but the Reformers have generalized it to include all members of the Church.

The third Collect was composed by the Reformers, though much of its content was suggested by the seventh, eighth, and ninth Collects of the solemn prayers in the Latin service. The preamble is based on Ezek. xviii.23 and xxxiii.11, and the concluding petition on John x.16. The 1928 revisers substituted 'all who know thee not as thou art revealed in the Gospel of thy Son' for the specific listings of the 1549

may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebrews x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are

form: 'all Jews, Turks, Infidels, and Heretics.' (The Roman prayers that suggested these subjects of intercession are for heretics and schismatics, Jews, and pagans, respectively.)

The three Collects together are a comprehensive summary of the whole prayer of the Church for the fulfilment of Christ's redemptive work—for those within the fold of His Church and those without, that the former may serve God acceptably and the latter 'be converted and live.'

The Epistle. Hebrews x.1-25 is a substitution of the 1549 Book for the two Old Testament lessons appointed in the Missals: Hosea vi.1-6 and Exod. xii.1-11. The lesson continues the reading of Passion Sunday and Wednesday of Holy Week (see pp. 132-3, 147-8). This chapter of Hebrews is a summary of all that the writer has discussed in his exposition of the relation of the old and the new Covenants: (1) the transitoriness and imperfections of the old sacrificial system in removing sin in contrast to the complete efficacy of the sacrifice of Christ, without need of ever being repeated; (2) the difference between the inadequate priesthood of the Law and the eternal Priesthood of Christ seated 'on the right hand of God'; and (3) the fulfilment in Christ of the new Covenant written upon the heart, rather than in outward observances (cf. Jer. xxxi.31-4). Into this new Covenant we enter by faith and its outward seal is the washing of our bodies in the 'pure water' of Baptism. Thus the Epistle leads us to the decisive moment towards which the whole Lenten discipline has prepared—the new life of love and service in the fellowship of those who 'see the day approaching.'

The Gospel. The Missals appoint both chapters xviii and xix, and the 1549 Book did also. But the 1662 revisers transferred chapter xviii to Morning Prayer and omitted xix.38-42. In other words, they made the same readjustments in the lesson for Good Friday as they did for the Gospel on Palm Sunday. There are numerous details in the Johannine Passion narrative that set it apart from the accounts in the Synoptic gospels. Some of them are no doubt due to traditions known to the Fourth Evangelist but not available to the Synoptic writers: such as the disciple 'known unto the high priest' who accompanied Peter to the palace of Caiaphas (xviii.15); the servant of the high priest who was kinsman to 'Malchus,' the man whose ear Peter cut

sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then saith he, And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Be-

hold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross.

And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

off (xviii.10, 26); the objections of the chief priests to Pilate's inscription on the cross (xix.21); the presence at the foot of the cross of our Lord's mother and of the 'beloved disciple' (xix.25-7); and the piercing of Jesus' side by the soldier's spear (xix.34-6). There are also apologetic motifs of the Evangelist that have colored the narrative. Most obvious, of course, is the way in which the responsibility for Jesus' death is thrown almost entirely upon the Jews, whereas Pilate is portrayed as desiring the release of Jesus (xix.12). Moreover, one notices a heightening of what might be called Jesus' complete control over the tragic events. The cohort of soldiers sent to arrest him fall on the ground when Jesus says 'I am he'—they are unable to take Him of their own power (xviii.4-6); the disciples do not flee in terror at the time of the arrest, but Jesus Himself is responsible for letting them go (xviii.8). Moreover the protracted discussions between Pilate and Jesus respecting the nature of Christ's Kingdom are not only designed to remove from Pilate's mind any suspicion that Jesus was politically dangerous, but also lead up to the statement that Pilate had no power to put Jesus to death 'except it were given . . . from above' (xix.11).

In one respect the narrative of the Fourth Evangelist has been generally considered more accurate historically than the accounts of the Synoptic writers, namely, in the chronology of the Passion story. All the Evangelists agree that Jesus was crucified on 'Preparation Day,' the day before the festival of the Passover began. John makes it explicit that this was a Friday, and that in this particular year the Passover feast coincided with the sabbath day (xviii.28, xix.31). Thus, the death of our Lord took place at the time of the slaughter of the Paschal lambs which were to be eaten at the Passover meal during the ensuing evening. For the Fourth Evangelist the Last Supper could not have been a Passover meal, because it must have occurred on Thursday evening, a day before the celebration of the Passover feast began. The Synoptic writers, however, have confused this very intelligible order of events by suggesting that the institution of the Eucharist took place in the context of the Passover meal itself; in other words, they have unwittingly placed the Last Supper after the time assigned by them to Jesus' crucifixion! It is certainly not likely that our Lord would have anticipated the Passover meal before the lambs were slaughtered; rather the Eucharist was instituted, in a sense, as a substitute for the Passover observance, for Christ Himself was the

But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

EASTER EVEN.

The Collect.

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

The Epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus

true Paschal lamb, and His death was the inauguration of the new Covenant replacing the old Covenant celebrated in the Passover feast.

The reference in xix.34 to the water and blood that poured from our Lord's pierced side had a mystic significance for the Fourth Evangelist. In the liturgical context of this day the reference was undoubtedly associated with the initiations performed in the early Church on Easter Even—the conclusion of the Passion narrative on Good Friday looked forward, for those who had been brought to faith in Christ, to the mysteries of Baptism and first participation in the Eucharist, which they were to receive on the following day. (Cf. the commentary on the Epistle for the First Sunday after Easter, pp. 170–71.)

