

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.*

○ 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

## WHITSUNTIDE

The feast of Pentecost originally concluded the great fifty days of celebration that began at Easter. Its rites were exactly comparable to those observed at the beginning of the season—the long vigil service, the baptisms, and the concluding Mass at dawn; but, because of the great dignity of the festival, it soon took on an extended season of its own. The Gelasian Sacramentary provides propers for the Octave, as well as for the Ember days that fall within the week; the Gregorian Sacramentary added Masses for Monday and Tuesday, and at a much later time one for Thursday. Only in the tenth century did the Feast of the Trinity begin to displace the Octave celebration, and even so there are relics of the Octave propers mingled among those for Trinity Sunday.

## PENTECOST, COMMONLY CALLED WHITSUNDAY

The name Pentecost was taken over by the Church from Judaism and means 'fiftieth' day. Among the Jews the festival was known as the Feast of Weeks, and it was a thanksgiving for the wheat harvest. In the time of our Lord the Jews also commemorated at this feast the giving of the Law, and thus the foundation of 'the Jewish Church' (see below, on the Epistle). The English and other northern European peoples called the day 'White Sunday' from the white garments worn by the newly baptized on this day: climatic conditions in the northern lands made this feast more favored for the conferring of baptism than Easter.

*The Collect.* This Collect derives from the Gregorian Sacramentary, where it was appointed not for the Vigil Mass but for the Sunday morning Mass at St. Peter's basilica. The noteworthy point in this Collect is its teaching that we may rejoice in the comfort (i.e. strength) of the Holy Spirit only if we allow Him to guide our judgment 'in all things.' The Spirit first illumines our minds with the discernment of true and righteous courses of action, and then He strengthens our wills so that we may accomplish His will with joy. The rubric was added in the 1928 Book.

in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

*The Gospel.* St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled,

*The Epistle.* Acts ii.1-11 was the Epistle for the Sunday Mass in the Missals. At the Vigil Mass Acts xix.1-8 was read. The account of the Church's first Pentecost, when the Spirit descended upon the disciples, was considered so significant by the Third Evangelist that he made it the key to his whole story of the spread of the gospel throughout the world: for the Spirit empowered the apostles to preach boldly the good news about Jesus, even in the very city from which they had ignominiously fled after the Lord's arrest. The occasion was auspicious. Many pilgrims from all the provinces of the Empire were in Jerusalem to celebrate the feast, and the proclamation of the gospel at this time would ensure for it as quick and as far-reaching an extension as possible. For the Evangelist, however, there was a deeper meaning in this event than its mere historical significance. It was the inauguration of a new dispensation of grace superseding the old covenant of the Law, the giving of which, as we have stated above, the Jews commemorated at Pentecost. The new law, just as the old, was given in a marvelous aura of wind and fire. The parallel is clear if one reads the description of the giving of the Law to Moses in the writing of a Jewish philosopher, Philo of Alexandria, who lived in the first century after Christ: 'I should suppose that God wrought on this occasion a miracle of a truly holy kind by bidding an invisible sound to be created in the air more marvellous than all instruments . . . which giving shape and tension to the air and changing it to flaming fire, sounded forth like the breath through a trumpet an articulate voice so loud that it appeared to be equally audible to the farthest as well as the nearest.' Furthermore, our Evangelist saw in this first Christian Pentecost the fulfilment of the Precursor's prediction that the One who would come after him would baptize 'with the Holy Ghost and with fire' (Matt. iii.11; Luke iii.16). Many scholars believe that the Evangelist has himself been responsible for changing an account of a fervid experience of 'speaking in tongues' (cf. 1 Cor. xiv.1ff.) into a symbolical witness of the faith in various languages and dialects, for it is quite likely that two languages at the most, Aramaic and Greek, would have sufficed for the apostles' audience. By making the miracle of tongues a gift of many languages the Evangelist has, however, given emphasis to the universal, worldwide scope of the gospel.

neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

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

*The Collect.*

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

*The Epistle.* 1 Corinthians xii. 4.

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as

*The Gospel.* The 1549 Book adopted the Gospel of the Vigil Mass in the Missals, John xiv.15–21; the 1552 Book extended this to include the Gospel appointed in the Missals for the Sunday Mass (vss. 23–31). This Gospel sums up all the teachings of the Gospels appointed for the four preceding Sundays—the gift of the Comforter and what that gift means in the life of Christ’s disciples. There is also much in it about the new commandments given by our Lord, the commandments of love, which take the place of the Law of the old covenant.

The provision of an alternative set of propers for an early celebration on Whitsunday is an innovation of the American 1928 Book. The selections are all new, none of them being based on the ancient Vigil Mass. Since Whitsunday ranks with Christmas and Easter as a major holy day when all the faithful are expected to receive the Holy Communion, an extra Eucharist on this day meets a real need.

*The Collect.* The author of this Collect is unknown. The coupling of ‘enlightened’ and ‘strengthened’ as an expression of the ‘indwelling’ activity of the Spirit within us, making us obedient and ready in God’s service, is very similar in thought to the other Collect for Whitsunday (see commentary, p. 180).

*The Epistle.* 1 Corinthians xii.4–14 is one of the most characteristic passages in St. Paul’s letters. Here is set forth in sum his doctrine of the nature of the Church as one Body of Christ, given life by Christ’s Spirit, and its several members ministering in various ways one to the other to the profit of the whole through the several gifts the Spirit imparts to each. Compare this Epistle with the one appointed for the Second Sunday after Epiphany (p. 111). The gifts include spiritual and mental endowments, practical works of mercy, and various ministries of the word. Notice also the typical Pauline emphasis upon the equality of status, if not of spiritual gift, of all the members of the Body, without distinction of race or class.

he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

*The Gospel.* St. Luke xi. 9.

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

MONDAY IN WHITSUN WEEK.

*The Collect.*

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

*For the Epistle.* Acts x. 34.

THEN 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,

*The Gospel.* This Gospel is the same as the second half of the Gospel appointed for the Rogation Days (pp. 262-3). The final verse determined its selection for this service. In Matthew, however, instead of 'Holy Spirit' we read 'good things' (vii.11). The Lukan form is not, however, any the less instructive, even though it may not be original. If God wishes to give us material blessings, certainly He desires us to have spiritual blessings, and especially the highest and greatest of them, His Holy Spirit.

MONDAY IN WHITSUN WEEK

The old Roman station for this day was the basilica of St. Peter's Chains, which stood near the headquarters of the City Prefect. This circumstance may explain why the Epistle with its sermon by St. Peter was chosen, and why the Gospel with its theme of judgment was selected. Also the references to Baptism in the Epistle were relevant to the baptisms customarily administered at Pentecost.

*The Collect.* This was composed for the 1928 American Book; its author is unknown. Several phrases in it recall the various Collects in the Sarum Missal for the Whitsun Week Masses. To the Collect for the following day, which centers its thought in the Church, this Collect serves as a suitable complement with its mention of the more personal graces of the Holy Spirit.

*The Epistle.* The Roman and Sarum Missals begin this Epistle at verse 42, thus avoiding too much duplication with the Epistle for Easter Monday (see p. 166). The addition of verses 44-8 not only serves to complete the story of St. Peter's visit with Cornelius, but also introduces the themes particularly suitable for Pentecost: the gift of the Spirit (and that too upon Gentiles) and Baptism. Notice particularly that in this instance the coming of the Spirit preceded the act of baptizing instead of following it—the more normal sequence. This was an extraordinary event, and to the Evangelist it was highly symbolic, for it is the first instance in his narrative of preaching the gospel to Gentiles, and this is done by no less a figure than Peter.

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. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

*The Gospel.* St. John iii. 16.

**G**OD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world

*The Gospel.* John iii. 16-21 is also the selection in the Sarum and Roman Missals. The immediate context of the passage will be found in the Gospel for Trinity Sunday (pp. 187-8). Here we have the Evangelist's reflection and comment upon the conversation he has attributed to our Lord and Nicodemus concerning the need of re-birth by the Spirit. In these words he summarizes the essence of the gospel in his own most characteristic way. God's supreme act of love for us was the revelation of His only Son. Belief in Him not only saves us from the condemnation of God's just judgment upon evil, but transforms our lives so that they exhibit the light and truth of God. The selection of this passage among the Whitsuntide propers was evidently made with a regard to the newly baptized, who in their admission to the fellowship of Christ's believers had been illuminated with the truth and were thereby manifested as children of light redeemed from among those who 'loved darkness' and whose 'deeds were evil.'

through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN WEEK.

*The Collect.*

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

*For the Epistle. Acts viii. 14.*

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

*The Gospel. St. John x. 1.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some

TUESDAY IN WHITSUN WEEK

*The Collect.* This Collect was an addition of the 1928 Book. Its opening phrase is taken from the Collect for Friday in Whitsun Week found in the Sarum and Roman Missals. It is an intercession for the Church, that through the gift of the Spirit it may be united and empowered for its worldwide mission.

*The Epistle.* This Epistle, also appointed for this day in the Sarum and Roman Missals, is one of the primary testimonies in the New Testament to the Baptism with the Holy Spirit which the Apostles transmitted to those who believed the gospel and were baptized in Christ's Name. In our American Prayer Book this lesson is also appointed to be read in the Order of Confirmation (see p. 296).

*The Gospel.* John x.1-10 is also the Gospel appointed in the Sarum and Roman Missals. See the commentary on the Gospels for the Second Sunday after Easter (p. 172) and the Ordering of Priests (pp. 538-9).

other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY SEASON.

TRINITY SUNDAY.

*The Collect.*

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

*For the Epistle.* Revelation iv. 1.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it

## TRINITY SEASON

Our Prayer Book follows the Sarum Missal, and the custom generally followed in northern Europe during the Middle Ages, of dating the remaining Sundays of the year after the Feast of the Trinity, which from the tenth century gradually supplanted the celebration of the Octave of Pentecost. The older practice of the Gallican Churches was to number the Sundays after Pentecost, and this custom was officially adopted by the Roman Church in 1570 in the revised Missal set forth by Pope Pius V. Thus in the Roman Missal what is called the Second Sunday after Pentecost is named the First Sunday after Trinity in the Sarum Missal and in the Prayer Book, and so on throughout the season. For the lectionary system of these Sundays, see the commentary on page 189.

## TRINITY SUNDAY

The Feast of the Trinity was instituted by Bishop Stephen of Liège (903–20) and spread very quickly through the churches of the Low Countries, Germany, and England. Only later in the Middle Ages was it taken up, through the influence of the monastic orders, by churches in France, Spain, and Italy. The papacy for a long time resisted its adoption at Rome, partly because conservatism opposed the introduction of purely theological feasts having no basis in historical event, and partly because, as the Popes said, every Eucharist was a festival in honor of the Holy Trinity. Finally in 1334 Pope John XXII directed the feast to be observed throughout the Church. Yet its position in the Roman Missal compares exactly with that of a Saint's Day in our Prayer Book when it falls on a Sunday. It displaces the Sunday propers on the day, but not on the week following, and the Collect for the Octave of Pentecost is said after the Collect for the special feast at the Sunday Mass. This feast owed its popularity in England to its association with St. Thomas Becket, who directed its regular observance throughout the realm.

The propers for the feast go back to a little sacramentary of votive Masses drawn up by Alcuin for the private devotions of priests. This book contained Masses for each day of the week, and two of them were designated for use on Sundays: a Mass of the Holy Trinity,

were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first was like a lion, and the second like a calf, and the third had a face as a man, and the fourth was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created.

*The Gospel.* St. John iii. 1.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night,

and a Mass for the Grace of the Holy Spirit (cf. p. 67). These votive Masses proved to be very popular and were copied into many medieval sacramentaries and missals. The Votive Mass of the Holy Trinity, always associated with Sunday, was the basis for the prayers of the new feast of the Trinity inaugurated in the early tenth century. Generally the feast was celebrated on the Octave of Pentecost, but in some medieval churches it was observed on the last Sunday before the beginning of Advent. The Gelasian and later Gregorian Sacramentaries, of course, know nothing of this feast and speak of this Sunday as the Octave of Pentecost. In the early Gregorian Sacramentary the Sunday is 'vacant'; it has no liturgical propers because it follows the long vigil service and ordination mass of Ember Saturday (cf. p. 260).

In the Eastern Churches this Sunday is observed as a feast of All Saints (p. 256). Thus it follows the festival of the beginning of the Church with a commemoration of all its faithful departed members. The Western Church on the other hand has given a different point of view to the stages of the Church Year by concluding the sequence of observances of God's self-disclosure of Himself and of His redemptive purposes in time with a celebration of that ultimate revelation of what He is through all eternity, Three Persons in One God. The differences now in use among the Western Churches in their methods of designating the Sundays that fall between Pentecost and Advent are also not without instructive value. Those that date the Sundays after Pentecost suggest the long period of the historic Church's life under the guidance of the Holy Spirit until the final Advent when time shall be no more. On the other hand those that date the Sundays after Trinity imply a season of instruction and discipline complementary to, not continuous with, the seasons of historic commemoration, in which the implications of the historic revelation of Father, Son, and Holy Spirit are studied and applied to the Church's inner life and outer witness.

*The Collect.* This Collect derives from the sacramentary of votive Masses prepared by Alcuin and mentioned above. It cannot be traced to an earlier source. Its language, however, is very similar to that of the Proper Preface for this Sunday (p. 79), which is found in both the Gelasian and Gregorian Sacramentaries for the Octave of Pentecost. The translation of the 1549 Book, revised in 1662, was closer to the Latin original in reading: 'that through the steadfastness of this faith, we may evermore be defended . . .' For comment upon the doctrine

and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

## THE FIRST SUNDAY AFTER TRINITY.

### *The Collect.*

○ GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because,

of the Trinity and its first formulation in a universal 'confession' of the Church, see the notes on the Nicene Creed, page 71.

*The Epistle.* This lesson was originally the one for the Octave of Pentecost. It occurs in the Sarum Missal on this Sunday (though without the last two verses). Now the Roman Missal appoints Rom. xi.33-6 for this feast. The vision of the seer of Patmos of the solemn majesty of God upon His throne in heaven must be comprehended with the imagination; its details should not be considered either literally or allegorically. The twenty-four elders were possibly angels, though later church tradition identified them with the twelve patriarchs of the Old Testament and the twelve Apostles of the New. Similarly the 'four living creatures' were somewhat comparable to the four creatures of Ezek. i.4-14; but again, tradition made them symbols for the four Evangelists (cf. the Epistle for All Saints, pp. 256-7). The 'seven lamps of fire,' 'which are the seven Spirits of God,' are quite obscure, but this verse may have been the occasion for selecting this passage as the Epistle for the Octave of Pentecost. The seven lamps were allegorized by the Church as the traditional sevenfold gifts of the Holy Spirit; in the original intent of the seer they are merely symbols of fiery beings who surround the throne of God. The *Sanctus* of the heavenly creatures recalls Isaiah vi.1ff. It is the classic summation of the praise that is offered continually before God by the hosts of heaven. Notice that the Isaiah passage is appointed in the lectionary as the first lesson at Morning Prayer on this Sunday.

*The Gospel.* The Gospel also, like the Epistle, belongs to an Octave of Pentecost, because of its reference to Baptism with water and the Holy Ghost. It occurs in the Sarum Missal, but the Roman Missal has a 'Trinity' lesson, Matt. xxviii.18-20. In this Gospel Nicodemus represents Judaism, and the conversation between him and our Lord is in a sense a reflection of the Fourth Evangelist's apology for Christianity against the older faith. Not the evidence of signs and miracles, but the change of life and the spiritual rebirth that faith in Christ bring are important. There have been many men who have worked miracles, but it is only the Spirit which is from God that can bring men into the Kingdom of God. The revelation of this truth has come through Him who descended from heaven as well as ascended to heaven, not from one (like Moses) who only ascended (see p. 275).

## The First Sunday after Trinity

through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iv. 7.

**B**ELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

### THE FIRST SUNDAY AFTER TRINITY

The early Roman system of reckoning the Sundays of this season was to group them about certain fixed feasts. There was provision for ten Sundays after Easter (exclusive of Pentecost and its Octave), one Sunday before and six after the Apostles, that is, SS. Peter and Paul (June 29th), five Sundays after St. Lawrence (August 10th), and six after St. Cyprian (September 14th), with spaces also for the 'vacant' Sundays after the summer and autumn Ember Days. Medieval sacramentaries and missals developed other schemes of numeration, some dating the Sundays after Pentecost, and others after Trinity. The result was a dislocation of many of the propers originally belonging together. The Prayer Book of 1549 made further alterations, so that there is seldom a unity of theme in the propers for these Sundays. In most cases we have no way of knowing the reason for the selections in the first place, except that the Epistles (see commentary, p. 189) preserve relics of a course reading.

*The Collect.* In the Gelasian Sacramentary this Collect is appointed for the sixth Sunday after the Octave of Easter. In Alcuin's supplement to the Gregorian Sacramentary it was placed on the First Sunday after Pentecost. Cranmer's translation is quite faithful to the original, except that in the preamble he substituted 'trust' for 'hope.' The Collect is closely akin in thought to the Collect for Easter Day (p. 163); it reminds us of the necessity of the help of God's grace both to will and to do what is pleasing to Him. Our own strength is not in itself sufficient to obey His commandments or to do any 'good thing.'

*The Epistle.* The seventh-century Roman lists of Epistles provide selections from the general or Catholic epistles for ten Sundays after Easter, and then a list of forty-two readings from the Pauline Epistles, including Hebrews, for use on Sundays after the feast of SS. Peter and Paul. Our Prayer Book inherits this system, by way of the Sarum Missal, as follows: the first three Sundays after Trinity have the old lessons appointed for the Seventh through the Ninth Sundays after Easter; the Fourth Sunday draws from the summer Embertide lessons; the Fifth Sunday has the Epistle of the ancient tenth Sunday after Easter; and beginning with the Sixth Sunday and carrying through the

## *The Gospel.* St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Twenty-fourth Sunday after Trinity (with the exception of the Eighteenth Sunday) a course reading from the Pauline Epistles is provided. In the present Roman Missal these Epistles all occur one Sunday earlier than in the Sarum Missal or the Prayer Book because its scheme is based upon a reckoning of Sundays after Pentecost rather than after Trinity.

The selection from 1 John iv.7-21 is a commentary upon John iii.16 (read on Whitsun Monday, p. 184), and a most typical 'Johannine' exposition of the essence of the Christian revelation: 'God is love.' God is not love in an abstract way, but in living, personal activity and relationships. Love is the highest attribute of His Being, and it has been manifested in two ways: in the divine initiative which sent the only-begotten Son of God into the world to redeem it from sin and to give us eternal life in fellowship with Him, saving us from all tormenting fear of condemnation in the day of Judgment; and in the Holy Spirit indwelling in our hearts, perfecting in us not only a love responsive to His initial outreach towards us but also a love shown forth in our relation with our fellows. Because He loved, we love; and as He loved us, we ought to love one another. The two chief commandments of love (cf. p. 69) go together, for the love of our neighbor is the outward test by which we may know the reality and sincerity of our inward love of Him who is invisible but whose nature and purpose were made known to us in Jesus.

*The Gospel.* Luke xvi.19-31 is the appointment of the Sarum Missal; in the Roman Missal it is not a Sunday Gospel, but is assigned to the Mass for Thursday after the Second Sunday in Lent (see p. 194). The story of the rich man and Lazarus was a popular tale among the Jews, illustrating the truth that future rewards and punishments in the otherworld by no means correspond to earthly fortunes. Our Lord took this story and gave it a moral of His own. Signs and miracles, however extraordinary, will not lead men to repentance if they have closed their eyes and blinded their hearts to the light of God's revelation already available to them in the Scriptures. The Evangelist no doubt saw in this teaching a clue to the disbelief of the Jews in Jesus. They had frequently demanded of Him a sign revealing His true person and mission; but the supreme sign, His Resurrection, had not convinced them because they were hardened against accepting the way in which the Messianic expectations of the Old Testament ('Moses and

## The 2d Sunday after Trinity

THE SECOND SUNDAY AFTER TRINITY.

*The Collect.*

**O** LORD, who never failest to help and govern those whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iii. 13.

**M**ARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

the prophets') were fulfilled in Him, particularly in His care and concern for the outcast and neglected poor. Indifference to the misery of others and contempt for the unfortunate are the very antithesis of the spirit of brotherly love which should, as the Epistle for this Sunday reminds us, characterize the follower of Christ. The details of the scene in the otherworld contained in this story belong to the conventional beliefs of the Jews in the time of our Lord, and should be taken pictorially, not literally. The name Lazarus (derived from Eliezer) is probably symbolical, for it means 'helped by God.' This is the only story recounted by our Lord in which a proper name appears, but it is needed for the purposes of the conversation. The rich man is often referred to as Dives, a Latin word meaning simply 'a wealthy person.'

THE SECOND SUNDAY AFTER TRINITY

*The Collect.* The Gelasian Sacramentary assigns this Collect to the Sunday after Ascension Day; Alcuin appointed it in the Gregorian Sacramentary for the Second Sunday after Pentecost. The 1662 Prayer Book revisers rearranged and expanded its several clauses. The 1549 Book followed more closely the Latin: 'Lord, make us to have a perpetual fear and love of thy holy name: for thou never failest to help and govern them whom thou dost bring up in thy steadfast love.' Even so, Cranmer's version does not catch the illuminating metaphor of the original, which likens God's help and governance to that of a pilot or helmsman. We reverence and fear the pilot because he alone can bring us safely to our destination; we love him because he never abandons that care and concern for us from the moment we have placed ourselves in his hands.

*The Epistle.* The Missals conclude this Epistle with verse 18. The themes of this Epistle are very similar to those contained in the Epistle for the preceding Sunday (p. 189). The new note is the assurance given to overly scrupulous brethren who fear that they do not or cannot measure up to God's demands. The writer points out that we may allay such scruples by a simple test drawn from our experience: do we endeavor to imitate Christ in deed as well as word, and to keep His commandments of love for one another? If we do, then we may have confidence in the Spirit's witness within us that we 'are of the

## The Third Sunday after Trinity

*The Gospel.* St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

### THE THIRD SUNDAY AFTER TRINITY.

*The Collect.*

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore

truth,' that our prayers are answered, and that we are doing 'those things that are pleasing in his sight.'