EASTER EVEN

In the early Church there was no Eucharistic celebration on this day, for the faithful fasted from Good Friday until the Paschal mysteries, the observance of which began with the Vigil at sundown on Easter Even. At Rome the candidates for baptism assembled in the morning for certain preliminaries to their initiation—the recital of the Creed, the renunciations of Satan and his works, and a final exorcism. This was the last of the 'scrutinies' that had begun during the Third Week in Lent. There are relics in the Gallican and Ambrosian liturgies of an Ante-Communion service on Easter Even; and, though the Prayer Book has never prohibited a full celebration of the Eucharist on this day, taste and custom have generally been content with only the Ante-Communion on the two days of supreme sorrow and mourning.

The all-night Vigil service, which in ancient times concluded Lent and inaugurated Eastertide, consisted of the blessing of the new fire and the lighting of the Paschal candle, a lengthy 'Ante-Communion' of many lessons and prayers (there are twelve in the Roman rite), the litany, the initiation ceremonies of Baptism and Confirmation, and finally, at the break of dawn, the Easter Mass. After the sixth century, when infant baptism became the custom and baptisms were no longer held at the Easter Vigil, this long service began to be shifted to the morning of Easter Even, and a new Mass was provided for Easter Day. Thus, in the Roman Church today, the old first Mass of Easter is celebrated on Saturday morning. The 1549 Prayer Book eliminated the old Vigil service, with all its picturesque ceremonies, and appointed a proper Epistle and Gospel for Easter Even as a special commemoration of our Lord's Burial and Descent into Hell.

Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Gospel. St. Matthew xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

EASTERTIDE.

EASTER DAY.

¶ *At Morning Prayer, instead of the Venite, the following shall be said, and may be said throughout the Octave.*

CHRIST our Passover is sacrificed for us: * therefore let us keep the feast,
Not with old leaven, neither with the leaven of malice

The Collect. The 1549 and 1552 Books used the Palm Sunday Collect throughout Holy Week. The 1662 revisers provided the present Collect for Easter Even, basing it upon one that had appeared in the Scottish Book of 1637. It is a free paraphrase of Rom. vi.3ff. (cf. Col. ii.12, iii.5). The attribution of this Collect to Archbishop Laud is attributable solely to Laud's connection with the 1637 Book. In its present form the Collect is probably the work of Bishop John Cosin. It is noteworthy that the Collect preserves the ancient association of this day with Holy Baptism, by using the dramatic figure of St. Paul to conform our experience of regeneration through Baptism—that is, our death unto sin and new life unto righteousness—with the death, burial, and resurrection of our Lord. The administration of Holy Baptism on this day has never dropped out of common use in our Church, even though the traditional rites of the Easter Vigil service were removed from the Prayer Book. (See p. 197 for comment upon the passage from Rom. vi.3ff.)

The Epistle. This selection from 1 Peter iii.17-22 goes back to the 1549 Book. It is the primary source in the New Testament for the belief in our Lord's Descent into Hell. (For the various interpretations of this doctrine, see the comments on the Apostles' Creed, p. 284.) Modern Biblical scholars by no means agree on the exact meaning of this famous text. Some hold to the traditional view that our Lord preached His gospel to those who had departed this life before His Incarnation. It should be noticed, however, that the subjects of this 'preaching' are not the righteous men of old who looked forward to His coming, but 'disobedient' spirits. Hence, some critics see in this Descent a proclamation of our Lord's victory over the powers of evil in the underworld. Still other scholars adopt an emendation of the text that reads: 'by which (i.e. by the Spirit) Enoch went and preached . . .' Thus, the passage would refer to an apocryphal tradition concerning Enoch's preaching in the world of the departed and would contain no reference to any visitation of Hades by our Lord. Whatever may be the truth as regards these conflicting interpretations, the passage as a whole is aptly chosen for this day, since it links the death and resurrection of our Lord with the new life of redemption we enter upon at our baptism. (See above on the Collect.)

The Gospel. The 1549 Book gave us this Gospel, Matt. xxvii.57–66, recounting the burial of our Lord. The story is based upon Mark xv.42–7, though with some interesting additional information. We know nothing about Joseph of Arimathea other than what the narratives of the Burial by all four Evangelists tell us. Only Matthew and John make him specifically a disciple of Jesus. Mark and Luke merely speak of his piety and justice and his hope for the coming Kingdom of God. Mark also states that he was a counselor, that is, a member of the Jewish Sanhedrin; and Luke adds that he had not consented to the Sanhedrin's sentence against Jesus. John associates Nicodemus with Joseph in the pious act of obedience to the Jewish law, which did not allow a corpse to hang exposed and without burial during the night (see Deut. xxi.23). The tomb in which the body of Jesus was laid was probably one of those hewn out of the rocky hillsides outside Jerusalem, of which numerous examples may be seen today. Matthew alone tells us of the watch or guard set about the tomb. It is hardly likely, however, that the Jewish authorities would have been so concerned lest Jesus' disciples might create a resurrection-hoax. For one thing, the disciples had all deserted their Lord and fled at the time of His arrest; they had not remained in Jerusalem to give His body the decencies of burial, but had left this duty to a stranger.

EASTERTIDE

The technical term for Easter in the ancient Church was *Pascha*, a Greek word derived from the Hebrew *pesakh* or 'Passover.' Our English name for the feast is borrowed from an old pagan festival of the Anglo-Saxons in honor of their goddess of spring, Eostre. Although the Jewish Passover celebration lasted but one week, the early Christians extended their observance over the whole fifty-day period to and including Pentecost (Whitsunday). The season was considered a commemoration not only of the Resurrection, but also of all 'those mighty acts' by which our Lord brought redemption to men—the new Passover from the bondage of sin and the assurance of new life and eternal victory in the Kingdom of God. Only in the fourth century did the fifty-day Eastertide begin to be viewed as a series of historical commemorations, in chronological sequence, and the events of the Resurrection, Ascension, and Gift of the Spirit become more definitely distinguished. (See pp. xlv ff.)

EASTER DAY

For the date of Easter Day, see pages liiff. The 1549 Book provided propers for two celebrations on Easter Day, and for only Monday and Tuesday of the Octave. In 1552 the second set of propers for Easter was dropped, and these were first restored in the 1892 American Book. The English Proposed Book of 1928 listed propers for the remaining days of the week, after Tuesday, as in the Missals.

Anthem. Cranmer intended to draw up a Processional for the reformed Church, comparable to the one in the Sarum use and containing appropriate anthems to be sung during the processions on the great festivals. This project was never realized, and the present Easter anthems are the sole surviving reminder of it. In the 1549 Book he directed that they be sung or said 'afore Mattins,' but in the 1552 Book he made them a substitute for the *Venite*, and thus they have continued to be used. The 1662 revisers added the first anthem (1 Cor. v.7–8) and attached the *Gloria Patri* at the end of the three sections. The 1928 revision extended the use of the 'cantic' throughout the Octave whenever so desired, but it is to be regretted that the singing of *Alleluia* has not been restored in connection with these anthems. The early Christians took over this praise-shout from Judaism (cf. the Hallel or 'Hallelujah' Psalms sung at its chief festivals); the singing of it was perhaps the most characteristic liturgical feature of Eastertide from the earliest days of the Church. Cranmer retained the *Alleluia* in the first Prayer Book, but strangely omitted it in the revision of 1552. For commentary on the texts of these anthems, see pages 165, 197, and 328.

and wickedness; * but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more; * death hath no more dominion over him.

For in that he died, he died unto sin once: * but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, * but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead, * and become the first-fruits of them that slept.

For since by man came death, * by man came also the resurrection of the dead.

For as in Adam all die, * even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son, * and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

¶ This Collect is to be said daily throughout Easter Week.

The Collect. This was the Collect of the Easter Day Mass in the Sarum Missal, as well as in the old Gelasian and Gregorian Sacramentaries. However, the Gelasian form had a different ending: 'Grant, we beseech thee, that we who celebrate the solemnities of the Lord's Resurrection, may through the renewal of thy Spirit arise from the death of the soul.' The change made by the Gregorian reviser is indicative of the impact upon the Church's thought of the struggle with the Pelagian heresy in the fifth and sixth centuries. The Pelagian heresy maintained that man was not a fallen creature, but only weak, who could of his own free will and power turn to God and obey Him without the necessity of any special assistance of grace. The Church, however, held steadfast to its faith that every good desire and work we can claim are due to God's prevenient and sustaining grace, and that through the victory wrought by Christ's perfect offering and obedience He has done for us what we could never do in and through and of ourselves. The Easter Collect is the key that unlocks the meaning of all our other Collects, for they but explain and comment upon it.

The rubric after this Collect was added in 1928.

The Epistle. Colossians iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

¶ *If in any Church the Holy Communion be twice celebrated on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Epistle. Colossians iii.1-4 was originally the Epistle of the Easter Vigil Mass. It preserves something of the primitive note of the Easter celebration—the Resurrection, Ascension, and Second Coming are held together in one concentrated focus. We should remember that St. Paul experienced the risen Christ as well as the ascended Christ, not a resuscitated body, but a glorious, heavenly, triumphant figure (cf. Acts ix.3-7). From 1549 to 1928 the Epistle also included verses 5-7, an unfortunate addition. The Sarum and Roman Missals appoint for the Easter Day Mass 1 Cor. v.7-8 (see p. 165).

The Gospel. In the Missals, which have a daily Mass during the Octave, the Resurrection narratives in the Gospels are read in entirety, beginning with Matt. xxviii.1-7 at the Vigil Mass, Mark xvi.1-7 at the Easter Day Mass, and so on, with John xx.1-10 appointed for the Saturday of Easter Week. For some reason Cranmer chose this last for the Gospel at the principal Eucharist on Easter Day—perhaps he considered it the most authentic apostolic testimony to the Resurrection to be found in the Gospels, since it is the only account of the empty tomb that brings into the scene any of the Twelve disciples. (He also had some precedent for this selection on Easter Day in the old Spanish or Mozarabic rite, with which he was acquainted.) Modern scholars are agreed that the Johannine story of the empty tomb is not only the latest to be written but the most unreliable of all the Gospel accounts. It contradicts both the Markan statement (see commentary, p. 165) of the behavior of the women, and the Lukan tradition respecting the reaction of the disciples to the women's report (xxiv.11). Moreover the story of the empty tomb is but circumstantial evidence of the Resurrection. The Church believes Christ rose from the dead because of the witness of those who actually saw Him and conversed with Him after His death, not because the tomb in which He was laid was found empty 'after three days.'