*The Gospel.* The Matthean version of the parable of the Great Feast is read on the Twentieth Sunday after Trinity (see p. 218). The heavenly banquet was a figure commonly used by our Lord and His contemporaries to portray the life of the Kingdom. The immediate context of this parable, as given by the Third Evangelist, makes this meaning more emphatic: 'Blessed is he that shall eat bread in the kingdom of God' (vs. 15). In our Lord's treatment of the theme it is made clear that the privileged and prudent have been deaf to His invitation to the Messianic feast, but that their places have been taken by the poor and unfortunate. The Evangelist has heightened this all the more by duplicating the last-minute invitations. Those called from 'the streets and lanes of the city' represent the underprivileged Jews; those from 'the highways and hedges' outside the city are the outcast Gentiles. It was the 'sinners,' not the 'righteous,' who responded readily and gladly to our Lord's call, 'Come; for all things are now ready'—namely, the Kingdom of God is at hand; repent, and believe the good news.

### THE THIRD SUNDAY AFTER TRINITY

*The Collect.* This Collect first appears in the late Gregorian Sacramentary, from which it was taken up by the Sarum Missal, but it did not find a place in the Roman Missal. The 1662 revisers added the final clause, 'and comforted in all dangers and adversities.' In the Latin the words 'our deprecation' (not 'us') are the object of 'hear.' The whole Collect has much the same tone as those of the Pre-Lenten Sundays, and if it was not composed at the same time, it at least reflects conditions similar to those that produced the Collects for Septuagesima and Sexagesima.

*The Epistle.* The Missals omit the opening verse of this Epistle, with its citation from Prov. iii.34, for it really belongs to the preceding verses of chapter v having to do with the mutual duties to one another of the elders and younger members in the Church. With verse 6 a new section begins, continuing the theme of the Eastertide course of readings designed to encourage new converts to patient and stead-

under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

*The Gospel.* St. Luke xv. i.

**T**HEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

fast perseverance through persecutions and afflictions (cf. pp. 172-3 and 189). Suffering for the faith is the common lot of Christian brethren everywhere; but those who place their reliance upon God's strengthening grace will win the victory.

*The Gospel.* The parables of the Lost Sheep and the Lost Coin are a correlative pair that teach the same lesson—the unstinting and unsparing love of God seeking out every lost soul however insignificant it may be, and His joy in finding and rescuing it from evil. This was a new and disturbing note in our Lord's teaching. The Pharisees and scribes believed that God was ever ready to welcome repentant sinners, but they never thought of God as searching out the unrepentant, least of all the despised and hated sinners such as were the publicans. Our Lord came first and foremost to seek and to save those that were lost, however degraded and excluded from respectable society; to Him every individual was of infinite worth because he was the object of God's redeeming love. His ministry failed only with those self-righteous persons who felt no 'need of repentance.' These two parables are followed by a third one on the same theme, though presented in a different way—the parable of the Prodigal Son, read as the Gospel on the Ninth Sunday after Trinity (pp. 201-3). One should be cautious not to turn these parables into allegories. The ninety-nine sheep within the fold and the nine safe and secure pieces of silver are necessary details of the stories to point up the tragedy of the lost objects and the joy of the owner in finding them. They are not meant to suggest either that there are persons who are so righteous as to need no repentance, or that one repentant sinner is worth more than many righteous persons.

### *The Collect.*

**O** GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. *Amen.*

### *The Epistle.* Romans viii. 18.

**I** RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

### *The Gospel.* St. Luke vi. 36.

**B**E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you

The lessons for this Sunday appear in the seventh-century Roman lists as alternatives for use on the Saturday of the summer Ember Days. When these days were finally fixed to fall within Whitsun week, the Roman Missal shifted the Gospel, though not the Epistle, to the First Sunday after Pentecost. The Sarum Missal retained the propers for this Fourth Sunday after Trinity.

*The Collect.* This occurs first in the later editions of the Gregorian Sacramentary; in the Roman Missal it is assigned to the Third Sunday after Pentecost. The Prayer Book version has made a slight, but not unimportant, change in the final clause. The original Latin translated literally reads: 'that we so pass through temporal good things that we lose not eternal good things.' Our Prayer Book form, by omitting the word 'good,' makes the Collect apply to times of adversity no less than of prosperity; but by adding the word 'finally' it unnecessarily introduces a suggestion of rewards after this life and misses the true relation of eternal goods to temporal experience. The eternal always stands as a present reality over against the changes of time, not merely as its final end and consummation. In our enjoyment of temporal blessings we should not miss their eternal values and reference here and now in this present life.

*The Epistle.* In this passage St. Paul gives us an insight into his hope. It is a vision that he had of the transformation of the whole realm of creation, animate and inanimate, when the curse of suffering and corruption brought into this world by the Fall of Adam would be no more and men would regain their true destiny as children of God, no longer subject to the decay of their physical bodies or to the bondage of sin over their minds and wills. For St. Paul man is organically related to the whole natural order, and his redemption involves the glorious transfiguration of the cosmos.

*The Gospel.* These sayings of our Lord have parallels in the Gospel of Matthew. (vii.1-5, x.24, and xv.14), though not always in the same context. Intended originally as an Embertide lesson, this Gospel was selected as advice for pastors and teachers about their attitudes towards

again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

## THE FIFTH SUNDAY AFTER TRINITY.

### *The Collect.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for

those committed to their charge. Harsh judgments and petty fault-finding have been a besetting temptation to religious leaders, not only to the Jewish teachers of our Lord's time but also to the ministers of Christ's Church. Among religious people generally there is often a tendency to ignore in themselves the very faults and failings which they are ready to find in others.

## THE FIFTH SUNDAY AFTER TRINITY

The selections appointed to be read on this Sunday were originally assigned to the Sunday before St. Peter's Day (see commentary, p. 189).

*The Collect.* In the Leonine Sacramentary this Collect appears in one of the Masses for the month of July; thence it was taken up by the Gregorian Sacramentary, first among the 'daily prayers,' later as the Collect for the Fifth Sunday after Pentecost. It has been aptly stated that the Collect 'recalls the disasters of the dying Western Empire' at the time of the barbarian migrations and settlements in the fifth and sixth centuries. The 1662 revisers, at the suggestion of Bishop Wren, substituted the word 'Church' for 'congregation' because of a distaste for the Puritans' preference for the latter term. The word *ecclesia* (commonly translated 'Church') literally means an assembly, but in Biblical usage it refers to the assembly of the people of God as those with whom He has entered into a special covenant-relationship.

*The Epistle.* This Epistle is the last of the ancient series for the Sundays after Easter, chosen from the General Epistles, and it continues the theme of patient and peaceable endurance in the face of persecution. The inspiration of this particular passage is drawn from Psalm xxxiv.12-14, which is quoted in verses 10-12.

## The Fifth Sunday after Trinity

righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

*The Gospel.* St. Luke v. 1.

**I**T came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

*The Gospel.* This story of the miraculous draught of fishes is the Lukan version of the calling of the first disciples of Jesus. For the Matthean account, see the Gospel for St. Andrew's Day, page 227. The Fourth Evangelist has still another tradition respecting the initial call of the first disciples (John i.35ff.), and in his Gospel the miraculous catch of fish is contained in one of the resurrection narratives (John xxi.1ff.). The Lukan story was chosen for this Sunday because of the special prominence given in it to St. Peter, in view of the approaching feast day of the Apostle (see commentary, p. 195).

## The Sixth Sunday after Trinity

THE SIXTH SUNDAY AFTER TRINITY.

*The Collect.*

**O** GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Romans vi. 3.

**K**NOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that 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.

*The Gospel.* St. Matthew v. 20.

**J**ESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou

### THE SIXTH SUNDAY AFTER TRINITY

*The Collect.* The Collect for this Sunday is the first of a series of Collects adopted by the Gregorian Sacramentary from the Gelasian for the post-Pentecost Sundays. In the Gelasian Sacramentary there were sixteen Masses for ordinary Sundays, and our Collects follow the order of these from this Sunday through the Twenty-first Sunday, with the exception of the Seventeenth Sunday. The source of inspiration of this particular Collect is undoubtedly 1 Cor. ii.9 (a free quotation of Isaiah lxiv.4).

*The Epistle.* With this Epistle begins the course reading of St. Paul's Epistles which continues throughout the remainder of the season, except for the 'Embertide' Sunday, the Eighteenth after Trinity (pp. 214-15). The selections follow the canonical order of the Epistles as found in the New Testament.

In Rom. vi.3-11 Paul sums up the meaning of the Easter experience when Christian believers have through Baptism been incorporated into the Body of Christ and with Him have won victory over sin and death, and newness of life in fellowship with their risen Lord. That which had been lost by the sin of the first Adam has been regained for God's people in the triumph of the 'second man' who is 'the Lord from heaven' (1 Cor. xv.47; see pp. 328-30). This experience of death unto sin and new life unto righteousness is dramatically and vividly symbolized in the baptismal rite by which we are visibly made members of Christ and of His Church; the act of immersion—the mode of baptism in St. Paul's time—suggests the burial of 'our old man' of sin and the resurrection of the new man 'alive unto God through Jesus Christ our Lord.'

*The Gospel.* In this lesson our Lord interprets the sixth Commandment: Thou shalt do no murder. As always His concern was not like that of the scribes and Pharisees, namely, with the application of specific punishments measured proportionately to the enormity of the outward crime, but rather with the evil attitudes and motives from which overt acts of wrong-doing spring. Anger, hatred, malice, an unforgiving and unreconciling spirit—these are as deadly sins in the sight of God as murder and slander and will receive from Him as

shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## THE SEVENTH SUNDAY AFTER TRINITY.

### *The Collect.*

**L**ORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* Romans vi. 19.

**I** SPEAK after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those

severe a judgment. Righteousness must come from the heart; it is not merely an outward compliance with the Law. In verses 25-6 (these are omitted from the Gospel as appointed in the Missals) the Evangelist adds a short parable of our Lord teaching the importance of being ready to be reconciled with one's neighbor before it is too late and judgment is given. Compare the setting Luke has given this parable (xii.58-9), where the emphasis is not narrowed to an immediate and expedient reconciliation with one's adversary, but is pointed to the supreme crisis of the coming of the Kingdom of God.

## THE SEVENTH SUNDAY AFTER TRINITY

*The Collect.* This is one of the Collects from the Gelasian Sacramentary. In Cranmer's version the wording recalls James i.17. The metaphor implied in the Collect is drawn from the farmer's occupation. The good things of God are not only implanted in us by His grace, but He alone can so nurture and care for them that they bring forth abundant increase.

*The Epistle.* The selection begins in the middle of an argument developed from the Epistle read on the previous Sunday. The inference had been drawn from St. Paul's teaching that once a man has received the new life of grace through Christ, sin is no longer a thing of deadly consequence. The Apostle counters this dangerous assumption with an analogy taken from the institution of slavery—the word 'servant' in this passage literally means 'slave.' A slave is bound to his master in such a way that neither his time nor his activity is ever in his own control. He must in all things obey his master's wishes. Similarly, the Christian in passing from the bondage of sin to the service of God must give himself wholly to the ends of his new Master, who has freed him from service to sin with its attendant result, eternal death.

## The 8th Sunday after Trinity

things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

*The Gospel.* St. Mark viii. 1.

**I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

### THE EIGHTH SUNDAY AFTER TRINITY.

*The Collect.*

**O** GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

*The Gospel.* The account of the feeding of the multitude is read three times in the Sunday Gospels (cf. pp. 131-2 and 225-6). It is the only miracle of our Lord that all four Evangelists have recorded; and the Second Evangelist has even related it twice, for the present account of the feeding of the four thousand is a doublet of his earlier narration of a feeding of five thousand (Mark vi.32-44). The repetition of the story by Mark is for symbolic reasons. In the first case the feeding of the multitude takes place on Jewish soil, and in the second instance, on Gentile soil. Thus, the Evangelist sees the two miracles of our Lord's feeding of the hungry multitudes as a prediction of the satisfaction that the gospel brings to the spiritual hunger and need of all men whether Jews or Gentiles. The symbolism of the two narratives is underscored in the detail of the number of baskets of remaining fragments. There were twelve after the feeding of the five thousand and seven after the feeding of the four thousand. In the New Testament the number twelve recalls the tribes of Israel; seven (or seventy), the peoples of the Gentile world.

### THE EIGHTH SUNDAY AFTER TRINITY

*The Collect.* The preamble of this Gelasian Collect was rendered in the 1549 Book: 'God, whose providence is never deceived.' This was a curious translation of the Latin, which reads: 'O God, whose providence is never failing in ordering that which is its own.' Our present form is that of the 1662 revisers. It restores the thought that God's providence not only foresees but also controls. Compare the preamble of this Collect with the one for the Second Sunday after Epiphany (p. 111).

## The Ninth Sunday after Trinity

*The Epistle. Romans viii. 12.*

**B**RETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

*The Gospel. St. Matthew vii. 15.*

**B**EWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY.

*The Collect.*

**G**RANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may

*The Epistle.* The theme of the Epistles for the two preceding Sundays is continued in this selection from Rom. viii.12-17. The exchange from the bondage of sin to the slavery of God means a great deal more than a mere change of masters. In the new relationship we are more than slaves; we are sons and heirs of one whom we can legitimately call Father, by the gift of the Spirit wherewith our new Master has endowed us. Compare the Epistle for the First Sunday after Christmas, page 104. The word *Abba* is the Aramaic term for 'Father.' Many such expressions or ejaculations passed over from the usage of the early Palestinian churches to the Greek-speaking churches of the Gentile world—compare Amen, Hallelujah, Hosanna, and Maranatha (1 Cor. xvi.22).

*The Gospel.* This Gospel forms an apt balance to the Epistle, for not everyone who addresses Christ as 'Lord' really belongs to Him, but only those who bring forth in their lives the true fruits of the Spirit. Our lives are tested by the deeds of righteousness that fulfil the will of God, not by clamorous professions of faith. The final verse in this Gospel (vs. 21) should be read with verses 22-3 to get the full effect of its meaning. False prophets may seek to deceive not only by a show of orthodoxy but also by 'wonderful works'; unless, however, their professed faith has produced in them an inward change of life conformable to God's will, they are a menace to true religion. To our Lord's mind there was no more dangerous enemy than the hypocrite.

THE NINTH SUNDAY AFTER TRINITY

*The Collect.* This is a Leonine Collect, taken over by the Gelasian Sacramentary. It expresses as succinctly as possible the whole doctrine of grace. Without God's Spirit we can neither think and will right things nor live and act according to His will. In the Latin the force of this truth is made even stronger by the phrase, 'that we who cannot [even] exist without thee.' The present wording, 'that we, who cannot do any thing that is good without thee,' is that of the 1662 revisers.

by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

*The Epistle.* I Corinthians x. i.

**B**RETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Gospel.* St. Luke xv. ii.

**J**ESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his

*The Epistle.* The Reformers lengthened this Epistle to include verses 1-5. It continues the thought of the Epistles of the preceding Sundays by its salutary warning, based upon a historical example, that even the privilege of the sacraments of Baptism and the Eucharist do not guarantee the Christian against the dangers and pitfalls of temptation to sin. Many of the Corinthians had thought their participation in the Church's sacraments afforded them a kind of talisman protecting them from any evil involved in continuing to share with their former pagan fellows banquets given in honor of heathen deities. St. Paul argued at great length in 1 Corinthians to show them that such compromises were perilous and that they should be avoided at whatever cost to friendships or to social advantage. 'Evil communications corrupt good manners.' Even more, they may lead to idolatry and to moral relapses. In support of his warning the Apostle brings forward the example and experience of Israel in the wilderness. Though it ate of heavenly manna and drank of the miraculous water given of God from the rock, it none the less lusted 'after evil things,' and few of them—indeed only Caleb and Joshua—entered the promised land. There is no spiritual danger more perilous than to think oneself beyond the reach of temptation's power, however fortified one may be by spiritual graces and gifts.

*The Gospel.* The American Book of 1928 and the Scottish Book of 1929 substituted the Parable of the Prodigal Son on this Sunday for the older selection of the Parable of the Unjust Steward (Luke xvi.1-9). The English Proposed Book of 1928 allowed either parable as an alternative. The story of the Prodigal Son is probably the most famous of all the parables of our Lord. It forms a trilogy with the parables of the Lost Sheep and the Lost Coin, read on the Third Sunday after Trinity (see p. 193), though it is not exactly parallel to these two.

If we are careful to remember that a parable is not an allegory and that it intends to convey one point only, we shall avoid an interpretation contrary to the intent of our Lord in telling it. Like the two preceding parables of the Lost Sheep and the Lost Coin this parable of the Lost Son is designed to teach us the joy of our heavenly Father in the return and penitence of every sinner and His gracious readiness for forgiveness, however far we may have wandered from Him and however much we may have abused His goodness towards us. The simplicity with which the story is told and the very natural human

living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a

emotions expressed by the characters are distorted as soon as one begins to press the details for subtle, hidden meanings. Perhaps the father was imprudent in giving the younger son his portion before he was ready to manage it properly; perhaps the father was unduly lacking in appreciation of his elder son's long and faithful obedience. Varying judgments have also been made with regard to the elder brother. To some he has appeared surly and selfish and unforgiving; to others he is considered to have had just cause for complaint. All such analyses of character, however, were foreign to the purpose of our Lord in telling this story of the joy of a father's heart when a son whom he has believed lost, if not dead, has returned home.

Similarly, the allegorical interpretations of the parable that have been current since ancient times are all unconvincing. Some exegetes have (because of the introduction of the Evangelist to these parables, vss. 1-2) made the younger son representative of the publicans and sinners who responded to Jesus' call to repentance, and the elder brother a symbol of the righteous Pharisee. Another approach has been to see in the younger and elder brothers converted pagans and unconverted Jews, respectively. But each of these interpretations forces the natural meaning of the narrative, and it is doubtful if the Evangelist had any such subtle thoughts in reproducing the parable. It was enough for him that Jesus loved lost souls, sought to save them, and was ever ready to receive them.

kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## THE TENTH SUNDAY AFTER TRINITY.

### *The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* I Corinthians xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to an-

## THE TENTH SUNDAY AFTER TRINITY

*The Collect.* This also is a Gelasian Collect, though very similar to one from the Leonine Sacramentary. It says in a somewhat different way that God answers our prayers favorably when we ask of Him according to His will. Put in other words, when our wills are conformed to His will our prayers and petitions are acceptable and pleasing to Him.

*The Epistle.* The first verse of this Epistle is omitted in the Missals. Except for the first three verses this Epistle is included in the Epistle appointed for the first Eucharist on Whitsunday (see pp. 182-3). It also has close affinities with the Epistle for the Second Sunday after Epiphany (p. 111). The opening verses give the setting and occasion for St. Paul's discussion of 'spiritual gifts.' The Corinthians set a high value upon all manifestations of the Spirit as evidences of supernatural powers. But the influence of their pagan background was so strong that they were at a loss to distinguish those 'spiritual' ecstasies and utterances that were truly inspired by the Holy Spirit and edifying to the community from those that were not. It seems amazing to us today that a Christian should consider an ejaculation such as 'Jesus is accursed' as much a real prompting of the Spirit as the cry 'Jesus is the Lord.' Yet we should remember that it was difficult for those early converts from heathenism and idolatry to form right judgments respecting what was good and what was evil in their religious experience, for in paganism ethical values were not necessarily associated with cultic practices.

other the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

*The Gospel.* St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

*The Collect.*

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

*The Epistle.* I Corinthians xv. 1.

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep

*The Gospel.* This Gospel combines two distinct incidents: our Lord's prediction of the destruction of the Temple (vss. 41-4) and His cleansing of the Temple (vss. 45-7a). Both of them are narrated by the other Evangelists, but not always in immediate juxtaposition. The Third Evangelist saw, however, a real connection between the impending doom of Jerusalem (it was destroyed A.D. 70) and the unholy traffic that was allowed to go on in the precincts of God's house. The Fourth Evangelist made much the same association of ideas (John ii.13-22), though he has placed the events at an early period in our Lord's ministry, not, as the Synoptic Evangelists have done, in the final week of our Lord's earthly life. Compare the Gospels for the First Sunday in Advent (pp. 91-2), the Feast of the Dedication of a Church (p. 260), and the Consecration of a Church (pp. 567-8).

THE ELEVENTH SUNDAY AFTER TRINITY

*The Collect.* In translating this Gelasian Collect the 1662 revisers made changes that altered the sense. The ending originally read: 'that we running to thy promises, may be made partakers of thy heavenly treasure.' The alteration gives the Collect a legalistic overtone, making salvation a future reward for obedience rather than the present possession of a free gift; God's gift of mercy becomes a well-earned prize, not an immediate proffer. The revision also distorts the striking metaphor of the original Latin—the picture of men running in haste to receive what is freely offered them. We should also not miss the illuminating statement of the preamble, namely, that the almighty power of God is shown chiefly, not in His lordship and sovereign providence over creation, but in His redemptive love and mercy which gave His only Son to the Cross to take away the power of sin and death in our lives. The greatest power of God is His sacrificial love.

*The Epistle.* The Missals omit verses 10b-11 from this selection. St. Paul's recounting of the principal resurrection appearances of our Lord is the only testimony to these all important events that has come down to us from one who actually experienced the encounter with the risen Jesus. It was for him as for all the others among the apostles the basis of their faith and hope and the primary witness of the gospel they preached. The Resurrection of Christ was also the prototype of the final resurrection of all who believe in Him—the 'firstfruits' of

in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

*The Gospel.* St. Luke xviii. 9.

**J**ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

them that sleep (see the commentary on the remaining verses of this chapter, pp. 328–30). Two points are noteworthy in this testimony of the Apostle: (1) the gospel of the Resurrection preached by the apostles and early missionaries has been crystallized into a traditional formula common to all of them (cf. vs. 11), and buttressed with Scriptural proofs (vss. 3–4); and (2) St. Paul insists, even at the price of some boasting, that his own experience of the risen Lord, despite its exceptional timing and even more his own unworthiness to receive such grace, was exactly comparable to that of Cephas and the Twelve, James, and the other apostles. (We know from other passages in St. Paul's letters that not all of the early Christians accepted his claim—compare especially, 1 Cor. ix. 1ff., and Gal. i. 10ff.)

*The Gospel.* In this parable the contrast made between the Pharisee and the publican in their respective prayers is not between hypocrisy and humility—for the Pharisee was not hypocritical in his prayer. Everything he said was true. His condemnation lay in his presumption of making an equation between his own good works and the exalted righteousness of God. The publican, however, realized the incommensurable difference between God's holiness and his own abasement. No equitable justice, but only the infinity of divine compassion, could balance his equation.

*The Collect.*

**A**LMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord.  
*Amen.*

*The Epistle.* 2 Corinthians iii. 4.

**S**UCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

*The Gospel.* St. Mark vii. 31.

**J**ESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to

THE TWELFTH SUNDAY AFTER TRINITY

*The Collect.* The ending of this Collect, derived from the Gelasian Sacramentary, was altered by the 1662 revisers. The 1549 wording, though less smooth in rhythm, was nearer the original Latin: 'and giving unto us that our prayer dare not presume to ask.' In its teaching on prayer the Collect is similar to one written by Cranmer (see the fifth Collect, p. 49). A sense of unworthiness often deters us from prayer, even makes us afraid of it; yet it is only through prayer that our sins may be forgiven, and, more than that, an 'abundance of mercy' beyond our imagining awaits those seeking Him who is ever ready to hear and pardon. The Leonine Sacramentary contains an earlier form of this Collect: 'O God of the heavenly powers, who bestowest more than we desire or deserve; grant, we beseech thee, that by thy mercy that may be conferred upon us, which we have not the confidence in our merits to ask.'

*The Epistle.* In this passage St. Paul contrasts the two Covenants (translated here 'testament'): the old one of the Law given through Moses (Exod. xxxiv.29-35) and the new one established through Christ and spread abroad in the world by the ministry of the apostles. The old Law was not without its glory as reflecting the holy and righteous demands of God, but it had no power to bring about obedience; hence its effect was only to increase the consciousness of guilt in men and thus to kill their hope of attaining righteousness. In the new Covenant, however, there is not only remission of guilt but the inwardly working power of the Spirit making us truly sufficient unto the calling and righteous demands of God.

*The Gospel.* The healing of the deaf mute is placed by Mark at a significant turning point in our Lord's ministry. It follows immediately the account of the healing of the daughter of the woman of Canaan (p. 128); the two miracles together inaugurate the brief mission of our Lord on Gentile soil. They are thus symbolic both literally and spiritually, of the fulfilment of the prophecies of the Messianic age—when 'the ears of the deaf shall be unstopped' (Isaiah xxxv.5) and the mouths of the dumb shall speak (Ezek. xxiv.27)—blessings to come

heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

### THE THIRTEENTH SUNDAY AFTER TRINITY.

#### *The Collect.*

**A**Lmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

#### *The Epistle. Galatians iii. 16.*

**T**O Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have

not only upon Israel but upon the Gentiles also. Notice, too, how our Lord avoids working these miracles before the crowds and seeks to escape their acclaim. He does not do these things for His own prestige and glory, but for the saving of men's bodies and souls.

### THE THIRTEENTH SUNDAY AFTER TRINITY

*The Collect.* This was one of the Sunday Collects of the Gelasian Sacramentary, but it is also found in substantially the same form in the Leonine Sacramentary. Again the 1662 revisers have so changed the ending as to alter the original meaning. The 1549 Book expanded the Latin phrase but kept closer to its sense: 'that we may so run to thy heavenly promises, that we fail not finally to attain the same.' Yet even this is something different from the original: 'that we may run to thy promises *without offense*.' The alteration of meaning is very similar to that made in the Collect for the Eleventh Sunday after Trinity (p. 204). The word 'laudable' in the preamble means 'praiseworthy.'

*The Epistle.* The discussion of the powerlessness of the Law is again taken up on this Sunday, but from a different standpoint: namely, what use was the Law and why was it given at all? In answer to this St. Paul argues like a first-century rabbi—not from proof texts only, but from proof words (notice the play on 'seeds' and 'seed'). Such reasoning does not appeal to us today, nor is it easy for us to disentangle the steps in the argument itself. God made a covenant with Abraham looking forward to the coming of Christ. God always keeps His promises. But meanwhile the covenant of the Law was given. This did not annul or set aside the one previously made with Abraham, but was a temporary expedient to reveal to Israel the distinction between righteousness and sin until the time when Christ should come. Even so, the Law was not given directly by God, but through the mediation of angels and of Moses. (The reference to the angels conforms to late Jewish custom which avoided speaking of God as having direct communications with men; cf. Acts vii.53; Heb. ii.2.) In Christ, however, God has spoken to us directly of His will and purpose, and at the same time has fulfilled His promise to Abraham. The Law was therefore not without value, for it helped prepare us for the life-giving faith we have in Christ. It showed us the true way of right-

given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*The Gospel.* St. Luke x. 23.

**B**LESSED are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I

eousness, even though it was powerless to lead us in it, and disclosed to us how hopelessly we stood under condemnation for sin.

*The Gospel.* The first two verses of this selection are not an introduction to the Parable of the Good Samaritan, but the conclusion to the account of the sending forth of the Seventy and their return with report of their work to Jesus. The introductory dialogue leading up to the parable is paralleled in Mark xii.28-34 and Matt. xxii.35-40; the first two Evangelists, however, portray the lawyer (or scribe, as in Mark) as attempting to trap Jesus with a difficult question, or at least to test Him. In the Lukan version the lawyer appears as a conscientious inquirer after the things that really matter, seeking a true and proper interpretation of the meaning of the Law. It should be noticed that in this Lukan version it is the lawyer, not Jesus, who selects the chief commandments (Deut. vi.5 and Lev. xix.18; cf. p. 69). Jesus' answer to the lawyer was not definitive enough; he wanted an exact interpretation of the word 'neighbor,' for the scribes had made distinctions between 'neighbors' and 'non-neighbors.' It is significant that our Lord in telling the story of the Good Samaritan did not give the expected answer except by indirection—that is, a neighbor is anyone in need—but turned the discussion from the object of neighborliness to the subject of neighborliness, namely, the person who shows himself benevolent and loving to others. The kindly charity of a despised Samaritan in contrast to the indifference of the respectable priest and Levite was a lesson that could not fail to cut through the social and racial prejudices of our Lord's questioner. Thereby the lawyer received a very much enlarged and all-inclusive conception of what Jesus, in contrast to the scribes, considered a 'neighbor' to be.

will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

*The Epistle.* Galatians v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

*The Gospel.* St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And

THE FOURTEENTH SUNDAY AFTER TRINITY

*The Collect.* This Collect first appeared in the Leonine Sacramentary, from which it passed to the Gelasian Sacramentary for one of its series of Sunday Masses. The promises of God are not to be obtained by mere outward obedience to His commands. We must love them also, and to do so requires the continual growth in us of those primary graces of faith and hope no less than of love.

*The Epistle.* In the Epistles for the last two Sundays it has been pointed out that the Law was powerless to make man righteous. Though obedience to the Law could preserve him from committing those grosser sins called here 'the works of the flesh,' it could not produce in and of itself those interior 'fruits of the Spirit,' such as love and joy and peace, and so forth. Law cannot deal with such things. They are spiritual. The Law may prevent me from murdering my neighbor, but it cannot make me love my neighbor. Only the Spirit of Christ can cope with the inward affections of the heart and mind.

*The Gospel.* It has been thought by many critics that this story of the healing of the ten lepers is a reworking of the account of Mark i.40-5, in a tradition of the early Church that had a distinct anti-Jewish bias. In any event, the Third Evangelist with his keen interest in the universal scope of the gospel was concerned in this story to stress the gratitude shown by the despised and outcast Samaritan. He probably did not intend to make much of the fact that the nine who did not return to give thanks were Jews; they serve chiefly as a foil for the unexpected response of one who by the ordinary, worldly standards of Jewish society was held in contempt. The story therefore has very much the same purpose as the parable read in the Gospel on the preceding Sunday. In Christ racial and social barriers have been broken down, and all men regardless of their background or condition may be made 'whole' by their 'faith.'

as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## THE FIFTEENTH SUNDAY AFTER TRINITY.

### *The Collect.*

**K**EEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* Galatians vi. 11.

**Y**E see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor

## THE FIFTEENTH SUNDAY AFTER TRINITY

*The Collect.* In the case of this Gelasian Collect the 1662 revisers restored a phrase from the original that had been omitted in the 1549 version: namely, 'from all things hurtful.' The Collect is quite similar to the one for the Fourth Sunday after the Epiphany (p. 114).

*The Epistle.* This selection from Gal. vi.11-18 was a substitution of the Reformers for Gal. v.25-vi.10 as appointed in the Missals. It was their only change in the Trinitytide sequence of Epistles, yet it does not break the order of the course reading from the Pauline Epistles. These final verses of Galatians are a postscript which St. Paul added in the 'large' letters in his own handwriting. They recapitulate the argument and appeal of his Epistle—one of the most severe and intense letters he ever dictated to one of his mission churches. Behind his back there had come into the Galatian communities Jewish-Christian preachers and teachers attempting to undo the work of St. Paul by insisting that the Galatians, if they wished to be true Christians, would also have to be good Jews, that is, be circumcised and keep the Law. Such teaching cut through the very heart of St. Paul's gospel—the liberty we have in Christ as 'new creatures' by virtue of his death and resurrection. Legal observances no longer avail anything; they cannot bring 'peace and mercy upon the Israel of God.' Only faith in Christ and in what He wrought on the cross can save a man, whether he be a Jew or a Gentile. For such a gospel St. Paul had endured all manner of persecution from both Jew and pagan alike, and the scars of his sufferings which he bore on his body were visible testimony of his own valiant witness and of his having been 'crucified' with Christ.

The exact nature of St. Paul's scars is not known, though we may imagine what they may have been from the recital in 2 Cor. xi.23-7 (cf. pp. 120-21) of his afflictions and sufferings. In medieval times the scars or 'stigmata' were taken to be marks such as those made upon the body of Jesus on the cross—the nail-prints and the spear wound; the supreme grace of bearing them was vouchsafed to those rare spirits whose lives conformed most perfectly to the selfless love of Christ: St. Francis of Assisi and St. Catherine of Siena.

uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* St. Matthew vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

*The Gospel.* It has been thought that this Gospel was chosen for the time of harvest in Italy, when this Sunday would generally fall. Its aptness for a harvest festival was recognized by our American 1928 revisers when they chose this selection (without the first verse) for the Gospel on Thanksgiving Day (see commentary, p. 266). The Reformers added the final verse, which is not contained in the selection of the Missals; it should not be misunderstood as implying a note of pessimism in our Lord's outlook, but simply as an underscoring of the theme of trust in God's provident care *versus* faithless anxiety concerning the future.

*The Collect.*

**O** LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephesians iii. 13.

**I** DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. *Amen.*

*The Gospel.* St. Luke vii. 11.

**A**ND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the

THE SIXTEENTH SUNDAY AFTER TRINITY

*The Collect.* This is another in the series of Collects derived from the Gelasian Sacramentary. As in the case of the Collect for the Fifth Sunday after Trinity, the 1662 revisers substituted the word 'Church' for the 1549 Book's rendering 'congregation' (see p. 195).

*The Epistle.* Many modern scholars doubt the authenticity of the Epistle to the Ephesians; however, there is no question that the author, whoever he was, was rooted in Pauline thought and used Pauline terminology with true insight and understanding. The letter was originally a general one, not addressed to any specific church; therefore its themes are of a general character. There is no specific problem or issue dealt with, as is the case in the other epistles attributed to the Apostle. In the first half of Ephesians there is an exposition of the 'mystery' or revelation of God's redemptive purposes in Christ and His Church. In the second half the ethical implications of this revelation are set forth in detail. Our present selection (except for the first verse) sums up the first part of the letter in a fervent prayer for the Church, that it may realize in all its fullness the glorious destiny and purpose which God has set for it. For a commentary on the 'mystery' as understood by the author of Ephesians, see the Epistle for Epiphany, page 108.

*The Gospel.* All of the Gospels record instances of our Lord's raising of the dead. These were Messianic signs, and were recognized as such by the people's comment, which recalls the raising of the dead by the prophets Elijah and Elisha (1 Kings xvii.17-24; 2 Kings iv.18-37). The Evangelist also understood the miracle in this way, for immediately after this account he records that the disciples of John the Baptist were sent to inquire of Jesus the real meaning of His mission. Our Lord's answer (vii.22) unmistakably referred them to Isaiah xxxv.3 and the following verses, a famous Messianic prophecy which Jesus considered fulfilled in His work. The town of Nain where this raising of the dead occurred is not mentioned elsewhere in the Bible. It is usually identified with the modern village of Nein, five miles south-east of Nazareth, and near the ancient Shunem where Elisha performed his miracle of raising the dead son of the Shunammite woman.

Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

## THE SEVENTEENTH SUNDAY AFTER TRINITY.

### *The Collect.*

**L**ORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* Ephesians iv. 1.

**I** THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

### *The Gospel.* St. Luke xiv. 1.

**I**T came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering

## THE SEVENTEENTH SUNDAY AFTER TRINITY

*The Collect.* This brief Collect, so very similar in thought to the one for Easter Day (p. 163), is first found in the Gregorian Sacramentary among a series of 'evening and morning prayers.' It thus interrupts the sequence of Gelasian Collects that began on the Sixth Sunday after Trinity. The word 'prevent' in this Collect has its archaic meaning of 'go before.'

*The Epistle.* The first verse of this Epistle resumes the discussion broken off at iii.13 by the insertion of the prayer (see commentary, the Epistle for the preceding Sunday, p. 212), and opens the second portion of Ephesians, which deals with the ethical implications of the gospel. In these few verses the essential and peculiar qualities of the Christian ethic are summarized—humility, patience, and love—and their theological basis stated—the unity of the Church in one Body and one Spirit. The distinctive marks of Christian behavior are the fruits of that membership one with another which all sorts and conditions of men share in allegiance to a common Lord and in obedience to a common Father.

*The Gospel.* This Gospel consists of two distinct sections, which the Evangelist has put together because both of them display an antagonism on the part of our Lord to certain attitudes and principles of the Pharisees. The healing of the dropsical man is closely connected with a similar story of our Lord's healing on the Sabbath: namely, that of the man with the withered hand (Matt. xii.10-13; cf. Mark iii.1-6.) In both these cases our Lord made it plain that compassionate response to human need must ever take precedence of ecclesiastical rules and regulations. God is not worshipped if ritual and ceremonial devotions of holy days stand in the way of the larger claims of charity and sympathy for the unfortunate. The parable contained in verses 7-11 is really a paraphrase of Prov. xxv.6-7, designed to introduce the saying of our Lord in verse 11 respecting the necessity of humility as a spiritual disposition. If taken literally the parable might well suggest a kind of worldly wisdom by which a show of humility is deliberately used to gain honored rewards. Nothing, however, could be further from the mind of our Lord than this. Instead, we should study this

spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest seat; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

*The Collect.*

**L**ORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Corinthians i. 4.

**I** THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting

parable in conjunction with the one following it in the same chapter of Luke (see p. 192), namely, the parable of the Great Feast. The people who think themselves important in this world may very well find that in the Kingdom of God their places of privilege will be taken by others who are not so self-centered and self-regarding.

THE EIGHTEENTH SUNDAY AFTER TRINITY

This Sunday was originally a 'vacant' one, since it came after the autumn Ember Days. Thus, the course reading of the Pauline Epistles is broken for a special lesson appropriate to the occasion of conferring Holy Orders. It should be noted, however, that the displacements in the Trinitytide sequence of propers created by the variations in the enumerations of the Sundays after Pentecost have detached this Epistle from the Collect and Gospel originally associated with it. In the Roman Missal this Sunday is the Nineteenth Sunday after Pentecost. The Collect and Gospel that belong with our present Epistle are therefore those appointed in the Sarum Missal and the Prayer Book for the Nineteenth Sunday after Trinity. (See p. 189, and the comments on the Collect and Gospel for the following Sunday, pp. 215-17.)

*The Collect.* In the Roman rite this Collect from the Gelasian Sacramentary was appointed for the Sunday preceding the autumn Ember Days and therefore suggested the penitential character of the approaching season. In the original Latin version of the Collect and in the 1549 Book's translation, the petition reads: 'grant thy people grace to avoid the infections of the devil.' The 1662 revisers changed this petition to the present wording, thus associating the thought of the Collect more closely with the recollection of our baptismal vows than with the penitential themes of the Ember season. The recalling of Baptism is further strengthened by the two subjects contained in the Gospel lesson: the chief commandments and the confession of Jesus as Lord. The Christian life is a twofold struggle: resistance to all forms of temptation to evil (cf. pp. 126-7), and the growth of pure affections and imaginations of the heart and mind in following after the one, true, and only God. In the original Latin the word translated 'follow' literally means 'pursue eagerly.'

for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

*The Gospel.* St. Matthew xxii. 34.

**W**HEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

*The Collect.*

**O** GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

*The Epistle.* This lesson is the opening thanksgiving of St. Paul's letter to the Corinthians, though it lacks the concluding verse (vs. 9). It brings to the fore the two spiritual gifts most highly prized by the Corinthians, so highly prized that the Apostle had to deal severely with the abuse of them: (1) 'utterance,' or the gifts of tongues and of prophecy; and (2) 'knowledge,' or understanding and penetration of the mysteries of the faith. Compare 1 Cor. xiii.1-2 (p. 122), where St. Paul reminds his converts that these great gifts and other spiritual endowments must be controlled by love and not used for personal exhibitionism. When rightly exercised these gifts are a 'testimony,' a witness of the power of Christ in their lives until the final consummation of the age at the Second Coming. The appropriateness of this selection for the Ember season is obvious.

*The Gospel.* Compare this Gospel (especially vss. 34-40) with the one appointed for the Thirteenth Sunday after Trinity (p. 208). After many attempts on the part of the Jewish authorities to trap Jesus into making inadmissible answers to difficult political and theological questions (cf. pp. 222-3), our Lord turned the tables on His questioners by asking them for an interpretation of a Scriptural passage, which they dared not give; the answer demanded of them a positive acceptance or rejection of His claim to Messiahship and of the true nature of His Person. All parties were agreed that Psalm cx.1 referred to the Messiah. Jesus pressed upon them the paradox implied in the prophetic verse. You can prove, He said in effect, that the Messiah foretold in Scripture is the son and scion of David, but you must also admit that He is David's Lord. How then shall the Messiah be both man and God, both human and divine? The irony of the question will be seen in the fact that Jesus knew that his questioners had already resolved to put Him to death, and such ignominy was not considered by the Jews as even a possible, much less necessary, experience of the expected Messiah.

THE NINETEENTH SUNDAY AFTER TRINITY

On the propers for this Sunday, see the commentary on those for the preceding Sunday, page 214.

*The Epistle. Ephesians iv. 17.*

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel. St. Matthew ix. 1.*

JESUS entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a

*The Collect.* This is from the Gelasian Sacramentary. The 1662 revisers introduced the specific mention of the Holy Spirit, probably to link the Collect more closely with the Epistle. The original Latin, followed by the 1549 Book, read: 'Grant that the working of thy mercy may in all things . . .' It should be noticed, however, that the Prayer Book version added the word 'rule' to the single verb of the Latin, 'direct.' We need the Holy Spirit both for wisdom, to guide us in right choices and ways, and for power, to govern and control the effectual carrying out of His will.

*The Epistle.* The course reading from Ephesians is resumed (see p. 213) with this Epistle. (The Missals read only verses 23-8.) The writer contrasts the vanities and vices of heathen life, apart from knowledge of the true God, with the ideals of Christian behavior made available to believers and realizable by them through the gift of the Holy Spirit. The final verses (30-32) recall the graces given in the Christian's initiation: forgiveness of sin (Baptism) and sealing with the Spirit (Confirmation). In the strength of these gifts we are 'renewed in the spirit of . . . mind' and 'put on the new man . . . created in righteousness and true holiness.'

*The Gospel.* As already stated (p. 214), this Gospel was originally selected as an Embertide lesson, because of the Church's claim in Christ's Name to declare absolution and forgiveness of sin. The healing of the paralytic is the one instance in the Gospels where our Lord unequivocally claimed what every Jew considered the prerogative of God alone: namely, the power to forgive sins. To substantiate this claim He pointed to His power of healing. Now the ancient Jew thought illness was a punishment for sin, and its cure a sign of the breaking of sin's power. Only a priest could pronounce a man 'whole,' even though he had no power to make him so. Our Lord here set a challenge before the scribes with respect to His person and authority, for He not only declared the paralytic spiritually 'whole' but exercised His power to make him physically 'whole.' Today we know far better than the contemporaries of our Lord that physical health and spiritual health are intimately bound together, and that there is often nothing more healing in its power than the relief and the release that come from a consciousness and acceptance of God's forgiveness.

man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

*The Collect.*

○ ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephesians v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE TWENTIETH SUNDAY AFTER TRINITY

*The Collect.* Few Collects have undergone more constant revision than this ancient Gelasian Collect. First of all, the 1549 Book substituted 'of thy bountiful goodness' for the Latin 'being propitiated,' in order to bring the teaching of the Collect more in line with the New Testament doctrine that God's grace is free and bountiful through Christ's propitiation alone, made once for all. The older phrase suggested too much the medieval abuse condemned in Article xxxi. The 1662 revisers changed 'with free hearts' into 'cheerfully' to make a better parallel with the word 'ready,' but the alteration misses the point of the original: namely, that only in the service of God is there true freedom and perfect liberty. Finally, the American 1789 Book gave us the present ending, 'which thou commandest.' This replaced the 1549 version: 'that thou wouldest have done'; the original Latin read, 'that we may accomplish with free hearts the things that are thine'—the 'things that are thine' being contrasted with the 'things that may hurt us.'

*The Epistle.* This Epistle may have been selected because this Sunday came about the time 'of the drawing off of the new wine'; it was designed, with the Gospel lesson, to contrast the true festivity of Christian gatherings with the drunkenness and riot that so often characterized pagan religious banquets. The immediate context of the passage will be found in the Epistle appointed for the Third Sunday in Lent (pp. 128–9); the final verse (21) belongs with the section following (vss. 22–33 and vi.1–9), which gives simple household rules for husbands and wives, children and parents, masters and slaves. Christian worship is here described as a joyous expression of the Spirit issuing in song and prayer of praise and thanksgiving. The 'psalms' were probably those of the Old Testament, and the 'hymns,' the new Christian songs modeled upon the Psalter (like the *Magnificat*, for example). 'Spiritual songs' were in the nature of extemporaneous and spontaneous compositions made under the immediate inspiration of the Spirit (cf. Col. iii.15–17).