The 1892 Book restored a second set of propers for use on Easter Day, which Cranmer had provided in the 1549 Book but omitted in 1552. The Irish and Scottish Books have followed the example of the American revisers, but the 1549 Book appointed these propers for the second Communion of the day, not the first.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord. *Amen.*

The Epistle. 1 Corinthians v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and

The Collect. This Collect first appeared in the Gregorian Sacramentary among those appointed for the Wednesday before Easter. The Sarum Processional included it among the devotions of the solemn procession sung on Easter Day. Cranmer originally intended it to be used in this way, for he appended it to the anthems of the Easter procession to be sung or said before Matins (see commentary, pp. 162–3). The 1892 revisers adopted this Collect for the extra celebration instead of the one Cranmer used in the 1549 Book, since this latter one was already appointed for the Octave (see p. 170). The original association of this Collect with the Holy Week observances makes it a fitting transition from the thoughts of the Passion to those of the Resurrection at our first Eucharist on the dawn of Easter Day.

The Epistle. The Sarum and Roman Missals provide 1 Cor. v.7–8 for the Easter Day Mass; the 1549 Book, adding verse 6, appointed the lesson for the second Eucharist. (The Irish and Scottish Books select Heb. xiii.20–21.) St. Paul employs the figure of the unleavened bread used in the Jewish celebration of the Passover to express the meaning of the new life of sincerity and truth wrought by Christ's sacrifice. Leaven, because of its infectious quality, was a symbol of defilement and sin (except in Matt. xiii.33); unleavened bread was a sign of a new start, without need of the sour dough from a previous baking. In the Jewish ritual of Passover the unleavened bread was particularly associated with the remembrance of Israel's redemption from Egypt.

The Gospel. Mark xvi.1–8 is the oldest account we have of the finding of the empty tomb, and upon it all other gospel accounts are based. The Sarum and Roman Missals appoint this lesson for Easter Day (but without vs. 8); and the 1549 Book appointed it for the second, not the first, celebration. (See the comments on the empty tomb, p. 164.)

fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

MONDAY IN EASTER WEEK.

The Collect.

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

MONDAY IN EASTER WEEK

The Collect. The 1549 Book and its successors used the Collect for Easter Day throughout the Octave (p. 163). Composed by the Rev. Dr. John W. Suter, Sr., the secretary of the revision Commission from 1913 to 1928, this Collect appears only in the American Book. The suggestion for its wording came not only from the Gospel for the day, but also more particularly from a passage in an 'Emmaus Litany' in *The St. Veronica Manual* (1896), compiled by Miss Genevieve Irons, a novelist. It is interesting to compare this Collect with the one by Dr. Suter, Jr., 'For Joy in God's Creation' (p. 596).

The Epistle. In the Missals, Sarum and Roman, this Epistle begins at verse 37; the longer version in the 1549 Book gives a clearer context. The passage gives the speech delivered by St. Peter in Caesarea to the household and friends of the centurion Cornelius. Like other speeches the author of Acts has placed in the mouth of Peter, it is a brief summary of the gospel as preached by the earliest apostles; also recognizable in it is the outline of the later written gospels, particularly that of Mark, an interpreter of St. Peter (cf. p. 237). This Epistle was chosen for the reference in verse 41—'who did eat and drink with him after he rose from the dead'—which links it with the Gospel for the day. The connecting theme of the propers is thus: 'how he was known of them in breaking of bread.'

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they

The Gospel. Luke xxiv.13-35 is also appointed for this day in the Sarum and Roman Missals. The narrative is peculiar to Luke's Gospel, and the tradition it contains was apparently not known to St. Paul, for the Apostle makes no mention of the appearance of the risen Lord to the two companions (cf. 1 Cor. xv.1ff.). The location of Emmaus cannot be identified for certain; it may be one of several villages north and west of Jerusalem, sixty furlongs or less from the city (Qaloniyyeh, el-Qubeibeh, Abu Ghosh), or the modern Amwas, the Emmaus of 1 Macc. iii.40. The Cleopas of the narrative is usually identified with the Clopas mentioned in John xix.25, and with a Cleopas who was father of a cousin of our Lord; the context would suggest, however, that the two friends were Jerusalemites and not Galileans. The story gives us an insight, as does perhaps no other New Testament account, into the state of mind of our Lord's disciples between the time of His death and His resurrection. Saddened, if not somewhat disillusioned, over the unjust and ignoble fate of Him on whom they had placed such high hopes, they had failed up to the bitter end to understand the suffering and humiliation the Messiah must of necessity undergo, despite Jesus' many warnings of His impending fate. Faith and love were not entirely conquered by the disaster, and, like the pious Jews that they were, they 'searched the Scriptures' to find if there might be some explanation of the tragedy. And in this quest the unrecognized Guide, who had so often and so patiently interpreted the promises of God during His earthly mission, led them gradually to see the true meaning of 'Moses and all the prophets.' Then when they sat down to break bread together, as they had done so often with Him, 'their eyes were opened, and they knew him.' Immediately they rushed back to Jerusalem to tell the joyous news to His other disheartened companions. But the light had already broken among them, for the Lord had appeared to Simon Peter.

It is curious that the New Testament nowhere preserves a story of that initial appearance to Peter, or any of the circumstances surrounding that momentous revelation; but the testimony of St. Paul confirms that Peter was the first to see the risen Lord (1 Cor. xv.4; cf. Luke xxii.32, Mark xvi.7).

went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER WEEK.

The Collect.

GRANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joys; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down

TUESDAY IN EASTER WEEK

The Collect. In the Gregorian Sacramentary and in the Missals this Collect is appointed for Saturday in Easter Week. The 1928 revisers introduced it here. The Collect succinctly links together the earthly celebration of the Easter mysteries with these heavenly, everlasting joys of which the resurrection of Christ is our pledge and earnest.