*The Gospel.* St. Matthew xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

*The Collect.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be

*The Gospel.* The Lukan form of this parable of the Great Feast was read as the Gospel on the Second Sunday after Trinity (p. 192). In our present Matthean version the parable has undergone a certain amount of allegorical elaboration. The feast has been turned into a wedding-feast for a king's son (i.e. Christ), and those who abused the 'servants' sent to invite the guests (i.e. the early Christian apostles and missionaries) are subjected to a dire punishment. Possibly the burning of the city referred to the destruction of Jerusalem A.D. 70. Furthermore Matthew has added a second parable, which may very well have been independent in origin from this context, about the man who came to the feast without the proper dress for the occasion. At first glance it would seem very unjust to eject the guest who was only invited at the last minute and who would not have had much time to supply himself with the necessary 'wedding-garment.' The Evangelist had in mind, however, the experience of the Church in his own time: not all that were called of God were ultimately 'chosen' for admission into the Kingdom, for many proved to be unworthy. It is less likely, as some commentators have supposed, that the rejected guest represents the Gentiles whose reception into the Church was viewed unfavorably by many of the early Jewish-Christians. There are in Matthew's Gospel various strands of tradition coming from primitive Christian circles with an anti-Gentile bias, but this is probably not one of them. Spiritually interpreted, the parable of the man without the wedding-dress would mean that we have no right to claim the privileges of God's Kingdom if we are unwilling to assume the responsibilities admission to it involves.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

*The Collect.* This is the last of the series of Collects taken from the Gelasian Sacramentary (see p. 197). The translation is fairly faithful to the original, except that 'indulgence' has been translated 'pardon' in order to avoid the medieval abuses associated with the word, and the Latin 'secure' has been rendered 'quiet.' The mercy of God is twofold: pardon, or the compassionate overlooking of our sins; and peace, or freedom from the torment of sin and from anxiety and worry.

cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephesians vi. 10.

**M**Y brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

*The Gospel.* St. John iv. 46.

**T**HERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman

*The Epistle.* The last verses (18-20), with their injunctions and requests for prayer, are not included in this Epistle as appointed in the Missals. The principal theme of the passage is the pictorial exposition of the 'armour of God'—not merely defensive but also offensive weapons. The writer probably based his striking metaphors upon the armorial figure used by St. Paul in 1 Thess. v.8. The familiar gladiatorial combats in the arenas of the ancient world made this treatment of the Christian warfare against evil all the more vivid to the first readers of this Epistle. Notice particularly that the Christian struggle with evil is directed not against men as such ('flesh and blood') but against the unseen powers of evil that are abroad in the cosmos ('in high places,' literally, 'the spiritual hosts of wickedness in the heavenly places').

*The Gospel.* The Missals omit the final verse (54) from this selection. The healing of the nobleman's son is the Johannine version of the account of the healing of the centurion's servant in the Synoptic gospels, read on the Fourth Sunday after the Epiphany (see pp. 114-15). Actually the word 'nobleman' in this lesson should be translated an official.' In the treatment of this miracle by the Fourth Evangelist the interest is centered not so much upon the contrast of Jewish and Gentile faith in Jesus, respectively, as upon the 'value of insistent faith.' For the Evangelist the story was also significant as the 'second' sign of our Lord which He wrought in Galilee. The miracle of the changing of water into wine at Cana was the 'first' (see p. 113).

saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

*The Collect.*

**L**ORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Philippians i. 3.

**I** THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the tender mercies of Christ Jesus. And this I pray, that

THE TWENTY-SECOND SUNDAY AFTER TRINITY

*The Collect.* This Collect first appears in the later Gregorian Sacramentary. It is very similar to the Collect for the Fifth Sunday after the Epiphany (p. 115); indeed the opening petition of the two Collects is exactly the same in the original Latin. The Roman *familia*, here translated properly as 'household,' included not only parent-child relationships but also those of master and servant—in short, all the dependents upon the *paterfamilias*, 'the father of the household.' Thus the figure of the Collect links it admirably with the Gospel for the day.

*The Epistle.* The Missals begin this Epistle at verse 6. The Reformers happily restored the entire thanksgiving-prayer of St. Paul for what was perhaps his most beloved church. Certainly the Philippians caused him less worry than any other Christian community he founded; and they were constant and generous in their material assistance to him in his trials and imprisonments. The note of joy in their 'fellowship in the gospel' runs through this entire letter, despite the fact that St. Paul when he wrote it was in prison and had not much hope of being released.

your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*The Gospel.* St. Matthew xviii. 21.

**P**ETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy

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*The Gospel.* The Reformers prefixed verses 21-2 to this Gospel. The whole selection is a lesson in forgiveness, a commentary, so to speak, on the petition of the Lord's Prayer: 'forgive us our trespasses, as we forgive those who trespass against us.' The unmerciful servant was one who would beg forgiveness for himself but at the same time insist upon satisfaction for the debts others owed him. He had a double standard of reference, one for himself and another for his fellows. It was his undoing. If we wish to receive grace, we must be ready to bestow the same grace. We must be children like unto our heavenly Father, ever ready to forgive and have compassion. (Incidentally, the talent was a unit of measurement in weight of silver, which would be valued today at about a thousand dollars. We may thus estimate the extraordinary disparity between the debt owed by the unmerciful servant to his master and that owed to him by his fellow-servant.)

fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## THE TWENTY-THIRD SUNDAY AFTER TRINITY.

### *The Collect.*

**O** GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* Philippians iii. 17.

**B**RETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation that it may be conformed unto the body of his glory, according to the working whereby he is able even to subject all things unto himself.

### *The Gospel.* St. Matthew xxii. 15.

**T**HEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God

## THE TWENTY-THIRD SUNDAY AFTER TRINITY

*The Collect.* The Collect first appears in the late Gregorian Sacramentary. The exordium is based upon Psalm xlvii.1. In the Latin there is a play on the words *pietas* and *pius* ('godliness' and 'godly,' or 'devotion' and 'devout'; see p. 115). God is ever ready to hear the prayers that He Himself inspires; however, not every devout prayer is so inspired, but only those asked 'faithfully,' that is, in faith according to His will (cf. 1 John v.14, and the first Collect on p. 50).

*The Epistle.* The Sarum Missal contains as here only Phil. iii.17-21, but the Roman Missal lengthens the lesson to include iv.3. The 1928 Book substituted the translation of the Revised Version for the King James. The warning of the Apostle is against those libertarian sects which early appeared to plague the Church, persons who considered lives of shameful self-indulgence of little consequence in view of their superior wisdom and knowledge (cf. the same warning in Rom. xiv. 17-19 and 1 Cor. viii.1ff.). Those whose lives are truly conformed to Christ's have crucified themselves to all such base deeds and values, and as true citizens of a heavenly realm have set their 'affections on things above, not on things on the earth' (Col. iii.2; see p. 164).

*The Gospel.* The Missals conclude this Gospel with verse 21. The question put to our Lord with obsequious hypocrisy by His clever tempters had a double edge. If He admitted the lawfulness of tribute to Caesar He would have lost what was left of any popular support, since the overlordship of the Romans in Palestine was bitterly resented and hated by the Jewish people. Indeed they were looking for a Messiah who would deliver them from the oppressor. If on the other hand our Lord denied the lawfulness of tribute the Jewish authorities could readily dispose of Jesus by turning Him over to Pilate as a dangerous revolutionary—which, as a matter of fact, they were to do anyway. But our Lord was not to be so easily trapped. As always He avoided being pushed into support of the expedient and turned the issue to a consideration of fundamental principle. The payment of taxes to Caesar was no violation of the Law of God, nor did it interfere with a Jew's obedience to the divine commandments of service and love to God or to neighbor.

in truth, neither carest thou for any man: for thou regard-est not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

## THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

*The Collect.*

**O** LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for the sake of Jesus Christ, our blessed Lord and Saviour. *Amen.*

*The Epistle.* Colossians i. 3.

**W**E give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for

The Gentile Christians of the early Church saw a different meaning in this passage, because, unlike the Jews, they were not disloyal to the political claims of Roman imperial sovereignty, but to its religious demands. For them the issue was not one of paying tribute, but of the implications of the 'image' of Caesar, which from the establishment of the Empire was associated with divine honors paid to the Roman Emperor. When persecution of the Church took place, the Christian had the choice of worshipping Caesar or God. Thus, to the Gentile reader of the Gospel passage the response of our Lord to His questioners meant simply this: one must make decision with respect to the object of supreme allegiance; it is impossible to serve two gods. In no case, however, should the saying of our Lord be distorted by an interpretation, so commonly made through the centuries, that divorces religious and political loyalties, either by way of an anarchistic attitude towards temporal powers (cf. p. 114) or by an uncritical acceptance of political policies as a thing immune from the higher judgments of religious faith and ethic. Loyalty to God admits of no compromise.

## THE TWENTY-FOURTH SUNDAY AFTER TRINITY

*The Collect.* The first phrase of this Collect comes from a prayer in the Leonine Sacramentary; but in its present form it first appears in the Gregorian Sacramentary as the Collect for the Sunday before the autumn Ember Days—hence the penitential character of the Collect. The station Mass on that Sunday was held at St. Peter's basilica, and this circumstance may have contributed to the theme of 'absolution' suggesting the 'power of the keys' given to the Apostle. Appointed for the closing Sunday of the Christian Year the prayer for absolution from past offenses is no less appropriate and prepares us for the new start—the 'stirring up'—of the new year shortly to begin. The Prayer Book consistently speaks of our nature as one of 'frailty,' and uses the word 'corrupt' not to describe our nature but our affections. Frailty is not the cause of our sin, but sin is a result of our frailty. Compare the Collects for the Fourth Sunday after the Epiphany (p. 114) and for the Fifteenth Sunday after Trinity (p. 210), and also the Collect in the Penitential Office on page 63.

you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

*The Gospel.* St. Matthew ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

¶ If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than twenty-five Sundays, the overplus shall be omitted.

*The Epistle.* The Sarum Missal appoints verses 9-11, the Roman Missal verses 9-14. Like the Epistle for the preceding Sunday this passage is the opening thanksgiving and prayer of St. Paul for the church to which he is writing. The prayer has less personal warmth, however, because the Apostle had never visited the Christian community at Colosse. The church there had been founded by one of his 'fellow-servants,' Epaphras, who had reported to St. Paul of his work and of the advance of his mission in the fruits of the gospel. St. Paul's intercession is cast in general terms about the theme of spiritual growth both in good works and in the knowledge of God. Notice the typical Pauline combination of faith, love, and hope (cf. 1 Thess. i.3, 1 Cor. xiii.13).

*The Gospel.* The Sarum Missal ends this Gospel at verse 22, but the Roman Missal reads through verse 26 as here appointed. On the significance of our Lord's raising of the dead, see the commentary, pages 212-13. The account of the healing of the woman with the issue of blood, which is dovetailed into the story of the raising of Jairus' daughter (cf. Mark v.25-43), is also typical of our Lord's saving mission. The woman represents the sinner who through faith in Him finds wholeness given to both body and soul. The close relation between physical healing and spiritual restoration is characteristic of the gospel tradition in miracles of this sort (see commentary, pp. 216-17).

*Rubrics.* (See pp. 115 and 117.) This rubric was placed here in the 1928 revision. It makes more explicit the traditional arrangements customary since medieval times respecting the propers for extra Sundays after Trinity. In the English Book the rubric is placed after the propers for the following Sunday next before Advent, and its wording goes back in substance to the 1552 Book. The Roman Missal provides propers for twenty-four Sundays after Pentecost and directs that if there are more Sundays than these, the propers for the Third through the Sixth Sundays after the Epiphany shall be used as needed between the Twenty-third and the Twenty-fourth Sundays after Pentecost. In our 1943 American Prayer Book lectionary these 'wandering Sundays' have received new names: the Third and the Second Sundays, respectively, before Advent.

*The Collect.*

**S**TIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Jeremiah xxiii. 5.*

**B**EHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

*The Gospel. St. John vi. 5.*

**W**HEN 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 much grass in the place. So the men

In the English Prayer Book and in the 1789 American Book this day is called the Twenty-fifth Sunday after Trinity. The 1892 revision restored the present title, taken from the Sarum Missal. The propers for the day are distinctly linked to the Advent season. Popularly this Sunday is known as 'Stir up' Sunday, from the opening words of the Collect.

*The Collect.* This Collect is first found among a series of 'daily prayers' in the Gregorian Sacramentary. It is similar to several Advent Collects in the Missals, such as our Prayer Book Collect for the Fourth Sunday in Advent (p. 95). The opening words 'Stir up' (in Latin, *excita*) had a double reference—both to God's power and to man's will. The Prayer Book version is not an exact translation in the latter half, which read: 'that they, more readily following after the fruit of [thy] divine working, may obtain from thy goodness larger assistances.' The fruit of divine work and the fruit of our good works are not exactly the same thing, though there is certainly an intimate connection between them.

*The Epistle.* This very markedly 'Advent' Epistle comes from the Sarum Missal; the Roman Missal has no such lesson, since it does not provide for twenty-five Sundays after Pentecost. This prophecy attributed to Jeremiah is a vision of the restoration of Israel, when all its scattered children shall return to the Holy Land under an ideal king of David's line. He will really rule with righteousness, in contrast to the puppet Zedekiah (whose name means 'the Lord our righteousness'), that last and sorry monarch whom Nebuchadnezzar, King of Babylon, set over Judah in 597 (2 Kings xxiv.17–20). The rebellion of this vassal against his overlord finally brought an end to the kingdom of Judah in 586 and the land became a Babylonian province.

*The Gospel.* Though this Gospel occurs in the seventh-century Roman lists for the 'Seventh Sunday after St. Cyprian,' it has been replaced in the Roman Missal by Matt. xxiv.15–35. The Sarum Missal, however, retained it. The same Gospel, beginning with verse 1, is appointed for the Fourth Sunday in Lent (see pp. 131–2). The reason

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.

HOLY DAYS.

SAINT ANDREW THE APOSTLE.

[November 30.]

*The Collect.*

**A**LMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Romans x. 9.

**I**F thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there

for its repetition on this Sunday is not known for certain. Some have suggested that its mention of St. Andrew was the reason for its assignment on a Sunday near the feast of that Apostle. The Gospel may also have been chosen for the Advent note hinted at in the final verse (14), or for a mystical interpretation of verse 12, making it suitable for the close of the Christian Year—namely, ‘we have been filled to abundance; let us gather up what remains that nothing be lost.’

## HOLY DAYS

The second section of the Communion propers contains the Collects and Lessons appointed for the fixed holy days whose dates are not dependent upon Easter Day (see commentary, p. 90). Since 1549 the Prayer Book has limited these festivals of special liturgical observance to feasts of our Lord and His Apostles, the Evangelists, St. Stephen, Michaelmas, and All Saints, (see pp. xlviif.). As in the Latin Missal, the proper of Saints begins with St. Andrew, since his feast day determines the date of the First Sunday in Advent, the beginning of the Church Year.

## SAINT ANDREW THE APOSTLE

Andrew was the brother of Peter and a member of that inner circle of the Twelve selected by our Lord for special instruction. According to the Fourth Evangelist, he was one of the first two disciples of our Lord, and the first Christian missionary, for the first act of his discipleship was to bring to Jesus his brother Peter (John i.37ff.). The Synoptic Gospels, as represented by the lesson from Matthew appointed here, give a slightly different version of the call of Andrew and Peter; but they were certainly among the first of the Twelve to be chosen by our Lord. Hence it is appropriate that St. Andrew should head the list of saints to be commemorated at the beginning of each new Christian Year.

We know nothing certain of St. Andrew's labors after the Resurrection of our Lord. Late tradition made him the Apostle of Scythia (modern Romania) or of Achaia (Greece), and the founder-patron of the church in Constantinople, where his supposed relics were brought in 357. A late third-century *Acts of Andrew* places his martyrdom at Patras (in Achaia) on November 30th; and both the Eastern and Western Churches commemorate him on this day. It is barely possible that this date rests on reliable tradition. According to this tradition, St. Andrew was crucified on an X-shaped cross.

The cult of St. Andrew began at Rome under Pope Simplicius (468-83), and the Leonine Sacramentary contains four Masses for the feast, including one for the Vigil. Pope Gregory the Great was particularly devoted to St. Andrew and dedicated to the Apostle the monastery

that he founded in his home. From this monastery the first missionaries were sent to the English people.

*The Collect.* In the 1549 Book Cranmer provided a new Collect for this day, which made reference to the traditional legend of St. Andrew's death on the cross. However, in the 1552 Book he changed this Collect to the present form, with its more authentic basis in the call of St. Andrew recounted in the Gospel lesson. (This is the only one of the Collects composed anew for the 1552 Book.) The example of St. Andrew set before us in this Collect is not one simply of obedience to our Lord's call to discipleship, but of 'ready' obedience *without delay*. The weight of emphasis given here upon the immediacy of the Apostle's response (cf. 'and they straightway left their nets' in the Gospel) underscores the Advent theme—'give us grace that we may cast away the works of darkness, and put upon us the armour of light, *now*' (p. 90).

*The Epistle.* The Reformers lengthened this Epistle from Rom. x.10-18, by adding verses 9 and 19-21. Even so the Epistle cuts into a more extended argument of St. Paul, concerning Israel's rejection of the gospel in marked contrast to the Gentiles' acceptance of it. With great sorrow over the choice made by his own people the Apostle holds them no less accountable before God for their decision, because faith in Christ is so simple and readily accessible, to 'whosoever believeth,' and there is no excuse for failure to hear and learn of the good news of God's salvation, for the words of it have gone 'unto the ends of the world.' The success of the gospel among the Gentiles does not even 'provoke [them] to jealousy'; Israel remains under the prophetic condemnation of being a 'disobedient and gainsaying people.' The selection of verses made in the Epistle subordinates, however, this primary theme, to portray the universal scope of the apostolate in carrying on the Lord's mission of calling all men to faith in Him. The rhetorical questions in verse 14 recall the opening paragraph of St. Augustine's *Confessions*: 'Grant me, Lord, to know and understand what is first, to call upon Thee or to praise Thee, or rather to know Thee and then to call upon Thee. For who can call upon Thee if he does not know Thee?—else, not knowing Thee, he may call upon some other. Yet may it be that he should call upon Thee, that he may know Thee?'

is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

*The Gospel.* St. Matthew iv. 18.

**J**ESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

*The Gospel.* The account of the call of the first four of the Twelve in Matt. iv.18-22 follows closely the story as given in Mark i.16-20; but the Third Evangelist associates the call with the miraculous draught of fishes (Luke v.1-11), and the Fourth Gospel places the summons of Andrew and Peter before the beginning of our Lord's Galilean ministry, while they were still attached to the mission of John the Baptist (John i.35ff.). It may well be that our Lord had marked the two brothers from Bethsaida (cf. John i.44) as apt 'fishers of men' when He first met them, but extended His call to them to follow Him only after He had Himself begun to preach the good news of the Kingdom in their native Galilee. This Gospel is the same as the one appointed in the Sarum and Roman Missals.

SAINT THOMAS THE APOSTLE

The name 'Thomas' is a nickname, meaning 'twin.' In the Fourth Gospel we get some glimpse of this Apostle's personality (cf. xi.16, xiv.5, and xx.27)—a man of unquestioned loyalty and courage, but one who insists on knowing what he is expected to believe and to do. The third-century *Acts of Thomas* calls him Judas Thomas and places his activity in Persia and northwestern India. The modern 'Thomas-Christians' of Malabar (southwest coast of India) are probably descendants of a mission of the Nestorian Church and do not go back, as they claim, to the time of the Apostle. The feast of St. Thomas was first established in East Syria and only slowly spread to the Western world. It is included in the Gelasian Sacramentary, but not in the Leonine or the older editions of the Gregorian. Only after the ninth century was it well-established in Western usage. It is debatable whether the date assigned to him is supposed to represent the day of his martyrdom or of the translation of his relics to Edessa in the fourth century.

## SAINT THOMAS THE APOSTLE.

[December 21.]

*The Collect.*

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be improved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

*The Epistle. Hebrews x. 35, and part of Chap. xi.*

CAST not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen.

*The Gospel. St. John xx. 24.*

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being

*The Collect.* This was composed for the 1549 Book and is based on the Gospel lesson. Doubt is the antithesis of faith, but when it is honest and sincere and not deliberate and wilful, God can overrule it for 'the greater confirmation of the faith.' Had Thomas not dissociated himself from the fellowship of the disciples because of his captious skepticism, he would not have missed the certain evidences of his Lord's victorious life and would have been spared the sorrow of doubt and the sting of his Lord's reproof. When he rejoined the company of believers Thomas found that faith and joy of which he had been depriving himself by his stubborn aloofness from the testimony and society of those whom he had no good reason to distrust.

*The Epistle.* The 1928 revision substituted this Epistle from Heb. x.35-xi.1 for the selection of Eph. ii.19-22 found in the Sarum and Roman Missals and the earlier Prayer Books. This latter was transferred to the feast of St. Simon and St. Jude (see p. 255). The new Epistle was obviously suggested by the saying of our Lord in the Gospel: 'blessed are they that have not seen, and yet have believed'; for the climax of the Epistle is the oft-quoted definition of faith as 'the assurance of things hoped for, the conviction of things not seen' (Revised Standard Version). This definition overstresses perhaps the intellectual aspect of faith and lacks the spiritual depth of St. Paul's conception of faith as utter reliance upon God's love and grace, or even the moral earnestness of the prophet, here cited (Hab. ii.4), for whom 'living by faith' meant fidelity and loyalty to God.

*The Gospel.* The Reformers added the two final verses (30-31) to this lesson as appointed in the Missal, in order to include the Evangelist's own testimony to the purpose of his Gospel, of which the appearance of the risen Lord to Thomas is the final and crowning 'sign'—namely, to win men to faith in Christ and eternal life through Him. To the Evangelist, Thomas personalizes all those who have doubted the stupendous miracle of the Resurrection (cf. Matt. xxviii.17) and represents all those whose faith has been steadied and confirmed by the material proofs of physical experience.

shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### THE CONVERSION OF SAINT PAUL

[January 25.]