The Epistle. The Sarum and Roman Missals read only through verse 33, and the latter prefaces the selection with verse 16. The present lengthening was made in the 1549 Book. This sermon of St. Paul's, given in the synagogue at Antioch in Pisidia, is finely balanced with St. Peter's address read on the preceding day. The general outlines are very similar, and it is interesting that St. Paul is credited with using here some of the same Old Testament proofs that St. Peter used in his sermon on that first Pentecost (Acts ii.14ff.). There is another suggestive comparison in the sequence of these Epistles for Monday and Tuesday. Not only is the witness of the two chief Apostles brought into close relation and harmony, but more significantly we are given an example of Peter, the Apostle to the circumcision, preaching his faith to Gentiles, and Paul, the Apostle of the uncircumcision, doing the same to Jews. (Cf. Gal. ii.8.) The implication is obvious: the Gospel of the risen Lord is the same by whatever apostle it is proclaimed and to whatever audience it is announced. The distinctive characteristics of St. Paul's doctrine are unmistakably evident in verse 39—one of the briefest and best summaries of a thesis he argued with consummate skill and power in his letter to the Romans. Notice, too, the interesting use of Psalm ii.7 as applying to the Resurrection. In certain early Christian circles the text was associated with our Lord's Baptism (cf. some early versions of Luke iii.22), but liturgical tradition has linked it to His Nativity (cf. Heb. i.5, read in the Epistle for Christmas Day).

from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he

The Gospel. This is a continuation of the Gospel read on Monday and is found in the Sarum and Roman Missals; the 1549 Book added verses 47b–48 to include the Lukan form of our Lord's commission to His Apostles. The account of this His first appearance to the whole group of the eleven is so similar to the narratives in the Fourth Gospel (see pp. 171 and 228) that later copyists interpolated several verses from John into the Lukan story, namely verses 36b and 40. (Some scholars believe the whole of verses 39–43 are added.) These additions have tended to give a stronger materialization to the resurrected body of Jesus, though it is clear that the Lord was 'raised a spiritual body'—to borrow St. Paul's language (1 Cor. xv.44)—no longer subject to the limitations of time and space. The Evangelist sets this scene in a room in Jerusalem, but the reference to 'broiled fish' suggests he has confused this story with a tradition of our Lord's appearance in Galilee (see John xxi; cf. Mark xvi.7). Notice the Evangelist's emphasis upon the fulfilment of Scripture—the Law, the Prophets, and the Psalms—in our Lord's life of suffering and of triumph, an emphasis he gave also to the preceding narrative of the walk on the road to Emmaus (see commentary, p. 167).

The Missals provide special propers for every day of Easter Week. The Epistles are taken from Acts and 1 Peter; the Gospels are successively John xxi.1–14, xxi.11–18, Matt. xxviii.16–20, and John xx.1–9 (see commentary, p. 164).

The First Sunday after Easter

had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is

THE FIRST SUNDAY AFTER EASTER

The origin of the popular designation of this day as Low Sunday is obscure. According to some authorities it simply meant that the feast of the Octave was of a lower degree of solemnity than that of the great day of Easter itself. Others believe it to be a corruption of *Laudes*, the opening word of the Sequence Hymn appointed in the Missal for this Sunday. In Roman tradition the Sunday after Easter has two names: *Quasimodo*, the opening word of the Introit from 1 Pet. ii.2, 'as newborn babes'; and *Dominica in albis* (The Lord's Day in White), referring to the ancient custom of those who had been baptized on Easter Even putting off the white garments with which they had then been clothed and which they had worn throughout Easter Week. The Octave was thus in early times especially devoted to the new members of the Church, and this intention was given further emphasis in the ancient Roman liturgy by appointing the station Mass at the basilica dedicated to St. Pancras, a youthful martyr considered to be the patron of oaths.

The Collect. This Collect was composed for the 1549 Book, and is based on John iii.16, Rom. iv.25, and 1 Cor. v.7-8. Cranmer appointed it as the Collect for the second Communion on Easter Day and for Easter Tuesday, as well as for this Sunday. In the 1552 Book it survived only on Easter Tuesday, but the 1662 revisers, at the suggestion of Bishop Matthew Wren, moved it from Tuesday to this Sunday. The Collect in the Missal refers to the solemnities of the Paschal festival. For the meaning of 'leaven,' see the commentary on 1 Cor. v.6-8, page 165.

The Epistle. In the Missals the Epistle ends with verse 10a, not verse 12, as here. The Epistle has special appropriateness for the newly baptized, who through faith had received of God, in their Christian initiation, victory over the world of sin and evil, and life-giving union with Christ. The reference to Christ as having come by water and blood recalls John xix.34 (see pp. 161 and 279) and is probably a symbolical way of speaking of His Baptism and Passion, so as to link their significance to the witnesses of Spirit, water, and blood which the newly baptized have received at their initiation into

truth. For there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

The Gospel. St. John xx. 19.

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

THE SECOND SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of

fellowship with Him. The Spirit, water, and blood doubtless have reference to the sacramental mysteries of the initiation rites: the gift of the Holy Spirit, the cleansing of water baptism, and the reception of the Eucharist.

It will be observed that throughout Eastertide and Whitsuntide the Epistles are taken from the General or 'Catholic' epistles. This is a survival of a course reading during the season, the exact scheme of which is irrecoverable. The seventh-century Roman lists of lessons provide for ten Sundays after Easter (cf. p. 189).