*The Collect.*

**O** GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts ix. 1.*

**A**ND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying

### THE CONVERSION OF SAINT PAUL

This feast is of Gallican origin and can be traced back to the sixth century. It was associated with another Gallican feast, that of the Chair of St. Peter, which was observed a week earlier. There is no evidence to support the view of some scholars that the Conversion of St. Paul (called *translatio* in the so-called Martyrology of St. Jerome) is a festival of Roman origin, dating from the fourth century, when the relics of St. Paul were 'translated' from their supposed resting place on the Ostian Way into the basilica built to enshrine them. It cannot be proved that Rome adopted this observance before the tenth century, when we first find it inserted in the margin of a manuscript of the Gregorian Sacramentary of that date. From there, of course, it passed to the Sarum Missal. The primary commemoration of St. Paul at Rome was in association with St. Peter on June 29th, later transferred to June 30th (see p. 244), and was related to his martyrdom, not his conversion. Also the Mass on Sexagesima was intimately bound with the remembrance of the great Apostle to the Gentiles (see p. 120).

Curiously, the Reformers eliminated the June 30th anniversary, so that the Prayer Book contains no celebration of St. Paul's witness in blood for his faith, as it does of the other apostles. It may be that the Reformers did not wish to have two feasts devoted to the same saint; and since the New Testament contains three accounts of St. Paul's conversion and none of his martyrdom, they preferred the commemoration of the conversion. In any event his conversion was of far greater significance to the history of the Church than was the manner of his death.

*The Collect.* This is the Collect of the late Gregorian Sacramentary and the Sarum Missal, as it was retouched in 1549 and expanded in 1662. The Latin and 1549 Collects put the emphasis upon St. Paul as a 'teacher'; the 1662 form stresses his work as a 'preacher,' an estimate of his chief task that the Apostle himself would probably have accepted (see 1 Cor. i. 17ff.). Again, the Latin Collect speaks only of our following his example; the Prayer Book version is more inclusive, for the gospel is both believing and doing.

unto him, Saul; Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat,

*The Epistle.* This Epistle is found in the Sarum and Roman Missals. St. Paul's own references to his conversion in his letters are brief, but they tell us two things: (1) he saw the risen Lord (1 Cor. xv.8); and (2) at the same time he received his commission to preach the gospel to the Gentiles (Gal. i.11-16). This experience was the basis of his claim to apostleship, that is, to be an apostle of Christ of equal rank with the other apostles (cf. 1 Cor. ix.1ff.). Some of his contemporaries contested this claim, asserting that his commission came from men, and the account of his conversion given here (Acts ix.1-22) might conceivably lend support to this 'second-hand' commissioning, by its introduction of the figure of Ananias, a personage never mentioned by St. Paul. However, in the two other accounts that the author of the Acts gives of the Apostle's conversion, one contains a double commission, first from Ananias and secondly from the Lord (xxii.3-21), and the other relates the 'Pauline' claim of a direct commission from Christ himself at the time of the conversion (xxvi.9-20).

It is often assumed that the 'wonderful conversion' of St. Paul was a moral one, the result of much inner struggle of the persecutor with an overwhelming sense of sin and of failure to live up to the full demands of God's Law as revealed in the Old Testament. But St. Paul himself tells us that his manner of life before his conversion was 'blameless' so far as his conformity to 'the righteousness which is in the law' (Phil. iii.6; cf. Gal. i.14). His conversion was not in the realm of conscience, but of belief. He was convinced that the crucified Jesus of Nazareth, whose followers he had been persecuting, was really the 'Son of God' and 'very Christ.' St. Paul's great moral struggle came to him only as the implications of this faith dawned upon him in the course of his ministry, beginning with his preaching in the synagogues of Damascus. The bitter opposition of the Jews to his message, contrasted with the readiness of the Gentiles to receive it, led him to the conclusion that we could no longer justify ourselves in God's sight by the 'works of the law,' but only by faith in Christ, the one sinless and perfectly obedient Son, by Whose indwelling Spirit alone 'the righteousness of the law might be fulfilled in us' (Rom. viii.4; cf. Gal. ii.16-21).

he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

*The Gospel.* St. Matthew xix. 27.

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

THE PRESENTATION OF CHRIST IN THE TEMPLE,  
COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN.  
[February 2.]

*The Collect.*

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

*The Gospel.* This Gospel from Matt. xix.27–30, with the exception of the last verse, is that appointed in the Sarum and Roman Missals. At first the choice appears odd, for it would seem to subordinate St. Paul to the original Twelve Apostles, who 'forsook all' to be companions and assistants of our Lord in His earthly mission. In the parallel passage in Luke, however, the specific reference to 'twelve' is missing (xxii.30); and in the tradition known to St. Paul himself (1 Cor. vi.2–3), all 'the saints shall judge the world,'—all the redeemed in Christ shall reign with Him in the Age to Come ('the regeneration'). The last verse of this lesson, which the Reformers added, was doubtless meant, when spoken by our Lord, as a warning to the Twelve against pride in the high destiny assigned to them; but the Reformers probably intended it to be a reminder of St. Paul's numbering and rank with the Twelve, though he was 'last of all' and 'the least of the apostles' (cf. 1 Cor. xv.8–9).

#### THE PRESENTATION OF CHRIST IN THE TEMPLE

Though commonly spoken of as the Purification, this feast is originally and primarily a festival of our Lord, not of St. Mary; and the first and preferred title of the feast, added by the 1662 revisers, conforms to ancient tradition. The Eastern Church calls the day *Hypapante*, meaning 'The Meeting' of our Lord and Simeon. The feast originated in the latter part of the fourth century in the church at Jerusalem, where it was observed on February 14th, the 'Quadragesima of Epiphany'; but when Christmas Day was established generally throughout the Church, the date of the Presentation was shifted to February 2nd. The Emperor Justinian introduced the feast at Constantinople in 542; and not long afterwards it was known at Rome, for it is found in both the Gelasian and the Gregorian Sacramentaries.

Pope Sergius I (687–701) instituted on this day (and also on three other days associated with St. Mary—Annunciation, Assumption, and her Nativity Day) a solemn procession from St. Adrian's in the Forum to St. Mary Major's, where the Mass was celebrated. Lighted tapers were carried by the faithful in this procession, which, according to some authorities, was a substitution by the church for an ancient pagan procession of 'purification' observed at Rome on this day. It is questionable, however, whether or not the pagan rite survived so late as the time of Pope Sergius; and in any case the idea of a 'Feast of Lights'

*For the Epistle. Malachi iii. 1.*

**B**EHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

*The Gospel. St. Luke ii. 22.*

**A**ND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And

in connection with this day may well have been suggested by the propers of the feast, particularly the *Nunc dimittis* read in the Gospel. The blessing and distribution of candles, which now forms the principal feature of the procession in the Roman rite, cannot be traced back earlier than the eleventh century. From it the day has received its popular designation as Candlemas.

*The Collect.* This is appointed in the Gregorian Sacramentary, and it clearly reveals the original purpose of the celebration as a feast of our Lord. His first appearance and presentation in the Jewish Temple came to be viewed in retrospect by the Church as a mystery symbolizing His fulfilment of the Old Covenant with its outward cult of sacrifices and the inauguration of a new Temple, namely His Body (cf. John ii.19-22), through which the redeemed of the New Covenant offer to God 'spiritual sacrifices' (1 Pet. ii.5; cf. 1 Cor. iii.16-17, vi.19; Eph. ii.20-22).

*The Epistle.* The 1662 Book restored this Epistle from the Sarum Missal, at the suggestion of Bishop Matthew Wren, adding, however, verse 5. The 1549 and 1552 Books had directed that the Epistle used be the same one appointed for the preceding Sunday. The prophecies of Malachi were delivered in distressing times. The completion of the second Temple (516 B.C.) and the restoration of the sacrificial ritual had not brought a renewal of spiritual vitality or the golden age Israel had expected. There was much depression and misery; the priesthood ('the sons of Levi') showed little zeal for their office, and the people even less respect for their religious obligations. To this situation the prophet (his name is unknown; 'Malachi' simply means 'my messenger') responded with a message of hope. The expected Day of the Lord was imminent, when justice should be established for the oppressed, the Temple service be purified, and its offerings 'be pleasant unto the Lord, as in the days of old.' The aptness of this prophetic selection for the Feast of the Presentation is plain. The advent of Christ into His Father's house is the fulfilment of promise that God's judgment 'will come near' to us as regards both our worship and our common life.

*The Gospel.* The Sarum and Roman Missals appointed only verses 22-32. The 1549 Book cut the lesson at verse 27a, thus omitting the

he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

#### SAINT MATTHIAS THE APOSTLE.

[February 24.]

*The Collect.*

○ ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy

*Nunc dimittis*; but the 1662 revisers extended the selection to include verse 40. The narrative follows immediately upon the account of our Lord's circumcision (see p. 106) and continues the Evangelist's portrayal of our Lord's nurture and upbringing as conditioned by the traditional forms of Jewish piety and faithfulness 'to the law of Moses.' Its deeper theological significance was grasped by St. Paul in his assertion that Christ was 'born of a woman, born under the law, that he might redeem those under the law' (Gal. iv.4; cf. p. 104). Two distinct observances of the Law are combined here: the ritual purification of women after childbirth—a relic of ancient taboos (Lev. xii; cf. p. 305)—and the redemption of first-born sons by an offering substituted for the primitive (and barbarous) sacrifice of all 'firstlings' to the deity (Exod. xiii.2, xxii.29–30, xxxiv.19–20, etc.).

The aged Simeon and Anna who appear in this story are representative of those pious Israelites who waited patiently for God's redemption of His people foretold by the prophets. Their spiritual intuition, heightened by years of assiduous exercises of prayer and devotion, is revealed in their understanding of the true character of God's salvation, as an inward grace, available to Jew and Gentile alike, rather than a re-establishment of a temporal kingdom in Israel. Thus they foresee the 'stumbling-stone' of many of their people who shall deny the 'sign' of true Messiahship in Mary's child. Indeed, Jesus' mother herself, said Simeon, will suffer a 'piercing sword' of doubt (cf. Mark iii.31–5; Matt. xii.46–50; Luke viii.19–21).

#### SAINT MATTHIAS THE APOSTLE

The commemoration of St. Matthias is not of great antiquity; its first occurrence in liturgical books of the Western Church dates from the eleventh century. We know nothing of this Apostle other than what the Acts tells us in the Epistle appointed for the feast. Late Western martyrologies assign Judaea as the sphere of his labors, but this is only a guess. In the medieval Church the feast was celebrated on February 25th in leap years, a custom continued in the English Church until the 1662 revision of the Prayer Book. The propers of this feast have a fitting relevance to the Lenten Ember season, which so frequently occurs about the same time.

Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts i. 15.*

IN those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

*The Collect.* This Collect, newly composed for the 1549 Book, is based upon the Epistle.

*The Epistle.* The Sarum and Roman Missals also appoint Acts i.15-26. The selection dovetails two independent stories: one, a tradition respecting the unhappy fate of Judas; the other, a narrative of the choice of Matthias to take his place in the company of the Twelve. The two pieces are linked together by a double 'proof-text' from the Psalms (lxxix.26 and cix.7). According to an early second-century tradition, Judas died of a gruesome disease of inordinate 'swelling' of his body; and it may be that the account given here by the author of the Acts is related to this legend, though it is more likely that the author wished to suggest suicide—perhaps by throwing himself over a cliff. Matthew's account of the suicide of Judas by hanging, in remorse for his traitorous deed, belongs to an entirely different tradition (Matt. xxvii.3-10).

The account of the selection of Matthias is also not without difficulties, owing to the fact that the Evangelist has confused the Twelve with a wider group, namely 'the apostles.' The latter company were 'witnesses of the Resurrection' who had received commission from the risen Lord to preach and evangelize. It is obvious from the story as given here (as also from St. Paul, cf. 1 Cor. xv.5-7), that there were more persons qualified for apostleship than 'the eleven.' Matthias belonged to a smaller number who had been associated with Jesus' earthly mission from its beginning, after the baptism of John. He was chosen to be one of the Twelve, not to be an apostle, for this latter office he already held. Why the Church deemed it necessary to fill up the vacancy in the Twelve is not clear. It may be that its expectation of our Lord's imminent return in judgment suggested the need of providing Him with a complete body of assistants to 'sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix.28; see commentary, p. 231). The method of casting lots was a common way among the Jews of making decisions, whether for the dividing of property, the arrangements of the Temple services, or the detection of wrong-doers. In this instance the custom of giving lots was designed to find out the Lord's will and choice, after dutiful prayer for His revelation had been made.

*The Gospel.* St. Matthew xi. 25.

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

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

[March 25.]

*The Collect.*

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

*For the Epistle.* Isaiah vii. 10.

**M**OREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

*The Gospel.* Matthew xi. 25–30 (with which compare Luke x. 21–2), also found appointed for this feast in the Sarum and Roman Missals, is an early Christian hymn, similar in form to Ecclus. 51, which the Evangelist has placed upon the lips of Jesus. It consists of three strophes: (1) a thanksgiving for God's revelation to the simple and childlike, the 'humble and meek' (contrasted here with 'the wise and prudent'); (2) a statement of the nature of this revelation as knowledge of the Father imparted through His Son; and (3) an invitation to those who are weary and heavy-laden with sin to accept this revelation and thereby find 'rest' for their burdened hearts. According to some commentators the easy 'yoke' which Christ offers is here set over against the grievous weight of legalistic rules which the scribes and Pharisees would have imposed upon the common, ordinary man and woman as a necessity for their salvation. St. Matthias is an example of those humble and obscure folk, like the Master Himself, who brought the saving knowledge of God near to men and helped to lift the burden of sin's oppression and despair from their hearts—blessings that all the preachments and regulations of the 'wise and prudent' in Israel were powerless to effect.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The liturgical observance of the Feast of the Annunciation cannot be traced earlier than the seventh century, though as early as the third century March 25th had been determined as the date of the Annunciation by Christian chronographers. They arrived at this conclusion by an overly simple logic. It was thought that Jesus died on March 25th; hence with the assumption that the years of His earthly life must have been exactly even in number, it was deduced that the beginning of His Incarnation must have fallen on March 25th also! It is highly probable that this reckoning had some influence on fixing December 25th, in the fourth century, as the date of our Lord's Nativity (see commentary, p. 96). In England March 25th was observed as New Year's Day from the time of the Norman Conquest down to the year 1752—hence the comment of Richard Hooker in his famous *Ecclesiastical Polity* (1594): 'We begin therefore our ecclesiastical year with the glorious annunciation of his birth by angelical embassy.'

A Spanish Council at Toledo in the year 656 appointed December 18th for the liturgical celebration of the Annunciation, in order to

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

*The Gospel.* St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

avoid having it occur in Lent. The Eastern Church, however, in the Council of 692 (known as *in Trullo*), decided on March 25th, and it was this latter, traditional date that the Church in Rome adopted when the feast was instituted by Pope Sergius I (687-701). Propers for the feast are found in the Gelasian Sacramentary, but not in the Gregorian until after the time of Pope Sergius.

*The Collect.* Cranmer took this Collect from the Post-Communion Collect of the Latin Mass for this day, which passed from the Gregorian Sacramentary into the Sarum Missal. It is admirably chosen because it links the theme of the Christmas cycle of feasts, to which the Annunciation belongs, to the themes of Passiontide and Easter, the seasons when Annunciation so commonly occurs (cf. pp. 1-li).

*The Epistle.* This passage from Isaiah vii.10-15 has been used by the Church since apostolic times as a prophetic testimony to the Virgin Birth of Christ. It was employed for this purpose by the First Evangelist (see the Gospel for the First Sunday after Christmas, p. 104), though curiously not by our Third Evangelist, whose account of the Annunciation is assigned as the Gospel for this feast. Jewish interpreters, and with them many modern Biblical scholars, have denied that this oracle of Isaiah contains any suggestion of a virginal conception, since the Hebrew word involved here merely means 'young woman,' not 'virgin.' The Greek translation of the Old Testament (the Septuagint version) misled the First Evangelist and his followers. Moreover it is maintained that the 'sign' given by Isaiah to King Ahaz does not involve a prophecy of a Deliverer so much as of a deliverance. The king was dispirited over the invasion of Judah by the armies of Assyria and Israel, and his faith in God was shaken. Isaiah rebuked him by proclaiming to him a miraculous 'sign': the Wonder-Child of popular belief is about to be born, but even before He reaches maturity, God shall have ushered in the golden age of peace. The name of the infant child is itself symbolic of the age about to dawn: 'God with us!' The identification of the 'young woman' in this prophecy is problematical; she may have been the wife of the king or of the prophet, or she may not even have been known to Isaiah. It need hardly be said that whether the woman in this splendid vision of the Messianic age was a 'virgin' or not does not affect in any way the truth of the Church's belief in the Virgin Birth of our Lord.

## SAINT MARK THE EVANGELIST.

[April 25.]

*The Collect.*

○ ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephesians iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

*The Gospel.* Like the Epistle, the Gospel appointed is the same as the one in the Sarum and Roman Missals. The interest of the reader in this beautiful story of the angelic messenger's meeting with Mary is inevitably centered not so much on the august and wondrous announcements he makes to her, as on the behavior and character of Mary herself. There could be no more perfect example of a humble acceptance of God's favor and a ready and trusting obedience to His will. Here, indeed, one witnesses in purest form the self-giving response of a human life to the redeeming purpose of God.

The reference to Elizabeth in the closing verses looks forward to the next feast-day in the Christmas cycle: the Nativity of St. John the Baptist (p. 242). The Annunciation, though popularly called 'Lady Day,' is essentially a festival of our Lord and belongs to the cycle of holy days celebrating His Incarnation.

## SAINT MARK THE EVANGELIST

It is commonly accepted that St. Mark the Evangelist was the John Mark who accompanied Paul and Barnabas on their first missionary journey (Acts xii.25, xiii.5), and who, after the separation of the two Apostles, attached himself to Barnabas (Acts xv.37-9; Col. iv.10). Finally he was an assistant of Peter (1 Pet. v.13). Early second-century tradition credited him with being St. Peter's interpreter and the author of the Second Gospel, written at Rome after the Apostle's death on the basis of Mark's reminiscences of St. Peter's preaching. It is by no means certain, however, that the John Mark who was companion to Paul and Barnabas was the same Mark who later helped Peter; the author of the Second Gospel betrays a very limited knowledge of the geography of Palestine—the homeland of the John Mark who appears in the Book of Acts. The church historian Eusebius (early fourth century) was the first to attribute to St. Mark the honor of founding the Church in Egypt.

The old Roman Sacramentaries contain no trace of a festival of St. Mark. By the time of Pope Gregory the Great (590-604) the date of April 25th was observed at Rome as 'the Major Litany'; on that day there was a great processional litany about the city, which the church had instituted to replace an older pagan procession known as the Robigalia (see commentary, p. 54). Not until the twelfth century do we find a feast of St. Mark in the Roman Missal; the probable

maketh increase of the body unto the edifying of itself in love.

*The Gospel.* St. John xv. 1.

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

SAINT PHILIP AND SAINT JAMES, APOSTLES.

[May 1.]

*The Collect.*

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint

reason for its absence from earlier tradition is that the Roman Church possessed no relics of the Evangelist. The principal center of the cult of St. Mark in the West is in the cathedral at Venice, where his remains, stolen by the Venetians from Alexandria in the year 829, supposedly rest under the high altar.

*The Collect.* This was composed for the 1549 Book from phrases in the Epistle. The arrangement of its several clauses was altered in editions of the Prayer Book published under Queen Elizabeth (1578 and 1596); and the 1662 revisers made a few additional touches to the prayer. Like the Collect for St. John the Evangelist, this Collect is theological in content, not biographical, as are those appointed for the feasts of St. Matthew and St. Luke.

*The Epistle.* The Reformers lengthened this Epistle to include verses 14-16. The Sarum Missal had Eph. iv.7-13 (see the Epistle appointed in the Ordering of Priests, p. 537). The Roman Missal, however, provides Ezek. i.10-14, an older 'common' lesson for the feasts of Evangelists. The Sarum and Prayer Book reading was chosen because 'evangelists' are mentioned in verse 11 among the ministries which Christ has given to His Church; it is doubtful, however, if the author understood 'evangelist' to mean a gospel-writer and not a preacher. This entire passage from Ephesians is heavily indebted to St. Paul's conception of the Church as a 'body' whose several members minister to the growth of one another, under the headship of Christ, according to their several spiritual gifts and talents (cf. Rom. xii.3ff., pp. 110-11; and 1 Cor. xii.4ff., p. 182). The ideas are developed, however, from a text taken from Psalm lxxviii.18, which is applied to Christ. (In the Hebrew this Psalm verse reads, 'he received gifts from men,' not 'he gave gifts unto men.') The author stresses particularly the necessity of unity in the Church's faith and knowledge, and the responsibility of each member to perform his ministry to the benefit of others, for he was writing at a time when heretical deceivers were beginning to disturb the inner peace and harmony of the Church.

*The Gospel.* This was taken from the Sarum Missal, which read, however, only through verse 7. The Reformers added verses 8-11. In the Roman Missal this Gospel is appointed for feasts of martyrs in

Easter tide, but on St. Mark's Day an old 'common' lesson, Luke x.1-11, is provided (cf. the Gospel for St. Luke's Day, p. 254). The selection given here helps to fill out the readings from our Lord's Farewell Discourse (John xiv-xvi) which occur in Eastertide (see p. 173). The theme of unity between Christ and His disciples, which the Epistle presented under the figure of a 'body,' is illustrated in this Gospel by an allegory of the vine and its branches. In the Old Testament the vine is often used as a type of Israel (Isaiah v.1ff.; Jer. ii.21; Hos. x.1; Ezek. xv.2; xix.10; Psalm lxxx.8-13), but always with a suggestion of its degeneracy or destruction. By contrast our Lord sets forth a picture of the 'true vine,' disciplined and fruitful, the ideal of the New Israel He has established. It is likely that this figure of the vine was suggested by the thanksgiving said over the cup at the Last Supper: 'Blessed art thou, O Lord God . . . who createst the fruit of the vine.' The most ancient Christian form of thanksgiving over the wine-cup that has come down to us reads: 'We thank thee, our Father, for the holy Vine of David thy servant, which thou hast made known to us through Jesus thy servant.'

#### SAINT PHILIP AND SAINT JAMES, APOSTLES

Of these two Apostles we know almost nothing except their names. The Fourth Evangelist records that Philip was one of the earliest followers of our Lord, a fellow townsman of Andrew and Peter, and that he brought his friend Nathanael to Jesus (John i.43ff.). In the lists of the Twelve given by the Synoptic Gospels Philip is linked with Bartholomew (whom some interpreters identify with Nathanael), not with James. The James commemorated in this feast is 'James the Less'—the son of Alphaeus, to be distinguished from James the son of Zebedee (see p. 246). In ecclesiastical tradition he has been erroneously identified with James the brother of the Lord and head of the early church in Jerusalem; and this explains why there is no separate holy day in the Calendar devoted to our Lord's brother.

The association of Philip and James in the same feast and the date of the observance were set by the dedication of the Basilica of the Apostles at Rome on this day sometime in the pontificate of Pope John III (561-74). On this occasion supposed relics of the two Apostles were deposited in the basilica. Propers for the feast occur in the Gelasian and in the (later) Gregorian Sacramentaries.

*The Collect.* This goes back to the 1549 Book, but the 1662 revisers added the final 'result' clause. The thought of the Collect is suggested by the Gospel lesson.

*The Epistle.* The Reformers substituted this Epistle, bearing the name of 'James,' for the Sarum (and Roman) Missal's appointment from the apocryphal book of Wisdom (v.1-5). There is, of course, no good reason to identify the James who is reputed to have written this letter with the James celebrated in the feast. But the themes interwoven here, of patient endurance, prayerful faith, and lowliness of worldly position, are apt reminders of the kind of 'apostles' who brought the good news of Christ to the twelve tribes which are scattered abroad. The Epistle of James is a letter only in form; actually it is a collection of homiletical notes of some late first-century Christian preacher, who has suffused the moralistic teachings of the Jewish synagogue with the spirit of humility and forbearance that breathes through many of the sayings of our Lord, especially the teachings of the Sermon on the Mount. This opening exhortation of his treatise centers in the thought of patience under trials—here translated 'temptations,' for outward troubles test our faith and joy in God and prove how steady and unwithering is our reliance upon Him rather than upon the material circumstances of our worldly state. The passage reminds one of Matt. v.10-12, vii.7, and xxi.21-2.

James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. St. James i. 1.*

**J**AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

*The Gospel. St. John xiv. 1.*

**A**ND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

*The Gospel.* Another passage from our Lord's Farewell Discourse recorded by the Fourth Evangelist is here provided for the Easter season (cf. pp. 173, 238); but the particular section was chosen for this day because it contains the request made to our Lord by Philip. This Gospel is also appointed in the Sarum and Roman Missals. The perplexities of our Lord's disciples about the ultimate ends and destiny toward which He was leading them, despite the 'words' they had heard from Him and the 'works' they had seen Him do, were but natural as His life drew near its unexpected and tragic climax. Yet with calm assurance, not without a gentle touch of rebuke, our Lord promised them not only an abiding place with Him in the life beyond, but, before that happy consummation, the glory of performing 'greater works' than He Himself had done—they would bring the world to Him by their witness. Only after His Ascension to His Father and His departure from the earthly limitations of time and place could the limitless power of His Spirit become available to all who pray in His Name (cf. p. 176).

SAINT BARNABAS THE APOSTLE

All that we know with certainty about St. Barnabas is given us in the Book of Acts and the letters of St. Paul, but that is enough to place him among the foremost figures of the apostolic Church. With St. Paul he shares the honor of having inaugurated successfully the Church's mission to the Gentiles. In Acts xiv.4 and 14, and by implication in 1 Cor. ix.6, Barnabas is accounted an apostle; according to St. Clement of Alexandria (late second century) he was one of the Seventy (Luke x.1). An apocryphal account of his martyrdom, dating from the fifth century, relates that he was stoned by the Jews in Salamis, in his native isle of Cyprus. His cult cannot be traced in the Eastern Church before the fifth century, and the Roman Church's festival in his honor is later than the eleventh century, though Barnabas' name appears in the list of saints commemorated in the Canon of the Mass. The Eastern Churches associate Nathanael and Bartholomew with Barnabas on this day.

receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

## SAINT BARNABAS THE APOSTLE.

[June 11.]

*The Collect.*

○ LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

*The Collect.* This Collect was written for the 1549 Book and is based upon verse 24 of the Epistle (cf. also 1 Cor. i.7, xii.4, and 1 Pet. iv.10). The 'singular gifts' with which St. Barnabas was endued may well have been those of prophesying. In Acts iv.36 we learn that the apostles gave him the name Barnabas (his original name was Joseph), which probably means 'son of a prophet,' a Semitic way of saying simply 'prophet.' (Cf. Acts xiii.1, where Barnabas heads the list of 'prophets' who led the church at Antioch.)

*The Epistle.* Acts xi.22-30 was substituted in 1549 for the Sarum selection of Eph. ii.19-22. The Roman Missal reads Acts xi.21-6, and xiii.1-3. Barnabas was a generous man, both in hand and heart. He had given over his property to the Church (Acts iv.36-7); more important still, he had taken the initiative in introducing Paul to the church authorities in Jerusalem and allaying their suspicions of the sincerity of the converted persecutor (Acts ix.27). He was thus the best-qualified person to oversee the new developments taking place among the disciples in far away Antioch, notably the spread of the Gospel to the Gentiles, for his openmindedness to new experiments and his ready adjustment to new situations would assure a fair and honest appraisal. Barnabas was not only convinced that the Spirit was at work in the new evangelism at Antioch, but with characteristic zeal he threw himself wholeheartedly into the work and secured in Paul of Tarsus an able recruit and assistant to the cause. It may be fairly said that Barnabas' leadership and ministry at Antioch shifted the center of the Christian movement from Palestine to Syria and marked a most significant turning point in the destinies of the gospel. It was not long before the 'mission' church at Antioch found itself the benefactor rather than the beneficiary of the 'mother' church in Jerusalem. The fact that the disciples 'were called Christians first in Antioch' is also noteworthy. The word 'Christian' is a Latin form, and its appearance in common usage at this time suggests that it was first applied by the Roman government. It could be that the church led by Barnabas at Antioch was the first to clash with the totalitarian power of the Roman Empire and begin the life and death struggle for its recognition of the new faith which was to end only after three centuries with the conversion of Constantine.

*For the Epistle. Acts xi. 22.*

**T**IDINGS of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

*The Gospel. St. John xv. 12.*

**T**HIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and

The famine predicted by Agabus occurred about A.D. 46-7. The relief mission of Barnabas and Paul to the brethren in Judæa is generally considered to have been the occasion for the momentous conference of the apostolic leaders respecting the admission of Gentiles to full fellowship with Jewish members in the corporate life of the Church, recounted in Acts xv and Galatians ii.

*The Gospel.* The lesson from John xv.12-16 is taken from the Sarum Missal; the Roman Missal appoints Matt. x.16-22. In these brief but astonishing words our Lord points the difference between His law of love and the law of the Old Covenant. According to the latter a servant (literally, a 'slave') obeys the precepts of his Lord without claiming to know the reasons for them; but under the new law of love, we are made 'friends' of our Master because He has shared with us His knowledge and admitted us to the secrets of His purpose and counsel. We should remember, too, that our Lord said these words after He had performed for His disciples a very menial act of service in washing their feet (cf. John xiii.12-17).

that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

SAINT JOHN BAPTIST.

[June 24.]

*The Collect.*

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen.*

*For the Epistle.* Isaiah xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O

SAINT JOHN BAPTIST

In the Gospels St. John the Baptist holds an honored place not only because of our Lord's high testimony to his character and ministry, but because the Church, doubtless following the opinion of our Lord Himself, considered him the precursor or forerunner of the Christ. In the Eastern Church his rank among the saints is second only to that of the Blessed Virgin. The feast of his Nativity is of Western origin, but the date of its introduction is unknown. It occurs in all the ancient Roman Sacramentaries on June 24th, six months before Christmas. The later Gregorian Sacramentary contains also a commemoration of his death on August 29th. Cranmer omitted this latter feast from the Prayer Book, despite its Scriptural foundation, probably because he did not consider St. John the Baptist a Christian martyr—he did not die for faith in Christ. But he kept the Nativity festival because it belonged to the cycle of feasts of our Lord.

*The Collect.* This Collect was composed for the 1549 Book and summarizes in a remarkable way the information the Gospels give us about the Baptist. Notice especially Luke i, iii.1–20 and Mark vi.14–29.

*The Epistle.* Isaiah xl.1–11 is a 1549 substitution for Isaiah xlix.1–7, appointed in the Sarum and Roman Missals. This is the opening poem of the book of an unknown prophet, which modern scholars call Second or Deutero-Isaiah. It was composed shortly before the end of the Babylonian exile of the Jews, perhaps a few years before the decree of Cyrus of Persia (538 B.C.) permitting Jewish exiles who wished to do so to return to their native country (2 Chron. xxxvi.22–3; Ezra i.1–4). It is a splendid song of hope and joy at the prospect of a new day for Israel, one of the finest pieces of poetry in all the Old Testament. The prophet exults in portraying a triumphant progress under the powerful, but no less tender protection and guidance of God. The physical obstacles of mountains and desert in the way of the returning exiles will be no difficulty for God; He shall make for His people a straight and smooth highway. Has not His power withered the oppressors like the grass? Therefore, says the prophet, 'Take comfort, and rejoice.' The Church at a very early period fastened upon this prophetic song as applying to John the Baptist's preparation for the

Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

*The Gospel.* St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy

way of Christ, and so it is used by all the Evangelists, beginning with the earliest Gospel—that of St. Mark.

*The Gospel.* The Sarum and Roman Missals read only through verse 68, but the Reformers extended the passage to include all the *Benedictus*. For commentary on this canticle, see page 14. The story of John the Baptist's birth probably came to the Third Evangelist from disciples of the prophet, who for some time appear to have formed religious communities independent of the followers of Jesus. To them John was the Prophet of the dawning Messianic age in his own right and not merely the precursor of another. Thus there gathered about the tradition of their leader's birth miraculous stories suggesting a special divine intervention. Such traditions were, of course, of both interest and value to Christians, for their earliest preaching of the good news began the gospel story with the mission and message of John (cf. Acts i.22, x.37; Mark i.1; John i.6).

## SAINT PETER THE APOSTLE

In the year 258, during the persecution of the Church by the Emperor Valerian, the Roman Church instituted on June 29th a feast of its apostolic founders, SS. Peter and Paul. The commemoration was held at a catacomb on the Appian Way, where now stands the basilica of St. Sebastian, and recent excavations have brought to light devoted invocations of the Roman Christians to their greatest saints scribbled upon the walls of the room where they assembled for their anniversary banquets in honor of the apostles. Scholars are divided over the question whether the date of June 29th was selected because of some tradition about the day of their martyrdom (we do not know for a certainty that they were martyred at Rome at the same time), or whether the day marks a translation of their bodies from their respective resting places on the Vatican hill and the Ostian Way. If there was such a translation, their bodies were certainly restored again to their former place of burial when the great basilicas were built in their honor in the fourth century. Possibly at the same time it became customary to separate the observance of the two Apostles, St. Peter being commemorated in the Vatican basilica on June 29th, and St. Paul in the basilica on the Ostian Way on June 30th.

prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## SAINT PETER THE APOSTLE.

[June 29.]

*The Collect.*

○ ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because

The Leonine Sacramentary contains 28 Masses for this festival, all of them in honor of both Apostles, but three of them appointed to be used at the basilica of St. Paul. The Gelasian and Gregorian Sacramentaries first distinguish the separate observance, June 29th and 30th, and add a Vigil Mass and an Octave. The Sarum Missal also kept the separate observance, and except for the Collect all the propers for June 29th referred only to St. Peter. The Reformers kept the commemoration of St. Peter but unfortunately dropped the feast of St. Paul (see commentary, p. 229). The Lutherans have returned to the primitive arrangement—both Apostles are commemorated on June 29th.

*The Collect.* This Collect stems from the 1549 Book and recalls the Lord's commission given to St. Peter after His Resurrection (John xxi.15ff.). A slightly variant form of it was inserted by the 1662 revisers to serve as the Collect at the Consecration of Bishops (p. 549). The old Latin Collect, which goes back to the Gregorian Sacramentary, reads:

O God, who hast consecrated this day by the martyrdom of thine Apostles Peter and Paul; grant unto thy Church in all things to follow the precepts of those through whom she received the beginning of her religion; through Jesus Christ our Lord . . .

*The Epistle.* Acts xii.1-11 is also appointed in the Sarum and Roman Missals. It recounts a miraculous escape of Peter from prison and an early martyrdom. From this time on he ceased to be the leading figure in the church at Jerusalem and became a wandering missionary like Paul. The date of this incident was the spring of 43 or 44, not long before the death of Herod Agrippa I. It is the first recorded instance of persecution of the Church by civil authorities. Herod Agrippa I was a devout Jew, and unlike most of his family he was immensely popular with his Jewish subjects and highly regarded by the Pharisees. He was also on the most intimate and friendly terms with the Roman imperial house. (For the martyrdom of St. James, see p. 246.)

*The Gospel.* This famous passage of Matt. xvi.13-19 is the Gospel assigned in the Sarum and Roman Missals. It is unfortunate that age-long theological controversy about this lesson makes it so difficult to obtain an objective and just approach to its interpretation. The Evan-

he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*The Gospel.* St. Matthew xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom

gelist himself, however, is partly responsible for the problem, since his revision of the narrative of St. Peter's confession as given in Mark viii.27-33 had its own polemical purpose: namely, to contradict the view put forth by the Second Evangelist that our Lord rebuked Peter for his misunderstanding of the nature and purpose of His Messiahship as that of a triumphant temporal leader instead of a suffering servant. For Matthew the confession of Peter that our Lord was not a mere prophet or forerunner of the Messiah but very Christ and 'Son of the living God' was so stupendous in its insight—and we must remember that it was made when the popular acclaim of Jesus had passed its peak and when He was literally a fugitive from the civil and religious authorities—that it could only have come to the outspoken Apostle as a revelation from the Father.

Behind these divergent interpretations of the Evangelists there doubtless lies a story of conflicting points of view in the early Church, of which we have some intimation in Gal. ii.11-14, between the partisans of St. Peter and those of St. Paul respecting the authority of the Law, or rather the whole question of legal regulations in the life of the Church. To the First Evangelist St. Peter's position is the one the Lord would have commended, and thus he pictures the Apostle as having been entrusted with the chief stewardship in the Church; Peter is given the 'keys' to lock or unlock and the power to bind or to loose,—that is, the right to arbitrate what should be prohibited and what should be allowed in the Lord's household.

The pre-eminence of St. Peter among the apostolic band is hardly a matter of argument, for both the Gospels and the Book of Acts testify to his leadership in word and deed both before and after the death and resurrection of Jesus. Nor can there be any serious question that our Lord recognized this capacity, despite the failures and inconsistencies of Peter's character, which the Gospel records do not attempt to gloss over or cover up. Our Lord gave to Simon Barjona the nickname of 'Rock' (i.e. Cephas or Peter), a fact to which both St. Mark (iii.16) and St. Paul (1 Cor. ix.5, Gal. ii.7-14) testify; He had such insight into the heart of this very human and lovable disciple that He foresaw his ultimate perseverance and strength in faith and witness (cf. Luke xxii.31ff.).

There is no warrant either in the New Testament or in the writings of the early Church Fathers of the first three centuries for the notion that our Lord gave St. Peter a primacy of jurisdiction over His

say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

## SAINT JAMES THE APOSTLE.

[July 25.]

*The Collect.*

**G**RANT, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts xi. 27, and part of Chap. xii.*

**I**N these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex

Church which the Apostle was to transmit to a 'successor,' whether in the see of Rome or elsewhere. The 'primacy' of St. Peter, such as we find in the apostolic age, was a distinction of personal grace, not of prelatical office.

## SAINT JAMES THE APOSTLE

James, the son of Zebedee, was the first of the apostles to win the crown of martyrdom and the only apostle whose death is recorded for us in the New Testament. The date of origin of his cult is unknown. Some Eastern calendars place his commemoration in April, near Easter time, when according to Acts he was put to death by Herod Agrippa I A.D. 43 or 44. In some of the Gallican churches of the sixth and seventh centuries he was associated with his brother John on December 27th (see commentary, p. 101). There is no trace of a feast of St. James at Rome before the ninth century; and the reason for the adoption there of July 25th as the date of observance is obscure. It may be connected with the supposed discovery of his relics (or possibly, a translation of them) at Santiago de Compostela in northwest Spain. According to legend St. James made a visit to Spain before his martyrdom.

*The Collect.* This is a composition for the 1549 Book. It recalls the Collect and the Gospel appointed for St. Andrew's Day (pp. 226-7), since it refers to the first calling of the Apostle by our Lord.

*The Epistle.* This Epistle was chosen by the Reformers because it mentions the martyrdom of St. James. To give suitable length to the selection, however, they prefixed four verses from Acts xi which have nothing to do with the Apostle and which were already included in the Epistle appointed for St. Barnabas' Day (see p. 241). The Sarum Missal read from Eph. ii.19-22, and the Roman from 1 Cor. iv.9-15. For the persecution of Herod Agrippa see the comments on pages 244-5, the Epistle for St. Peter's Day.

*The Gospel.* The 1549 Book added verses 24-8 to this lesson, as appointed in the Sarum and Roman Missals. The account in Mark x.35-45, on which Matthew's narrative is based, makes James and John themselves, not their mother, request of our Lord the seats of honor

certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

*The Gospel. St. Matthew xx. 20.*

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE TRANSFIGURATION OF CHRIST.

[August 6.]

*The Collect.*

○ GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfig-

in His Kingdom. In either event, the selfishness and ambition of the two brothers, matched by the resentment and indignation of their companions—possibly not unmixed on their part with secret desires of the same sort—gave occasion to our Lord to instruct the Twelve on the meaning of discipleship. It is none other than humble and selfless service, which may or may not lead to the outward glory of martyrdom. Only God knows the secrets of the heart, the depth of its sincerity, and the entireness of its self-giving. The highest reward of following Christ will come to those who conform their lives most closely to the example of His lowly service, whether or not this results in the tragic circumstance of a 'baptism of blood.' Martyrdom, however glorious, is not an end to be sought in itself, but a crown which may befall any disciple who, living or dying, gives his life 'for many.'

#### THE TRANSFIGURATION OF CHRIST

The Transfiguration of our Lord is one of the major feasts of the Eastern Churches, its institution probably going back to the latter part of the fourth century. It began to spread in the West only after the ninth century, but it was not until 1457 that Pope Callistus III officially adopted it as a universal feast of the Western Church, in thanksgiving for a great victory of Western armies over the Turks at Belgrade. The festival is found in the late Sarum Missal. It is strange that the Reformers omitted this feast of our Lord which has so solid a basis in the Gospels; perhaps they eliminated it because it was of recent (and papal) institution in the Western Church. In the old Missals the account of our Lord's Transfiguration (Matt. xvii.1-9) had been read on the Ember Saturday in Lent; the modern Roman Missal repeats the same Gospel on the Sunday following (p. 128). Queen Elizabeth's 'New Calendar' issued in 1561 listed the Transfiguration among the Black Letter days (p. xlvi), and thus it appears in the 1662 Book.

The American Church in its revision of 1892 first restored the Transfiguration as a Red Letter day with proper Collect, Epistle, and Gospel. This was accomplished largely through the interest and zeal of the Rev. Dr. William Reed Huntington. All Anglican revisions of the Prayer Book since that time have followed the American example.

ured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

*The Epistle.* 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

*The Gospel.* St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus,

*The Collect.* This was written by Dr. Huntington—appropriately enough, on top of Mt. Sargent on Mt. Desert Island, Maine. One or two of its phrases may have been suggested to him by the Latin Collect in the Missal, but its chief inspiration was undoubtedly the Lukan version of the Transfiguration, which serves as the Gospel for the feast—for the thought of the vision of the ‘King in his beauty’ coming after the ‘disquietude of this world’ is drawn from the conversation between our Lord and two Old Testament figures about Jesus’ own decease which must be accomplished before His ascension into glory.

*The Epistle.* The Sarum and Roman Missals have verses 16–19 instead of 13–18. When this Epistle was chosen there was no question about the authenticity of 2 Peter as a genuine letter of the Apostle. Therefore this passage was accounted as *bona fide* testimony to the Transfiguration from the pen of one who had witnessed it. Few scholars today would defend this tradition. The letter was written about the middle of the second century and was directed against the ‘heresies’ and ‘pernicious ways’ of ‘false prophets’ and ‘false teachers’—in particular, the Gnostic heretics. It is an appeal to Christians to remain steadfast in the faith and ethics that had been taught by those who had been ‘eyewitnesses’ of Jesus and of His true majesty and glory.

*The Gospel.* The Sarum and Roman Missals appoint the Matthean version (xvii.1–9); but both Matthew and Luke depend upon Mark ix.2–10 for their accounts of the Transfiguration. It is impossible for us to comprehend fully the mystery of this sublime experience of our Lord; and even those who were ‘chosen witnesses’ of it were at a loss in understanding its revelation, since its ultimate meaning could only be apprehended in the light of the final obedience of the Cross and the triumphant glory of the Resurrection and Ascension. One of the finest interpretations of the Transfiguration in the New Testament is that of St. Paul (2 Cor. iii), but even this does not exhaust its ineffable mystery. The ‘mountain-top’ experience of our Lord came at a critical turning point in His earthly life. His Galilean ministry was completed and, to all outward appearances, it had failed; the people who at first had received Him gladly had been disappointed because they had expected Him to be a temporal, nationalistic Messiah, and their rulers, both civil and religious, had begun their treacherous plots to get rid of Him. Only the faithful band of the Twelve held fast as He turned

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

### SAINT BARTHOLOMEW THE APOSTLE.

[August 24.]

*The Collect.*

**O** ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts v. 12.

**B**Y the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

His face towards Jerusalem for the final appeal of His mission. Yet even they were without understanding of the real nature of His Messiahship, as is witnessed by the rebuke He had to give Peter after the confession at Caesarea Philippi (see commentary, p. 245). Our Lord thus faced the crisis of decision—to go on in obedience to His Father's will and purpose and take the inevitable cup of suffering and humiliation, or to give up or give in to a hopeless task. The Transfiguration is the acceptance of perfect Sonship, the readiness of our Lord to fulfil the promise of the Law (Moses) and the Prophets (Elias) for the redemption of mankind, whatever the sacrifice and the cost.