The Gospel. In the Missals the Gospel lesson is continued to the end of the chapter so as to include the events on this day, notably the appearance to Thomas. The Reformers, wanting to avoid duplication with the Gospel for St. Thomas' Day (pp. 228-9), shortened this Gospel to make it end with verse 23. This is also one of the Gospels assigned in the rite of Consecration of Bishops (see commentary, p. 551). In the context of the theme of this Sunday the Gospel recalls to the newly baptized their own receiving of the Spirit and forgiveness of sins in their initiation on Easter Even.

THE SECOND SUNDAY AFTER EASTER

In popular usage the day is known as Good Shepherd Sunday, from the 'Shepherd' theme common to both Epistle and Gospel.

The Collect. This is another Collect composed for the 1549 Book. Its inspiration is drawn from the Epistle for the day. The Collect summarizes as does no other formulary in the Prayer Book the meaning of God's gift of His Son for our redemption. First of all, He did for us what we could never accomplish of our own power: namely, to be a sacrifice for sin that would satisfy the justice of God. For this we can only render in return our praise and thanksgiving. Secondly, He gave us an example of the kind of life God requires of us. If our gratitude for His sacrifice and example is sincere and heartfelt, then it will issue in our lives by daily endeavor to follow in the way of His life.

his most holy life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

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

The Epistle. The 1549 Book added verses 19–20 to the selection of the Missals. The immediate context of this passage is furnished by the Epistle for the following Sunday. 1 Peter was written at a time of imminent persecution, and the author points to the example of the Lord as the one to be followed in such a time of unmerited and cruel suffering. Underlying the picture of our Lord is the ‘Suffering Servant’ passage of Isaiah liii. The lesson of this Epistle, as well as those for the following Sundays in Eastertide, was especially chosen for the benefit of the new members of the Church who had been initiated on Easter Even. It reminds them that though they have been delivered from the bondage of the world’s sin they are now all the more subject to the tribulations the unbelieving world can afflict. The Eastertide Epistles are a course in the character of Christian witness in a hostile and persecuting environment.

The Gospel. The same Gospel is chosen in the Sarum and Roman Missals. Compare with this Gospel those assigned to Tuesday in Whitsun Week (pp. 185–6) and in the Ordering of Priests (pp. 538–9). It is worth recalling that in the first ages of persecution the most common representation of our Lord in Christian art was the figure of the Good Shepherd. The following quotation from a sermon of the great preacher, F. W. Robertson (1816–53), is one of the finest commentaries ever written on this Gospel:

Beneath the burning skies and the clear starry nights of Palestine there grows up between the shepherd and his flock an union of attachment and tenderness. It is the country where at any moment sheep are liable to be swept away by some mountain-torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard . . . Every hour of the shepherd’s life is risk. Sometimes for the sake of an armful of grass in the parched summer days, he must climb precipices almost perpendicular, and stand on a narrow ledge of rock, where the wild goat will scarcely venture. Pitiless showers, driving snows, long hours of thirst—all this he must endure, if the flock is to be kept at all.

And thus there grows up between the man and the dumb creatures he protects, a kind of friendship . . . You love those for whom you risk, and they love you; therefore it is that, not as here where the flock is driven, the shepherd goes before and the sheep follow him. They follow in perfect trust, even though he should be leading them away from a green pasture, by a rocky road, to another pasture they cannot yet see . . . Hirelings are shepherds, but not good shepherds . . . they are tested by danger . . . Now

The Third Sunday after Easter

THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. I St. Peter ii. II.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the

a man is a hireling when he does his duty for pay. He may do it in his way faithfully. The paid shepherd would not desert the sheep for a shower or a cold night. But the lion and the bear—he is not paid to risk his life against them, and the sheep are not his, so he leaves them to their fate . . . The cause of the sheep is not *his* cause.

THE THIRD SUNDAY AFTER EASTER

The Collect. One of the oldest in the Prayer Book, this Collect occurs in the Leonine Sacramentary among the Masses of April. The Gelasian Sacramentary preserved the tradition in appointing it for this Sunday, and so also did Alcuin in his supplement to the Gregorian Sacramentary. That the Collect refers to the newly baptized is obvious from the phrase 'those who are admitted into the fellowship . . .' The original form of the preamble exhibits the same reference: 'O God, who showest the light of truth that those wandering (*errantes*) in the way might return.'

The Epistle. The passage in the Sarum and Roman Missals continues through verse 19. The Reformers' division of verses between this Epistle and the one read on the preceding Sunday is more logical (see commentary, p. 172), though the two lessons have the same theme and were chosen for the same purpose. It is worth while to compare this Epistle with the one appointed for the Fourth Sunday after Epiphany (p. 114). While both St. Paul and the author of 1 Peter admonish Christians to be dutifully subject to the State, whatever punishments just or unjust it might inflict, they do so for different reasons. To the author of our Epistle, the 'powers that be' were of human ordinance, not of divine institution, and obedience to them by a life of good works and honest character was not only something owed them but more importantly a means of winning their respect and of putting to silence the malicious slanders of the pagan mobs against the Church. We should remember that in the first centuries the initiative towards persecution of the Christians came from the populace, not from the government magistrates, although the State had officially proscribed the profession of Christianity.

The Gospel. The choice of John xvi.16-22 is that of the Sarum and Roman Missals. With this Sunday there begins a series of selections

Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not

from the Farewell Discourse of our Lord to His disciples at the Last Supper, as recorded by the Fourth Evangelist. The reading continues through Whitsunday and includes the Gospels read on two holy days of the season, the feasts of St. Mark and of SS. Philip and James (pp. 238-9). It is not a course reading, but a sequence arranged to serve as a kind of 'advent season' for Whitsunday, beginning with our Lord's prediction of His death and resurrection and culminating in the gift of the Spirit after His final departure from the disciples' sight.