### SAINT BARTHOLOMEW THE APOSTLE

This Apostle is not even a name to us, for Bartholomew is a patronymic meaning 'son of Tolmai' (or Ptolemy). The traditional identification of him with Nathanael (see John i.45ff.) is only a guess. According to some legends he was an apostle to Arabia, but others place his labors in the region of the Bosphorus. His feast, which originated in the East (cf. p. 240), does not appear in Western Sacramentaries until the ninth century.

*The Collect.* Cranmer rewrote the old Sarum Collect for the 1549 Book, but kept one of its phrases: 'Grant . . . unto thy church, both to love that he believed, and to preach that he taught.' The present wording is that of the 1662 revisers. The Collect is set in general terms, suitable for any apostle or evangelist. In the Leonine Sacramentary it is appointed for St. John the Evangelist.

*The Epistle.* This is a 'common' Epistle for any apostle in the Sarum Missal, which appointed Eph. ii.19-22 specifically for this day. The Roman Missal provides 1 Cor. xii.27-31. The passage from Acts v.12-16 is a summary account of the apostles' power in working miracles of healing comparable to those of their Lord (cf. Mark vi.56 especially). The particular mention of St. Peter's cures is matched by a similar activity which the author of Acts records of St. Paul (xix.12).

*The Gospel.* Luke xxii.24-30 is from the Sarum Missal; the Roman has Luke vi.12-19. The sayings of our Lord to the Twelve, which Luke has placed here in the setting of the Last Supper, are found in other

*The Gospel. St. Luke xxii. 24.*

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.

SAINT MATTHEW, APOSTLE AND EVANGELIST.

[September 21.]

*The Collect.*

OMNIPOTENT God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle. 2 Corinthians iv. 1.*

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it

contexts in Matthew (see pp. 231 and 247); but the meaning is the same: only by lowly service shall the disciple of Christ win high reward in God's Kingdom.

SAINT MATTHEW, APOSTLE AND EVANGELIST

Nearly all that we know of St. Matthew the Apostle is contained in the Gospel appointed for this feast. That the Apostle was also the author of the First Gospel is a matter much disputed today. Probably he was not. An early second-century tradition tells us that Matthew arranged the 'Oracles' in the Hebrew language for the benefit of Christian preachers, but whether this material consisted of sayings of Jesus or of Old Testament prophetic testimonies to Christ or of both is not clear. It is not unlikely that this work was one of the sources used by the First Evangelist. The 'Gospel according to St. Matthew' very early became the most popular of all the written Gospels for the Church's liturgy and instruction, and this explains its initial position in the New Testament, even though the Gospel of Mark is older and is one of the sources of Matthew.

The cult of St. Matthew is of Eastern origin and spread tardily to the West. In the ninth century it was established at Rome, but not on the Eastern date (November 16th).

*The Collect.* This was composed for the 1549 Book, being based on the Gospel for the day.

*The Epistle.* 2 Corinthians iv.1-6 is a 1549 substitution for the 'common' Epistle of Evangelists, Ezek. i.10-14, found in the Sarum and Roman Missals. In this passage St. Paul defends his ministry of preaching the gospel from calumnies of the Jews, who claimed that it was personally insincere and contrary to the true interpretation of the Scriptures (i.e. the Old Testament). The Apostle points to the inner testimony of conscience and the conviction born of Christian experience. The passage is not ineptly chosen for this feast, in view of the large place occupied in the Gospel of Matthew by the appeal to Old Testament prophecy as fulfilled in Christ.

is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

*The Gospel.* St. Matthew ix. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

[September 29.]

*The Collect.*

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

*The Gospel.* Matthew ix.9-13 is also the Gospel appointed in the Sarum and Roman Missals. In Mark (ii.14-17) and Luke (v.27-32) the publican (i.e. tax-collector) is called Levi, the son of Alphaeus. It is not certain that Levi and Matthew were one and the same person; and it is quite possible that our Lord numbered more than one of these despised revenue collectors among His following, for He was contemptuously referred to by self-righteous, Pharisaical Jews as 'a friend of publicans and sinners' (Matt. xi.19; Luke vii.35). The publicans had an unenviable, and by no means undeserved, reputation for extortion and fraud; but our Lord never considered any sinner, however out-cast from respectable society, as beyond the pale of God's love or incapable of conversion and redemption. That one such renegade should have become, through His loving and friendly concern, an apostle is an inspiring lesson of the value and promise of good of which even the most unlikely persons are capable. In God's sight no soul is irredeemable; therefore, for us, no soul should be beneath contempt.

SAINT MICHAEL AND ALL ANGELS

Of the several such festivals that appear in the medieval Missals, this is the only feast of Angels the Reformers retained. This particular one was especially popular in medieval England. Its institution goes back to the fifth century, when a basilica was dedicated to St. Michael on the Via Salaria, a little north of Rome—the first church in Italy in honor of the archangel. Collects for this feast may be found in the Leonine Sacramentary.

Michael and Gabriel are the only archangels mentioned by name in the canonical books of Scripture; but Raphael and Uriel are referred to in the Old Testament Apocrypha. The word 'angel' literally means 'messenger,' whether human or non-human, though sometimes in the Old Testament 'angel of the Lord' is used as a synonym for the Lord Himself (cf. Gen. xxxi.11; Exod. iii.2-4; Judg. vi.11-24, etc.). Belief in angels of the heavenly realm as attendants upon God's court, ministers of His will, succorers of God's people, and representatives of the powers of nature was a fairly late development in Hebrew religion; though the doctrine was not accepted by the Sadducees, it was fostered by the Pharisees and in general was popular with the people. Among the Jews angels were thought of in very much the same way as 'good demons' were understood by religious pagans. Neither our

*For the Epistle. Revelation xii. 7.*

**T**HERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

*The Gospel. St. Matthew xviii. 1.*

**A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be

Lord nor the apostles questioned the existence of angels, though one will not find any systematic doctrine about them in the New Testament. St. Paul warned the Colossian Christians against angel-worship (Col. ii.18).

Modern men, trained in scientific habits of thought, are naturally skeptical about angelology, and tend to view the whole subject as belonging more to the realm of poetic imagination than to actuality. There is, however, no necessary reason to deny that among the manifold creatures of God there exist spiritual beings not subject to the limitations of time and space, who serve God to His praise and our benefit in ways beyond our imagining. However, there is not the slightest warrant for the popular and somewhat sentimental belief that human beings, redeemed of God, become angels after their death (cf. p. 340).

*The Collect.* Cranmer took this from the Sarum Missal, which in turn derived it from the Gregorian Sacramentary. It brings out the two primary ideas about the ministry of angels found in Holy Scripture: their service of God in heaven, and their help and protection of men upon earth.

*The Epistle.* Revelation xii.7-12 is a 1549 substitute for Revelation i.1-5, appointed in the Sarum and Roman Missals. An old cosmological myth accepted by the Jews recounted a rebellion of Satan and his cohorts against God at the beginning of time, whence they were cast out of heaven, though Satan still had access to the court of God (cf. Job. i.6-7; Zech. iii.1ff.). In the final struggle at the end of time between the forces of good and evil, Michael, the guardian angel of Israel (cf. Dan. x-xii), will lead the angelic hosts in definitive victory over Satan, who shall forever thenceforth be excluded from the heavenly realm. But it will be a day of great tribulation on the earth. This myth was given new meaning by our Lord in His statement that the final conflict with and victory over Satan had been initiated in His own redemptive mission (cf. Luke x.18; John xii.31). The seer of Patmos in his Revelation has given dramatic and vivid expression to this theme; one will also find it underlying the thinking of the author of Ephesians (i.3, 10, ii.6, iii.10, and especially vi.12). No one, however, has surpassed the poetic grandeur of Milton's *Paradise Lost* in portraying the cosmic scope of God's warfare against the forces of 'spiritual wickedness in high places.'

that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

## SAINT LUKE THE EVANGELIST.

[October 18.]

*The Collect.*

**A**Lmighty God, who didst inspire thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the like power and love, to the healing of our bodies and our souls; through the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. 2 Timothy iv. 5.*

**W**ATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto

*The Gospel.* This is the Gospel provided in the Sarum and Roman Missals. It was selected for the reference to angels in verse 10. One should compare Mark ix.33-47, which underlies this passage; but, whereas the Second Evangelist is chiefly concerned with the virtue of ministering to children, the First Evangelist has stressed the virtue of child-like character (cf. p. 339), particularly in its trait of humility. The Markan theme is preserved, however, in the strong denunciation our Lord made against those who offend or show contempt to children—representative of all 'little ones,' the weak and imperfect brethren—for, said our Lord, they have powerful protectors, the mightiest of all God's angelic hosts, namely, those who stand continually in His presence before His throne.

## SAINT LUKE THE EVANGELIST

St. Luke, the 'beloved physician,' was a companion of St. Paul on his missionary journeys and labors (Col. iv.14). Since the second century the Church has accepted the tradition that he was the author of the Third Gospel and its sequel, the Book of Acts. Many modern scholars doubt the authenticity of this attribution, without denying that the Third Evangelist had access to a source or sources composed by St. Luke himself. Very early tradition makes Luke a native of Antioch, but the famous 'we' passages in the Book of Acts would suggest that he had some special connection with the church in Philippi. Whether he was a Jew or a Gentile, it is impossible to say with certainty. But of all the Evangelists he was the most skilful literary artist and the most sensitive and compassionate lover of the weak, the friendless, and the needy.

There is no secure tradition about the time or place of his martyrdom. His relics were supposedly discovered and buried with those of St. Andrew at Constantinople in the year 357. The feast first appears in the Western Church in the late Gregorian Sacramentary, near the close of the eighth century. Both the Eastern and Western Churches observe the same day for the festival.

*The Collect.* This Collect was composed for the 1928 American Prayer Book by the Rev. Dr. Charles Morris Addison of Massachusetts (d. 1947), a member of the Revision Commission. It replaces the one Cranmer wrote for the 1549 Book. In the older Collect the stress

Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

*The Gospel.* St. Luke x. 1.

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

SAINT SIMON AND SAINT JUDE, APOSTLES.

[October 28.]

*The Collect.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

is put entirely upon St. Luke's doctrines as 'medicines' for the 'diseases of our souls.' Dr. Addison's prayer brings out the 'power and love' of healing ministries to our bodies, as well as to our souls—a Christ-like service which the 1928 Book did much to recognize and support (see the prayers, pp. 43-4, 597, 598, and the Unction of the Sick, p. 320).

*The Epistle.* The 1549 Book selected this Epistle from 2 Tim. iv.5-15, because of its mention of St. Luke. The Sarum Missal had provided a 'common' lesson for Evangelists (Ezek. i.10-14), and the Roman Missal has 2 Cor. viii.16-24. Scholars today are generally agreed that the Pastoral letters attributed to St. Paul are not, in the form in which we have them, from the pen of the Apostle; but they may contain some genuine fragments of his personal notes and the present passage has a very good claim to be one. The traditional view is that these letters were written from Rome shortly before the death of the Apostle; but this piece may have been written from Caesarea in Palestine while Paul was awaiting his journey to Rome for his 'appeal to Caesar.' We know that Luke was with him at that time (cf. Acts xxvii.1). The word 'evangelist' in verse 5 is not used in the sense of a gospel-writer, but of a preacher or missionary.

*The Gospel.* Luke x.1-7 was used as a 'common' for Evangelists in the Sarum and Roman Missals, from the mistaken notion that Mark and Luke were members of the Seventy. Only the Third Evangelist records the calling and commissioning of the Seventy, and his account shows close affinities with the sending forth of the Twelve (ix.1-6; cf. Mark vi.7-13; Matt. x.1ff.). These passages give us perhaps our best insight into the nature and conditions of primitive Christian mission work among the Jews of Palestine, the simple and unheralded person-to-person evangelistic work of the humble—'lambs among wolves.' The number of Seventy probably had a symbolical significance to the Third Evangelist, since it represented the traditional number of the nations of the world. Thus he senses in this Palestinian mission a forecast of the spread of the Gospel to all peoples—a major theme of his second volume, the Book of Acts.

*The Epistle. Ephesians ii. 19.*

**N**OW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

*The Gospel. St. John xv. 17.*

**T**HESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But 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.

## SAINT SIMON AND SAINT JUDE, APOSTLES

The various lists of the Twelve in the Gospels do not exactly agree, and attempts to harmonize them are not very convincing. In the enumeration of the Third Evangelist (Luke vi.14-16; Acts i.13) Simon and Jude form a pair—the former is described as a ‘zealot,’ the latter as the son (not ‘brother’) of James. Matthew’s and Mark’s lists call Simon a ‘Cananaean’ (the meaning is uncertain; it may be a corruption for ‘of Cana’), and Jude is replaced by Thaddaeus (whom Matthew also names as Lebbaeus). Further confusion has come about by the tradition that identifies Jude with the brother of James (cf. Jude i.1), and thus makes him (and possibly Simon also) a brother of our Lord (cf. Mark vi.3). Actually we know nothing certain about these two men. Even the attempt of Luke to make Simon a zealot, that is, a member of a party of Jewish revolutionaries, is mistaken, for this band of desperate nationalists did not appear in Palestine until shortly before the outbreak of the Jewish rebellion against the Roman state A.D. 66.

The tradition of the Eastern Churches is that both of these apostles labored in Persia and were martyred there, on 1 July. The Western observance cannot be traced before the ninth century, and the reason for the choice of October 28th is unknown—possibly it was the date of the translation of their relics to an altar erected in their honor in St. Peter’s basilica at Rome.

*The Collect.* This was composed for the 1549 Book. The 1662 revisers substituted the word ‘Church’ for ‘congregation.’ The phraseology comes from Eph. ii.20-22, iv.3.

*The Epistle.* The Sarum Missal read for the Epistle Rom. viii.28-39, and the Roman Missal provides Eph. iv.7-13, but the 1549 Prayer Book substituted the first eight verses of the Epistle of Jude. The present selection from Eph. ii.19-22 was made by the 1928 American revisers. The Scottish Book of 1929 and the English Proposed Book of 1928 allow Rev. xxi.9-14 as an alternative. The two reasons for these recent changes are: (1) modern scholars doubt that the Epistle of Jude was written by Jude the Apostle; and (2) the selection from Jude was not particularly edifying or apt to modern congregations. The new Epistle

## ALL SAINTS' DAY.

[November 1.]

*The Collect.*

**O** ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. *Amen.*

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

*For the Epistle.* Revelation vii. 2.

**A**ND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, *Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and*

chosen by the American revisers was suggested by the allusion of the Collect. The picture of the Church as a 'temple' of God is common in the New Testament (see especially 1 Pet. ii. 5-7, with which cf. Matt. xxi. 42-6).

*The Gospel.* This is the Gospel appointed in the Sarum and Roman Missals, but with the addition of verses 26-7 at the end. (For these final verses, see p. 179.) The prediction of our Lord to His disciples that they would suffer persecution and death, as He did, because of the world's disbelief even in the face of manifest truth, is an appropriate theme for the feast day of apostles and martyrs.

## ALL SAINTS' DAY

This is one of the major festivals of the Church. (In the Church of Rome it is a holy day of obligation.) Our American Book of 1928 dignified it with a Proper Preface (see p. 79) and an Octave.

There is extant a sermon by St. Gregory the Wonder-Worker (d. c. 270), the apostle of Pontus in Asia Minor, for a festival of All Martyrs, but we do not know the date of this celebration. About the year 360 the East Syrian church in Edessa observed a festival of All Martyrs on May 13th, as we know from a hymn of St. Ephrem Syrus; and St. Chrysostom (d. 407) refers to a similar feast at Antioch on the Sunday after Pentecost. The Greek service books still call this latter day the 'Sunday of All Saints,' but the East Syrian Christians observe their feast, according to their Calendar of 411, on the Friday of Easter week.

Sometime between 607 and 610 Pope Boniface IV obtained permission from the Emperor Phocas to take over the famous Pantheon in Rome (which had been closed since the fifth century) for Christian worship. On May 13th he dedicated the building to St. Mary and All Martyrs. In the Sacramentary the stationary Mass was appointed to be celebrated there on the Octave of Christmas (a Mass whose propers were devoted to the Blessed Virgin) and on the Friday of Easter Week. Later a chapel of 'All Saints' was dedicated in St. Peter's by Pope Gregory III (731-41); the date of this event may have been November 1st. This day was kept as a feast of All Saints in England in the latter part of the eighth century and also in some churches of Ireland, France, and Germany. Some authorities believe the Novem-

## All Saints' Day

power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

*The Gospel.* St. Matthew v. 1.

**J**ESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

ber festival was actually of Irish invention, and that from Ireland it spread to England and the Continent, and finally to Rome. The first clear evidence of the November observance at Rome is contained in a letter of Pope Gregory IV (828-44) urging the Holy Roman Emperor, Louis the Pious, to adopt the November 1st festival in his dominions. This was done in 835, and since that time the November date has supplanted the older observance on May 13th.

Many monastic houses in early times observed days commemorative of all the departed. In 998 St. Odilo of Cluny instituted All Souls' Day on November 2nd; from Cluny the custom spread to many other monasteries and dioceses, but this observance was never sanctioned by any official edict of the Roman Church. The Reformers eliminated All Souls' Day from the Calendar, chiefly because of their distaste for 'masses for the dead' (cf. Article xxxi), but also because they recognized that the New Testament affords no warrant for the distinction of 'all saints' and 'all souls.' In Scripture the word 'saints' is used of all the people of God, that is, all who have been sanctified by the Spirit. It does not refer to personal character, or to a special class of more distinguished believers. It was only after the Church began to develop the cult of the martyrs that the distinction between saints and other less noteworthy Christians was made. The Prayer Book propers for All Saints' Day are intended as a commemoration of all faithful departed souls.

*The Collect.* This Collect was composed for the 1549 Book. It is one of the most characteristic expressions of the doctrine of the Church, both visible and invisible, in all of the Prayer Book. The basic theme is St. Paul's conception of the Church as 'the Body of Christ' (Rom. xii.5, 1 Cor. xii.27, Col. i.24; cf. also Eph. i.23, iv.12, v.30-32). The phrase 'mystical body of thy Son' occurs only three times in the Prayer Book (see pp. 83 and 336); in the Communion thanksgiving it is defined as 'the blessed company of all faithful people.' The final result clause of the Collect recalls 1 Cor. ii.9.

*The Epistle.* The American revision of 1928 made a change in the verses read from Rev. vii. The older selection, going back to the Sarum and Roman Missals, was verses 2-12; the present lesson includes verses 2-4 and 9-17. The alteration was judicious in removing the dreary recital of the twelve thousand who 'were sealed' from the

## A Saint's Day

### A SAINT'S DAY.

#### *The Collect.*

**A**LMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

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

#### *The Epistle.* Hebrews xii. 1.

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

#### *The Gospel.* St. Matthew xxv. 31.

**W**HEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall

tribes of Israel, and the addition of the third paragraph makes a fine transition to the Beatitudes of the Gospel. The whole passage is an exultant paean of triumph. The seer envisages the final 'sealing' of those who pass unscathed through the tribulations of the last days, but his enthusiasm leads him to extend the horizon to include not merely the martyred saints of the last and greatest trial before the end of time, but also the whole company of the redeemed triumphant in heaven after the final judgment. For a more detailed picture of the heavenly throne and its attendants, referred to in verse 11, see Rev. iv.2ff (see pp. 186-7). The identification of the 'elders' and the 'four living creatures' is difficult; possibly the former were understood by the seer to be angels, the latter, something comparable to the four creatures of Ezek. i.4-14. Ecclesiastical tradition has fastened upon these four beings as symbolic representations of the four Evangelists and the twenty-four elders as the twelve patriarchs of the Old Testament and the twelve apostles of the New.

*The Gospel.* This is the one appointed in the Sarum and Roman Missals, with the addition of verse 12b. A shorter, and in some ways more primitive, form of the Beatitudes is found in Luke vi.20-23. The several verses of the Beatitudes are in a sense synonymous; they are certainly not a catalogue of distinct types of virtue. They describe the humble men of pure heart who are persecuted unjustly because of their love of righteousness and sorrow over the evil in the world. They present us a picture of that oppressed class of pious Jews from whom our Lord and the earliest disciples sprang—the 'saints' of the New Covenant.

#### A SAINT'S DAY

The proposal of the Revision Commission to add 54 Black Letter Days to the Calendar was not accepted by the General Convention in 1928, but this single set of propers for use on such days was admitted. Thus the celebrant is left to his own choice of saints to be commemorated in addition to those of the Red Letter Days.

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

## FEAST OF THE DEDICATION OF A CHURCH.

### *The Collect.*

**O** GOD, whom year by year we praise for the dedication of this church; Hear, we beseech thee, the prayers of thy people, and grant that whosoever shall worship before thee in this place, may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* I St. Peter ii. 1.

**L**AYING aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

*The Collects.* The first is from the Gothic Missal (end of the seventh century) in the translation of the Rev. Dr. William Bright (see commentary, pp. 317, 594). The second Collect was composed by the Revision Commission on the basis of the appointed Epistle. In the former, the note of emphasis is on the quality of love 'in the hearts of the Saints'; in the latter, it is on their fidelity and perseverance.

*The Epistle.* These two verses of Heb. xii culminate a recital of examples of heroes of faith who have endured patiently and prevailed triumphantly over temptation and suffering, even though they had only the promise of Christ. But Christians have the greater encouragement, for they have the witness of Jesus Himself—victorious achievement of ultimate joy won after courageous endurance of humiliation and pain.

*The Gospel.* This portrayal of the Final Judgment, under the simile of the shepherd separating his sheep from the goats, is peculiar to the Gospel of Matthew. Underlying it are sayings of our Lord such as Mark viii.38, ix.37, and Matt. xvi.27. Selfless service to the needy and afflicted, without regard to their status or degree, is the true measure of devotion to our Lord's own Person and example.

## THE DEDICATION OF A CHURCH

These propers were added in the 1928 revision. They are anniversary propers for the commemoration of the consecration of a church (see pp. 563ff.). Many parishes also observe a patronal festival on the holy day of the saint or feast from which the church is given its name. In many instances the two celebrations, the dedication and the patronal festivals, coincide. In 1536 King Henry VIII and Convocation ordained that 'the Feast of Dedication of the Church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day.' No liturgical propers, however, were assigned in the Prayer Book for carrying out this regulation. The Scottish Book of 1912 was the first to provide them, and our American propers are based upon these, not upon the ones in the Roman Missal.