In this Gospel our Lord warns his disciples of His impending departure, that is, His death, which will bring great sorrow to His disciples but rejoicing to the world, which will consider that it has won the victory over Christ. But shortly thereafter the disciples will see their Lord again, glorious, exalted, and triumphant, and this will turn their sorrow into a joy that nothing can ever take away. In verse 19 the Evangelist uses two different words for 'see' after the phrases 'a little while.' In the first case he employs a term for seeing with the bodily eyes; in the second, he uses a word for spiritual sight. For the Fourth Evangelist considered the Ascension to have taken place before the resurrection appearances; in other words, our Lord's victory over death and evil was coincident with His exaltation and entrance into His eternal glory from whence He imparts to His own the gift of the Spirit. For the figure of the woman in travail, compare Isaiah xxvi.17ff., lxvi.7-9, Hosea xiii.13ff., and Micah iv.9ff.

THE FOURTH SUNDAY AFTER EASTER

The Collect. The Gelasian Sacramentary appointed this Collect for this Sunday, and Alcuin adopted it from the Gelasian for the Gregorian Sacramentary. The 1662 version altered the preamble of the original, which read: 'O God, who dost make the minds of faithful men to be of one will.' By this change he introduced an antithesis between the disorderly and rebellious 'wills and affections' of those who live contrary to God's law and purpose and the 'love' and 'desire' of those who obey His commandments and seek His promises. This contrast is in turn balanced by another: the varied 'changes of the world' that beset us and the abiding 'true joys' that steady and direct our lives towards the ends God has set for us. The Collect anticipates in a very apt way the one appointed for Ascension Day (p. 177).

the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER, COMMONLY CALLED
ROGATION SUNDAY.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy

The Epistle. This Epistle and the one for the following Sunday—both of them are also found in the Sarum and Roman Missals—are a continuous reading from the epistle of James. (The two selections are read as one Epistle on Thanksgiving Day; see pp. 265-6.) To modern ways of thinking the division between the two is awkward. The first selection breaks into the middle of one paragraph (vss. 12-18) and ends in the middle of another (vss. 19-27); the former treats of temptation, the latter, of Christian duties in word and deed. If we keep in mind, however, the fact that these selections were made primarily to instruct those who had been recently baptized—those who had been born to new life ‘with the word of truth’ and had become ‘first fruits’ of God’s new creatures—we may understand the reason for the curious division of this selection from James for the two Sundays. The basic theme of both Epistles is centered in the Word of God, and more specifically in its written embodiment in the Scriptures. On this Sunday the Epistle concerns the proper disposition needed for hearing and receiving this Word; next Sunday it treats of the good deeds that should follow. The writer of this Epistle was a man who believed very intensely that a ‘man’s religion is vain’ if its professions are not carried over into positive actions of charity, whether of word or deed. Thus (in chapter ii) he speaks trenchantly of the necessity of a man’s faith being exhibited by his works. The last verse of this Epistle might be translated thus: ‘Put away the foul rank growth of malice and receive humbly the word planted inwardly in you, which is able to save your souls.’

The Gospel. John xvi.5-15 is also the selection of the Sarum and Roman Missals. The disciples were disturbed by our Lord’s statement of His near departure and of their sorrow that would follow; but He said that it was for their good that He go away and not stay with them, because only thus could He pass through death to His glorification, and thence impart to them the Spirit. The coming of the Spirit was not a substitute for His presence, but a completion of it, which would then be available to all men and not limited by earthly restrictions of time and place.

The word ‘Comforter’ used here to denote the Holy Spirit means an advocate or helper,—one called in to help in a man’s defense, whether as witness, counselor, or pleader of his cause. The work of the Comforter is twofold: as a convictor of the world, that it has re-

merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest

jected Christ who is the truth; and as a teacher of the faithful. In the former role He testifies to the world's sin, in its disbelief in Jesus and what He revealed, namely, God; He reveals the righteousness of Christ, when it is finally vindicated and proved by His Ascension; He announces judgment, because the triumph of Christ has exposed and routed the devil. As the teacher of the Church the Comforter brings not a revelation of new truth, but an ever deeper insight into the Truth revealed in Christ, and He will assist the faithful to discern the true import and significance of 'things to come' (i.e. either the coming Passion and Ascension, or the signs of the final end and Judgment). Therefore the Spirit's mission is exactly the same as that of the Son: to reveal the Father and to glorify the Son.

THE FIFTH SUNDAY AFTER EASTER

This Sunday is called Rogation Sunday because of the three Rogation Days which follow it (see p. 261). But the propers of the day are older than the adoption of the Rogation Days at Rome, and the aptness of them to the Rogation theme is coincidental.

The Collect. This also is from the Gelasian Sacramentary, from which it was incorporated in the Gregorian Sacramentary. The Rogation note, though not a factor in the composition of this Collect, is strikingly echoed in the preamble, 'from whom all good things do come.' The Collect also fits in well with the teaching of the Epistle.

The Epistle. For comments on this Epistle, see page 174, on the Epistle for the Fourth Sunday; also compare the Epistle for Thanksgiving Day, pages 265-6.

The Gospel. The Sarum and Roman Missals end this Gospel at verse 30, rather than verse 33. This selection is a continuation of the Gospel read on the Third Sunday (pp. 173-4), and like it lays stress on the inner, spiritual gifts of consolation and strengthening, which Christ leaves with His disciples after His departure. In the former Gospel it is joy, in this one it is peace. The first part of the Gospel concerning our confident and joyous access to God in prayer through Christ's name is especially appropriate for the inauguration of the Rogation season. The word 'proverbs' means here 'figurative lan-

all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

ASCENSIONTIDE.