*The Gospel. St. Matthew xxi. 12.*

**J**ESUS 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 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. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

## THE EMBER DAYS

At the Four Seasons.

*The Collect.*

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

*For the Epistle. Acts xiii. 44.*

**T**HE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you,

*The Collect.* This Collect is a condensed and altered form of the one in the Scottish Book of 1912, which Bishop John Dowden of Edinburgh (1886-1910) had adapted from the Collect in the Gregorian Sacramentary (also in the Roman Missal).

*The Epistle.* The Scottish lesson is longer, adding verses 6-10, but our shorter lesson is the same as the alternative in the English Proposed Book. The Roman Missal provides Rev. xxi.2-5, the same Epistle which the Prayer Book assigns for the Consecration of a Church (p. 567). The figure of the Church as a building of 'living stones' is common in the New Testament, but its most detailed exposition appears in this passage of 1 Peter. (Cf. the commentary on the Collect for the Feast of Presentation, p. 231.) It is interesting that in all languages, ancient and modern, the word 'Church' is used for both the people of God and the place where they assemble for worship. The Church of God is primarily manifest when it is gathered together as a corporate body for 'spiritual sacrifices.'

*The Gospel.* Matthew xxi.12-16 is the Gospel appointed in the Scottish Book and is also one of the alternative Gospels of the English Proposed Book. The Roman Missal has Luke xix.1-10. The first half of this Gospel is the same as the latter portions of the Gospels for the First Sunday in Advent (p. 91), the Tenth Sunday after Trinity (p. 204, the Lukan version), and the Consecration of a Church (p. 567, the Johannine version). The juxtaposition of gospel tradition made by the First Evangelist in this passage is an illuminating summary of our Lord's ideals for His Father's house and His judgment upon the accepted uses to which it was employed in His time upon earth. On the one hand, He vigorously challenged those who would secularize the Temple of God by exploiting it for their own material gain; on the other, He rejected with no less incisiveness the attitude of 'the chief priests and scribes,' who so circumscribed the bounds of due and fitting worship in the Temple that they looked askance at works of mercy and spontaneous shouts of praise by children that took place within its sacred precincts. The true Messiah whenever present in the house of prayer will always be indignant if He find there either callousness or blindness to justice or to need.

## THE EMBER DAYS

The origin of the Ember Days is obscure and much debated. About one thing only is there no dispute: namely, that they are of purely Roman origin and that their observance was extended only where the Roman rite was spread and adopted. An early tradition, which may be right, ascribed their institution to Pope Callistus I (c.218–25) as Christian counterparts to pagan rites of purification at the times of sowing seed (December), harvest (June), and vintage (September). Biblical support for the custom was found in Zech. viii.19, according to a 'western' reading of this text that prescribed three fasts, not four. The earliest certain reference to the Ember seasons, however, is found in the sermons of Pope Leo the Great (440–61), who speaks of four times of fasting; yet it is uncertain if the 'Lenten' Ember Days were known in his time—the fourth season may very well have been Lent itself. The Gelasian Sacramentary, for example, which is later than Pope Leo, knows only the June, September, and December Ember seasons, and not the one in March.

The association of the Ember Days with Ordination to the sacred Ministry was a secondary development. The propers for these days in the Roman Missal develop the seasonal theme; only those of the Saturday in the Lenten Ember Days deal with the priestly vocation. We know that Pope Gelasius I (492–6) prescribed the conferring of Holy Orders at the vigil service on Saturday of the first week of Lent; and it may well be that this pontiff was responsible not only for the introduction of the Lenten Embertide but also for the first association of these seasons with Ordination. However, there seems to be good evidence for an older tradition at Rome of conferring Orders at the vigil on the third Saturday in December.

Pope Gregory the Great (590–604) is supposed to have fixed the exact times of the Ember seasons: the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14th (Holy Cross Day), and December 13th (see p. li). Yet the more ancient assignment of the seasons according to months, rather than fixed days, lingered on in many Western churches, even after the adoption of the Roman service books. Only in the eleventh century, largely through the efforts of Pope Gregory VII (1073–85), did uniformity of observance prevail.

The name 'Ember' is a corruption of the German word 'Quatember,' which in turn derives from the Latin *Quattuor Tempora*, or 'the Four Seasons.' The choice of Wednesday, Friday, and Saturday goes back to the origin of these observances. By the middle of the second century the first two days were already established as days of fasting (see p. xlviii), and at Rome Saturday was also a fast day—the 'vigil' of Sunday. In the older Roman Sacramentaries the Sundays following the four Ember seasons were 'vacant': they had no Eucharistic propers assigned to them because of the long service of Vigil, Ordination, and Mass that took up most of Saturday evening.

The Roman Missal provides a distinct set of propers for each of the three days in each of the four seasons. Our Prayer Book's single set of propers does not conform to any of the Roman assignments. The Scottish Book has proper lessons for the Lenten, Whitsun, and September seasons; the English Proposed Book offers alternative sets that could be used at any season, while the Canadian Book has, like the American, only one set of lessons.

*The Collect.* The earliest form of this Collect appeared in *The Rector's Vade Mecum* (1862), issued by Bishop William Heathcote DeLancey of Western New York (1839–65). The 1928 Revision Commission produced the present version. The phrase 'ministry of reconciliation' is one of St. Paul's (2 Cor. v.18). Compare the prayer *For the Increase of the Ministry*, page 39.

*The Epistle.* Acts xiii.44–9 was selected because of its missionary theme. This Epistle is one of the alternative lessons in the English Proposed Book. The account is a representative one of the preaching and persecution of Paul and Barnabas on their missionary journey together—this particular narrative being part of the story of their labors in Antioch of Pisidia. The rejection of the gospel by the Jews in contrast to the readiness of Gentiles to receive it is one of the dominant themes of the Book of Acts.

*The Gospel.* Luke iv.16–21 is also one of the alternative Gospels appointed in the English Proposed Book. The Third Evangelist considered our Lord's appearance in the synagogue of Nazareth so significant that he placed the narrative at the beginning of Jesus' ministry (cf. Mark vi.1–6; Matt. xiii.54–8); it seemed to him a symbolical

and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

*The Gospel.* St. Luke iv. 16.

**J**ESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

## THE ROGATION DAYS

Being the Three Days before Ascension Day.

*The Collect.*

**A**Lmighty God, Lord of heaven and earth; We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee

illustration of the whole course the gospel was to follow, both during and subsequent to the Incarnation. The prophecy of the Messiah and His saving work was fulfilled (Isaiah lxi.1-2a), but the Jews refused to accept or understand it so. 'He came unto his own, and his own received him not' (John i.11). They had their hearts set upon a Messiah who would re-establish the kingdom of David and rule gloriously as a temporal sovereign, not a Messiah who came in meekness and in lowly service. Even John the Baptist had his doubts about our Lord, whether He was the one 'that should come, or look we for another?' (cf. Luke vii.19-23; Matt. xi.2-6). The selection of our Gospel for the Ember Days is designed to set forth our Lord's own accepted role of ministry as the pattern and example of those who are ordained to carry on His mission.

## THE ROGATION DAYS

The history of the institution and adoption of these days in the Western Church has been recounted above in the commentary on the Litany (pp. 54ff.). They are days of solemn supplication to God for fruitful seasons and a good harvest, and their fitting complement in our liturgy is Thanksgiving Day. For discussion of the relevance and meaning of prayer for material blessings, see the commentary on the occasional Prayers, pages 39-40.

Queen Elizabeth's Royal Injunctions ordered the continuance of the customary Rogationtide processions, and the practice of 'beating the bounds' of the parish has continued in many churches down to the present time. In England many dioceses have authorized forms of litanies and other devotions for these occasions. Only in recent revisions of the Prayer Book, however, has provision been made of special Eucharistic propers for these days. The Canadian and American Books have one set only for the three days (like the Roman Missal); the English Proposed Book and the Scottish Book of 1929 have proper lessons for each day (as in the Sarum Missal), but use the Sunday Collect (p. 175).

*The Collect.* This is a revised form of a prayer that our 1928 Revision Commission took from Bishop John Cosin's *Devotions* (1626). Its thought is much the same as that of the Rogationtide prayer 'For Fruitful Seasons,' page 39.

in thy holy Church; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Ezekiel xxxiv. 25.*

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

*The Gospel. St. Luke xi. 5.*

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

*The Epistle.* The choice of Ezek. xxxiv.25-31 is peculiar to the American Book. The Roman Missal has James v.16-20, a lesson appointed in the Sarum Missal for Rogation Monday, and in the English Proposed and Scottish Books for Rogation Tuesday. The Canadian lesson is also this one from the Epistle of James. The selection from Ezekiel (which should begin at verse 20) is a part of the prophet's encouraging pronouncements of the restoration of Israel to peace and prosperity, after the long years of exile in Babylon, when a Messiah will rule as a good shepherd and the land of God's people will be safe from attack. These prophecies of comfort and hope were delivered between the years 593 and 571, B.C. when Babylon was still the mistress of the world (Jerusalem fell before her in 586), and before Cyrus of Persia had emerged upon the scene (538) to overthrow her and bring an end to Israel's captivity.

*The Gospel.* This is the Gospel appointed in the Roman Missal, and for Rogation Monday in the Sarum Missal. The English Proposed and the Scottish Books assign it to Tuesday. The Canadian selection is Matt. vii.1-11, which contains several parallel passages. The Lukan context of these sayings of our Lord is instructive. They come immediately after He had taught His disciples the 'Our Father' and serve as an exposition of God's answer to prayer. The parable of the importunate friend has sometimes been considered a contradiction of our Lord's teaching about prayer, as given by Matthew: namely, that we should avoid repetition of our requests to God (Matt. vi.7). This, however, is exactly the point the Third Evangelist sought to convey, that we do not need to be importunate in seeking God's gifts and blessings, but should trust His goodness and provident concern as a son does his father's. In other words, if men are good enough to respond to the critical need of a friend, despite any inconvenience it may cause, *how much more* shall our heavenly Father, Whose goodness cannot be compared with that of men, be ready, without our urging Him, to give us every good and needful thing we ask of Him.

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

## INDEPENDENCE DAY.

[July 4.]

*The Collect.*

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

*For the Epistle. Deuteronomy x. 17.*

THE LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

## INDEPENDENCE DAY

The liturgical observance of Independence Day in the American Church takes the place of the anniversary service of the Accession of the English sovereign found in other Anglican Prayer Books. The Canadian Book of 1922 also provided a service for 'Dominion Day and Other Occasions of National Thanksgiving.'

The Proposed Book of 1786 contained 'A Form of Prayer and Thanksgiving to Almighty God for the inestimable Blessings of Religious and Civil Liberty' to be used on July 4th. It consisted of a form of Morning Prayer, with suitable propers (the lessons were Deut. viii and 1 Thess. v.12-24), and a Collect, Epistle, and Gospel for the Communion (Phil. iv.4-8 and John viii.31-6). The Convention of 1785, which had ordered this service to be drawn up and 'observed by this Church for ever,' received a vigorous protest against it, though to no avail, from no less a worthy than its presiding officer, William White, who considered it a very unwise move despite his own record of support of the Revolution. He saw that it would be a divisive issue in the Church, since so many of the clergy had opposed the political principles of the Revolution, and that its inclusion in the Proposed Book would jeopardize the acceptance of the Book as a whole. To him the venture was an unwarranted intrusion of a political test into the Prayer Book. In his later *Memoirs* Bishop White wrote of this occasion:

The members of the convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God . . . The greater stress is laid on this matter, because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure, and kept the day from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places beside Philadelphia.

White's position was confirmed by the first General Convention of the Church in 1789. The unpopular service was withdrawn from the

*The Gospel.* St. Matthew v. 43.

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

## THANKSGIVING DAY.

¶ *Instead of the Venite, the following shall be said or sung.*

**O** PRAISE the LORD, for it is a good thing to sing praises unto our God; \* yea, a joyful and pleasant thing it is to be thankful.

The LORD doth build up Jerusalem, \* and gather together the outcasts of Israel.

He healeth those that are broken in heart, \* and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving; \* sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; \* and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, \* and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem; \* praise thy God, O Sion.

Prayer Book. The present propers were introduced only with the revision of 1928.

*The Collect.* Bishop Edward Lambe Parsons of California wrote this Collect. It bears the same spirit and temper as the other two prayers he wrote for the 1928 revision, those 'For Social Justice' and 'For the Family of Nations' (p. 44).

*The Epistle.* This selection from Deut. x. 17-21 is admirably chosen for this day, for it reminds us, as it did ancient Israel, that the mighty God who has 'given us this good land for our heritage' (cf. p. 36) will judge us according to the standards of justice our political institutions apply, in particular to the needy and the 'stranger.' As this Epistle is read there will come readily to mind a parallel between Israel, for many years a sojourner and a stranger in foreign lands before its settlement in the land of Canaan, and the peoples from distant lands who have settled and built up our own country.

*The Gospel.* Like the Epistle, this Gospel selection places before us the loftiest ideals for our national life as expressed in and through our political and social institutions and activity. Love of enemies is peculiarly difficult for nations, much more so than for individuals. Yet it is only through conscious and deliberate efforts at reconciling differences and helping the less fortunate among the peoples of the world that our country can lead the nations and races of men to just and lasting peace.

## THANKSGIVING DAY

Harvest festivals were well-nigh universally observed by ancient religions, both Jewish and pagan. Among the Jews each of their three chief feasts were associated in some way with the harvest: Passover with the first-fruits, Pentecost with the harvest, and Tabernacles with the vintage harvest. The early Church, however, had no such observance, possibly because of reaction against pagan festivals of this sort. But in medieval England Lammas Day (August 1st) was known as 'loaf-mass' from the loaf made of the newly harvested wheat blessed on that day. Modern harvest festivals in the English Church are of

For he hath made fast the bars of thy gates, \* and hath blessed thy children within thee.

He maketh peace in thy borders, \* and filleth thee with the flour of wheat.

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.*

**O** MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

## *The Epistle.* St. James i. 16.

**D**O not err, my beloved brethren. 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 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. But 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

nineteenth-century origin. All recent Prayer Book revisions have included special propers for such occasions.

In America the first Thanksgiving Day was observed in 1621 by the Pilgrims. Beginning with the Continental Congress the annual proclamation of a national day of Thanksgiving by the civil authorities has become a fixed feature of our common life. The Proposed Book of 1786 contained 'A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence.' It was appointed for use on the first Thursday of November or such other day as might be set by civil authority. The pattern of this form was comparable to the one provided in this Book for Independence Day; but unlike this latter service, the Thanksgiving Day Office was taken up into the 1789 Book. In the 1928 revision its materials were scattered through the Prayer Book (notice, e.g., pp. 5 and 50).

*Psalm cxlvii.* (Vss. 1-3, 7-9, 12-14 only.) This canticle is also appointed in the Canadian Book as an alternative to the *Venite* at the harvest festival service. The omission of several verses in no way disrupts the sense. The entire Psalm is one continuously sustained hymn of praise to God for His providence over all His creation. In the Greek Bible (the Septuagint) the Psalm is divided into two poems, verses 1-11 and 12-20, but both are ascribed to Haggai and Zechariah—doubtless from the reference in verse 2 to the rebuilding of Jerusalem and the return of the exiles.

*The Collect.* This Collect is from the Proposed Book of 1786. The first part is based on the prayer 'For Fruitful Seasons' (p. 39); the second part, on the thanksgiving 'For Plenty' (pp. 51-2).

*The Epistle.* James i.16-27 is also derived from the Proposed Book of 1786. The whole selection is also read in the two Epistles (with division after verse 21) appointed for the Fourth and Fifth Sundays after Easter respectively (see pp. 174, 176). The appropriateness of the lesson for Thanksgiving Day is clear from the notes struck at the beginning and the end of the passage: the acknowledgment that God is the source of all good gifts; and the duty of compassionate sharing of these good gifts with the unfortunate, if we are to make any claim to 'pure religion.' The material connecting these two themes emphasizes

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. Matthew vi. 25.

JESUS said, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

the truth that belief in the first must issue in performance of the second if our religion is not to be 'vain.'

*The Gospel.* Matthew vi.25-34 was substituted in 1928 for Matt. v.43-8, the appointment of the Proposed Book of 1786, and the 1789 and 1892 Books. (The Scottish Book provides Matt. vi.28-34.) This entire Gospel, with the addition of verse 24 at the beginning, is also appointed for the Fifteenth Sunday after Trinity (p. 211). The suitability of the passage for this day is obvious, and its theme is especially apt for American congregations. We are so prone to be anxious about material things and our physical well-being that we are likely to forget our Lord's reminder that the primary objective of life is to seek the Kingdom of God and His righteousness. If this is done, material blessings will inevitably ensue; for the evils and injustices that deprive men of their due enjoyment of God's bounty will be removed.

## AT A MARRIAGE.

*The Collect.*

○ ETERNAL God, we humbly beseech thee, favourably to behold these thy servants now (*or* about to be) joined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and thy righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephesians v. 20.

GIVE thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in

## AT A MARRIAGE

The Sarum Missal used the Votive Mass of the Holy Trinity at nuptial solemnities, with certain additional prayers that go back to the Leonine and Gregorian Sacramentaries. The Epistle appointed was 1 Cor. vi.15-20, and the Gospel, Matt. xix.3-6. In the 1549 and 1662 Prayer Book it was assumed that the Communion propers used at a Nuptial Eucharist would be those of the day, but all recent revisions of the Anglican Prayer Books have provided suitable propers.

*The Collect.* This Collect, added in the 1928 revision, is of unknown authorship. The second half of it is based upon Matt. vi.33.

*The Epistle.* This is the same Epistle as that appointed in the Roman Missal, though with the addition of verses 20-21. The Canadian, Irish, and Scottish Books also provide this selection, but the English Proposed Book and the South African Book give Eph. iii.14-19. The source of our Epistle is Col. iii.17-19, which the author of Ephesians has expanded to bring out the 'sacramental' dignity and mystery of Holy Matrimony. The mutual, selfless, and indissoluble bond of love which exists within the society of the family is, or should be, comparable to the inseparable and self-giving love that marks the relationship of Christ to His Church. Both parties to the union, whether it be husband and wife, or our Lord and His Church, live for each other and for God in one Body; and in each instance the mutual giving of one to the other is unique, unreserved, and final. (See commentary, pp. 300ff.)

*The Gospel.* The Roman Missal has verses 3-6, as did the Sarum Missal. Our selection (vss. 4-6) is the same as the one in the Canadian, Irish, and Scottish Books, but John xv.9-12 is appointed in the English Proposed and the South African Books. With this lesson compare Mark x.2-9. The schools of the Pharisees debated much over the exact grounds for which the Mosaic law provided 'a bill of divorcement' (Deut. xxiv.1) and, in this instance, they sought to trap our Lord into the position of opposing His own law to that of Moses, considered divine and unalterable. But our Lord pierced through their quibblings to state the divine intent and purpose from the very beginning of

particular so love his wife even as himself; and the wife see that she reverence her husband.

*The Gospel.* St. Matthew xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

AT THE BURIAL OF THE DEAD.

*The Collect.*

○ ETERNAL Lord God, who holdest all souls in life; Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

○ GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Thessalonians iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus

creation (cf. Gen. ii.24) was that marriage be an indissoluble union. The last verse of this Gospel is the solemn climax of the marriage service (see p. 303).

## AT THE BURIAL OF THE DEAD

The celebration of the Holy Communion as part of the Offices of the Dead is one of the oldest customs of the Church. During the Middle Ages, however, the saying of Requiem Masses was greatly extended and became an abuse and a burden. The 1549 Book provided one for use at the Burial, but this was eliminated in 1552 (see p. 324). It has been restored not only in the latest revision of our American Book, but also in the Canadian, English Proposed, Scottish, and South African Books; the American Book, however, has provided new Collects, other than the one appointed in 1549 (pp. 334-5).

*The Collects.* The first of these is a general intercession for the whole Church, both in this world and in the life beyond. (For the word 'paradise,' cf. Luke xxiii.43.) It is a slightly revised version of a Collect adapted by Bishop John Wordsworth of Salisbury (1885-1911) from W. E. Scudamore's *Words to Take with Us*. The Collect tends to foster belief in an 'intermediate state' (i.e. paradise), 'before the unending joy' which shall follow the Last Judgment.

The alternative Collect was taken by the 1928 revisers from the Sarum Missal, where it is appointed for the Requiem Mass for a Priest. Its ultimate source is the Gelasian Sacramentary. It is a personal, specific petition for the departed member of Christ. The Collect also occurs in the Burial Office (p. 334).

*The Epistle.* In the Sarum Missal 1 Thess. iv.13-18 was appointed for use at the time of Burial (and also in the Roman Missal), on the anniversaries of bishops, and on All Souls' Day. The 1549 Book adopted it for its single Requiem propers. The English Proposed Book of 1928 offers an alternative: 2 Cor. iv.16-v.4; and the Scottish Book allows 1 Cor. xv.50-58. St. Paul's preaching of the imminent second coming of our Lord from heaven had much excited the church in Thessalonica. One of the motives for his writing this letter not long after his

will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

*The Gospel.* St. John vi. 37.

**J**ESUS said unto them, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

visit there was to quiet the anxieties of some of his newly won converts who feared that their loved ones who died before Christ's coming would not have a part in His eternal Kingdom.

*The Gospel.* The 1549 Book selected this passage from John vi.37-40 from the Gospel appointed in the Sarum Missal for the Requiem Mass celebrated on Tuesdays. In the Roman Missal it is the Gospel in the 'second' Requiem said after the decease. The English Proposed Book of 1928 provides John v.24-9 as an alternative (the Sarum Gospel for Wednesdays), and the Canadian and Scottish allow John xi.21-7 (the Sarum one for Mondays). These verses are excerpted from a lengthier discussion of our Lord with the Jews, following His miraculous feeding of the five thousand (cf. p. 131). Our Lord affirms that despite their disbelief and rejection of Him, the divine purpose will not be thwarted and that all those whom God in His foreknowledge and will has 'given' to Christ will assuredly come to Him and not perish, but be raised to everlasting life.