THE ASCENSION DAY.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith

guage.' To meditate upon the sayings and promises of our Lord in our prayers to the heavenly Father is the way to make them plain and to know 'the deep things of God' (cf. 1 Cor. ii.10).

ASCENSIONTIDE

The feast of the Ascension was instituted in the latter part of the fourth century by the church in Jerusalem, and from there it spread to the whole Church, East and West. We have seen (commentary, p. 162) that in the earliest times the Church celebrated the whole fifty days between Easter and Pentecost as a single festival of our redemption, including commemoration of the Passion, Resurrection, Ascension, and the coming of the Spirit all together. Only in the fourth century did the idea develop of separating the several events of our Lord's redemptive dispensation by distinct festivals viewed as historical anniversaries.

THE ASCENSION DAY

Old English usage calls this day Holy Thursday. The dating of this feast forty days after Easter is derived, of course, from Acts i.3, read in the Epistle.

The Collect. This is a translation of the Collect in the Sarum Missal, which in turn derives from the Gregorian Sacramentary. Cranmer substituted 'our Lord' for 'our Redeemer' after 'only begotten Son' and added 'heart' to 'mind.' The Collect is a perfect statement in prayer of the teaching of Col. iii.1-2, read as the Epistle on Easter Day (p. 164). The rubric restoring the Octave was added in the 1928 Book.

The Epistle. This is the appointment of the Sarum and Roman Missals. The account of the Ascension in the Book of Acts is distinctly a later development of the more primitive tradition of the Gospels that links the Resurrection and Ascension together and makes the resurrection appearances of our Lord manifestations of His exalted and glorious state. This is clearly seen in the juxtaposition of this Epistle with the Gospel from Luke xxiv.49-53. The same author wrote both the Gospel and the Acts, yet in the former he places the Ascension on the

he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. St. Luke xxiv. 49.

JESUS said, Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

day of the Resurrection itself; in the latter it occurs after 'forty days.' This discrepancy may be explained by the fact that he wrote his second volume some years after the Gospel; but more probably it is owing to the hand of a reviser of Acts, who, knowing a tradition of resurrection appearances over a period of several weeks (cf. 1 Cor. xv.1ff.), made a rough guess of a forty-day period for these events. There is a marked similarity in this account with the final resurrection appearance recorded in Matthew (xxviii.16-20), for in each case the great commission of our Lord is given to His disciples to preach the gospel in all the world. Another point of interest in the Acts narrative is the statement that the Lord would return 'in like manner' as He ascended into heaven. This suggests that the Ascension experience was that of the glorified Christ, and hence similar to the most primitive tradition of the resurrection appearances. Theologically considered the Ascension means: (1) the earnest of our eternal fellowship with God, through the Manhood transfigured and transformed which Christ has taken into heaven; and (2) the immediate access we have to God, through the Spirit which Christ now gives us and by the eternal priestly intercession which He makes for us at His Father's side.

The Gospel. The 1928 revisers substituted this account of Luke xxiv.49-53 for the selection of the Missals and preceding Prayer Books, Mark xvi.14-20. The older lesson is not an original part of Mark's Gospel, but a second century appendix of little independent value in the formation of gospel tradition. The new choice has precedent in the usage of the Eastern Church and in the Ambrosian rite of Milan.

The rubric was added in the 1892 Book.

The Collect.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter iv. 7.

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

The Gospel. St. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not

THE SUNDAY AFTER ASCENSION DAY

The Collect. This was composed for the 1549 Book on the basis of an antiphon sung at Vespers on Ascension Day. The old Latin Collect for this Sunday had no seasonal reference. The antiphon had a special association for Englishmen because it had often been sung by the Venerable Bede during his last illness. His death occurred at the time of the Vespers Office on Ascension Eve, 735. The address of the antiphon is to Christ as 'the King of glory'—this title is also used in the *Te Deum* (p. 10) and the Ascension Day Psalm (xxiv.7–10). The antiphon also reads 'leave us not orphans,' for which Cranmer substituted the less colorful word 'comfortless.' The word 'comfort' bears here its archaic meaning of 'strengthen' (as in the Comfortable Words, p. 76) as well as its derivative connotation of 'console.'

The Epistle. The lessons for this Sunday are much older than the establishment of an Octave of Ascension Day in the twelfth century; therefore they continue the themes of the other Sundays after Easter in their looking forward to Whitsunday. This Epistle, 1 Pet. iv.7–11, also appears in the Missals and continues the readings of the Second and Third Sundays after Easter. It consists of a series of brief exhortations respecting Christians' service to one another in good works and in worship according 'as every man hath received the gift'—namely, the gift of the Spirit. A strong advent note pervades the whole passage; in its original intent it referred to the Second Coming of the Lord, but in the context of this Sunday, the passage gives a vivid sense of expectation of the coming Pentecost.

The Gospel. John xv.26–xvi.4a is also appointed in the Sarum and Roman Missals. It is part of the sequence of Gospels of the three preceding Sundays, having to do with the Comforter promised by our Lord. In this Gospel the Comforter is the Advocate of truth, who assists the disciples in bearing witness to their faith before the world and who supports them in the trials of persecution.

Whitsunday

known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

WHITSUNTIDE.

PENTECOST, COMMONLY CALLED WHITSUNDAY.

The Collect.

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

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

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers