

A Catechism

that is to say, an Instruction,
to be Learned by Every Person before he
be brought to be Confirmed
by the Bishop.

QUESTION. What is your Name?

Answer. N. or N. N.

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and

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The term 'catechism' is derived from a Greek word meaning 'to instruct by word of mouth.' Related to it is the word 'catechumen,' used in the Church since the earliest times to denote a person undergoing instruction and preparation for Baptism. Specific reference to the practice in apostolic days may be found in Gal. vi.6. In the early Church the method of catechizing was in the form of lectures, usually based on the Creed, but generally including instruction in Christian ethics and the meaning of the sacraments. The course normally lasted three years, with intensive preparation during Lent for the candidates to be baptized at Easter. The Bishop, or one authorized as his deputy, was responsible for the Lenten series of instructions.

The ancient disciplines of the catechumenate disappeared in the West after the fifth century, when the adoption of infant baptism and confirmation at an early age became the normative practice of the Church. Repeated efforts were made by the medieval Church, however, through synodical or episcopal injunctions and decrees, to require the parish clergy to give regular instruction to their people in the Creed, the Commandments, and the Lord's Prayer. Numerous examples of such expositions for the guidance of the clergy have come down to us, both in Latin and in the vernacular, but there was no official draft of a 'catechism' put forth in medieval times for liturgical use. As early as the ninth century the question and answer form of instruction made its appearance, but it was not until the period of the Reformation that this particular method became normative. Both Protestant and Catholic leaders found it an invaluable means for inculcating their respective tenets and doctrines. Luther's *Smaller Catechism*, published in 1529, was the principal model followed by the Reformers. It was designed especially for children preparing for Confirmation, which in Lutheran practice was deferred until they reached the age of discretion.

In England royal injunctions were issued in 1536 and 1538 by Henry VIII, and again in 1547 by Edward VI, directing the clergy to teach the people, on every Sunday and holy day, the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, 'till they have learned the whole.' Marshall's *Primer* (1534) had already in-

buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Question. Which are they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD thy God

cluded a dialogue exposition of the Creed and Commandments, and much of its material was taken up and expanded in the instructions of the *Bishops' Book* (1537) and the *King's Book* (1543), the latter having been deliberated upon by Convocation and approved by Parliament. From these three sources material was at hand for a draft of an official Catechism of the English Church, which duly made its appearance in the first Prayer Book of 1549. This Catechism, substantially the same as the present one down to the questions on the sacraments (pp. 581ff.), was placed immediately before the Confirmation Office. The Bishop, or someone appointed by him, was directed to examine those brought to him for Confirmation with respect to their knowledge of the Catechism before he proceeded to the laying on of hands. The parish parson was enjoined to devote half an hour before Evensong, once every six weeks at least, on Sundays and holy days, to public instruction and examination of the children of his parish in some part of the Catechism. Only when a child could say 'the Articles of their faith, the Lord's Prayer, and the Ten Commandments' was he to be presented to the Bishop for Confirmation.

The Prayer Book Catechism is much shorter and more succinct than those put forth by the Continental Protestant Reformers or the Roman Catholic Catechism issued by the Council of Trent in 1566. Its authorship is unknown, but Cranmer certainly had a hand in it. A longer Catechism, designed for use in schools, was published by royal authority in Latin and English in 1553—a work commonly ascribed to Bishop John Ponet of Winchester (1551-3)—but the accession of Queen Mary prevented its having any extensive trial use. It served, however, as a basis for a new *Larger Catechism* drawn up in Elizabeth's reign by Alexander Nowell, the Dean of St. Paul's, London. This work was approved, but not formally sanctioned, by the Bishops in 1563, though it remained unpublished until 1570. Nowell also produced a *Middle Catechism* and a *Smaller Catechism*, the latter little different from the Prayer Book form.

The concluding part of the Catechism, the questions and answers concerning the sacraments, was added in 1604 after the Hampton Court Conference, as one of the concessions made to the Puritans, who desired a fuller and more comprehensive version. Church authorities in turn wanted to achieve greater uniformity in the use of the Catechism, since many of the longer catechisms of the Continental Reformers had been popular with teachers up to this time. The new

in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To love

section was put together by John Overall, a successor of Nowell in the Deanship of St. Paul's, who largely used Nowell's work for the additional material. The fifty-ninth Canon passed by Convocation in 1604 made a slight alteration in the time appointed for instruction in the Catechism: namely, it should be after the second lesson at Evening Prayer. The enlarged Catechism and the new rubrical direction were included in the 1662 Book. (The American Book has always left the time and occasion of catechizing to the minister's discretion.)

In 1887 the Lower House of Convocation approved further additions to the Catechism, dealing with the Church and the Ministry. These were never officially authorized, but they served our American revisers of 1928 as a basis for the new material in the Offices of Instruction. For a commentary on the content of the Catechism, see these Offices, pages 283-95.

him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to

save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question. How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

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Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the*

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Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

Forms of Prayer to be used in Families

MORNING PRAYER.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Here may follow the Collect for the day.*

*Acknowledgment of God's Mercy and Preservation,
especially through the Night past.*

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

Family Prayer

The 'Forms of Prayer to be used in Families' was introduced into the American Book of 1789 and placed immediately before the Psalter. The 1928 revision removed the section to the Appendix and enlarged it with twenty-five additional prayers. No other Anglican Prayer Book had this feature until the Canadian revision of 1922 added a section of Family Prayers; the contents, however, are different from our own.

These prayers were composed by Edmund Gibson while he was rector of Lambeth, and published in 1705 as *Family Devotion: or a Plain Exhortation to Morning and Evening Prayer in Families*. They were in large measure based upon a set of prayers Archbishop John Tillotson of Canterbury (1691-4) drew up for the private use of William III. Gibson became Bishop of London in 1723, and in this capacity he had ecclesiastical jurisdiction over the Church in the American colonies until his death in 1748. He was one of the most influential prelates of his time (the year before his death he was offered the Archbishopric of Canterbury, but declined), a fearless and outspoken foe against the vices of his day. A friend of the Wesleys, though not of the 'enthusiasm' of their evangelistic movement, he was a diligent and faithful pastor and had particular concern for the conversion of Negroes on the colonial plantations. Though he wrote on an extraordinary variety of subjects, his little book of family devotions was especially popular—by 1750 it had gone into its eighteenth edition. In the colonies, where the Society for the Propagation of the Gospel promoted its distribution, it met a very real need, since many families of church people were cut off from regular participation in 'Common Prayer,' either because they lived too far from a parish church or the parish was lacking in a due and constant supply of ministers.

Both in style and in content these prayers are the finest contribution of eighteenth-century piety to the Prayer Book. Phrases from the Bible and the Prayer Book are subtly interwoven into the flow of their serene, but no less searching eloquence. They are a free paraphrase and commentary upon the constant elements of the Daily Offices—penitence, supplication, and thanksgiving—combining with consummate art deep personal feeling and apt expression of corporate

*Dedication of Soul and Body to God's Service, with a
Resolution to be growing daily in Goodness.*

AND since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for Grace to enable us to perform that Resolution.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions to him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

*For Grace to guide and keep us the following Day, and
for God's Blessing on the business of the Same.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in all things, and diligent in our several callings. Grant us patience under our afflictions. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and oppor-

love and need. The sequence of thought in the two services is natural and appropriate. The Morning Office begins with a simple act of praise and adoration and then passes to anticipations of the coming day's work and service, offering self-dedication to live according to God's will and beseeching grace and help to meet difficulties and temptations. The Evening Office reviews in penitence our failures to live up to our resolutions; remembers all those who, directly or indirectly, have labored with us in the common, daily tasks; joins thanksgivings for all the benefits we have enjoyed from God's provident hand; and concludes with a brief plea for protection and refreshment during the coming night in preparation for another day.

In Bishop Gibson's form the Lord's Prayer was placed at the end of each set of prayers, before the final Grace, and thus served as a fitting climax. The Prayer Book order introduces the Lord's Prayer abruptly without preparation or bidding at the beginning of the prayers, probably because of the prior position it has in the order of the Daily Offices. The rubric suggesting the use of the Collect of the Day after the Lord's Prayer, just as in the Daily Offices, was added in the 1928 revision and is analogous to a similar provision in the Canadian Book of 1922.

Family Prayer

tunities. Direct us in all our ways. Defend us from all dangers and adversities; and be graciously pleased to take us, and all who are dear to us, under thy fatherly care and protection. These things, and whatever else thou shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

¶ *The Family being together, a little before bed-time, let the Master or Mistress, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Here may follow the Collect for the day.*

Confession of Sins, with a Prayer for Contrition and Pardon.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon

** Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

Family Prayer

us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Prayer for Grace to reform and grow Better.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

The Intercession.

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better

Family Prayer

minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

The Thanksgiving.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's Protection through the Night following.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the coming day. And grant us grace always to live in such a state that we may never be afraid to die; so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

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THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *On Sundays, and on other days when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

A SHORTER FORM.

MORNING.

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *Here may be added any special Prayers.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *Here may be added any special Prayers.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, this night and evermore. *Amen.*

A SHORTER FORM

The speed and haste of modern life, pressing with particular force on the family circle, doubtless induced the 1928 revisers to provide this minimum form of family devotions, drawn from the Daily Offices. The portion of Scripture with which the service begins should normally be one of the lessons appointed in the lectionary (pp. xff.), or possibly the Epistle or Gospel for the day. After the habit of daily family prayers has been well established by the use of these brief forms, the family may well desire to enlarge them by other materials from the Daily Offices and thus come more and more to participate fully in the daily, corporate prayers of the whole Church. Notice that in the evening form a slight variation is provided by the substitution of the Blessing (Num. vi.24-6) for the Grace (2 Cor. xiii.14).

Family Prayer
ADDITIONAL PRAYERS.

For the Spirit of Prayer.

○ ALMIGHTY God, who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

In the Morning.

○ GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

At Night.

○ LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is

ADDITIONAL PRAYERS

All of these additional prayers were added to the Prayer Book in the 1928 revision. Though some of them are distinctly personal or serviceable only in intimate groups such as the family, many of them are useful supplements to the materials afforded in the occasional Prayers and Thanksgivings, beginning on page 35. The first six concern the spirit and occasions of worship; the next five, various spiritual graces. Then follow eight intercessions for persons near and dear to us and four for our common life in society. Two table blessings conclude this section.

For the Spirit of Prayer. This Collect, which links so aptly an Old Testament phrase (Zech. xii.10) with a New Testament phrase (John iv.23), was composed by the Rev. William Bright, Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford, 1868-1901. In 1861 there appeared the first edition of his *Ancient Collects*, a collection of fine translations of prayers from ancient Sacramentaries, to which were appended a few original collects by Bright based upon these ancient models. This Collect is the first one in this appendix. The 1928 revisers, for some inexplicable reason, omitted the opening clause: 'from whom every good prayer cometh' (cf. James i.17). The Collect teaches us that true prayer, prayer that is a gift of God and acceptable to Him, is both a loving aspiration of the heart and a deliberate and conscious intent of the mind.

In the Morning. The first of these prayers, in collect form, was composed by the Rev. Dr. William Reed Huntington and appeared in his *Materia Ritualis* (1882). He called it a cento of phrases from the Collects translated by William Bright, but its ultimate source is obviously the morning Gospel canticle, the *Benedictus*. The second prayer (slightly revised) is by the Rev. Dr. Rowland Williams (1817-70), a distinguished theologian and Biblical scholar of the Church of England. It appeared in a collection of his devotions published by his widow two years after his death, and entitled *Psalms and Litanies, Counsels and Collects, for Devout Persons*. This prayer is an expanded paraphrase of the Collect for the Fourth Sunday after Trinity.

done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

○ GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

Sunday Morning.

○ GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord; Vouchsafe us this day such blessing through our worship of thee, that the days to come may be spent in thy service; through the same Jesus Christ our Lord. *Amen.*

For Quiet Confidence.

○ GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

For Guidance.

○ GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

At Night. The Rev. George W. Douglas put together the first of these prayers from several phrases drawn from two sermons of John Henry Newman, preached in 1842 and 1843 respectively (see his *Sermons on Subjects of the Day*, nos. i and xx). Another version of it, including the clause often heard but not original to Newman, 'of this troublous life' inserted after 'all the day long,' may be found in the English Proposed Book of 1928. The second prayer is another cento of phrases from William Bright's translations of *Ancient Collects*, composed by the Rev. Dr. William Reed Huntington for his *Materia Ritualis*.

Sunday Morning. This is one of William Bright's original compositions, but the 1928 revisers altered his wording, which read, 'vouchsafe us this day such a blessing through Thy worship, that the days which follow it may be spent in Thy favour.' It is intended to be a private devotion preparatory to the fulfillment of the Christian's 'bounden duty . . . to worship God every Sunday in his Church' (see p. 291).

For Quiet Confidence. A collect of this character fills a real need of anxious spirits living in the restless and troubled days of our modern world. It has a steadying force. The author is the Rev. John W. Suter, Jr., custodian of the Standard Book of Common Prayer. It is based on Isaiah xxx.15 and Psalm xlv.10.

For Guidance. The inspiration of this Collect, another original composition of William Bright, is Psalm xxv.8. The 'Spirit of Wisdom' recalls Isaiah xi.2, and other phrases are taken from Psalm xxxvi.9 and Jer. xxxi.9. Above all the Collect reminds us of our Lord's own personal prayers to His Father; so likewise we should pray not merely that we may know God's will for us, but also that we may have grace and strength to live and act accordingly.

Family Prayer

For Trustfulness.

○ MOST loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. *Amen.*

○ HEAVENLY Father, thou understandest all thy children; through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. *Amen.*

For Joy in God's Creation.

○ HEAVENLY Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. *Amen.*

For the Children.

ALMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. *Amen.*

For the Absent.

○ GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee gra-

For Trustfulness. The first of these two prayers is by William Bright. The preamble is a group of Biblical phrases from 1 Tim. ii.1, Phil. iii.8, and 1 Pet. v.7. Anxiety about our future and what may happen to us is the very antithesis of faith, which is essentially trust and confidence in God's love and care for us. Our Lord taught us not to be anxious for the morrow (Matt. vi.25-34), and in His own life of entire devotion and obedience He left us an example of unfailing trust in God, even through bitter anguish, suffering, and death. Thus He manifested to us the 'light' of immortal love ever shining behind and through the 'clouds of this mortal life' (cf. 1 John iv.7-21).

The second prayer is by the Very Rev. Dr. John W. Suter, Jr. It is closely akin in spirit to the Collect 'For Guidance,' but is set in a form of adoration rather than of petition, a welcome variation from the customary expression of our prayers.

For Joy in God's Creation. This Collect is also by the Rev. John W. Suter, Jr. It suggests at once the *Venite* and the *Jubilate*. It is also closely parallel to the Collect for Monday in Easter Week (see p. 166) by Dr. Suter, Sr. The final oblation recalls Col. i.16.

For the Children. Dr. Suter, Jr., based this Collect on a much longer prayer compiled by the late Rev. William Austin Smith of Springfield, Massachusetts; it is based on Phil. iv.8. Other prayers for children composed by Dr. Suter will be found on pages 42-3.

For the Absent. The author of this prayer is unknown. The earliest form of it that has been found occurs in *An Order of Family Prayer* (1845), compiled by the Rt. Rev. Jonathan Mayhew Wainwright, provisional Bishop of New York, 1852-4. The inspiration of the prayer is doubtless Psalm cxxxix.7-9. During the Second World War this prayer and the one following it were used constantly and filled a real need in our corporate devotions, no less than our private.

ciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit, and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For Those We Love.

ALMIGHTY God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

For the Recovery of a Sick Person.

O MERCIFUL God, giver of life and health; Bless, we pray thee, thy servant, [N.], and those who administer to *him* of thy healing gifts; that *he* may be restored to health of body and of mind; through Jesus Christ our Lord. *Amen.*

For One about to undergo an Operation.

ALMIGHTY God our heavenly Father, we beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for *his* cure. Fill *his* heart with confidence, that though *he* be sometime afraid, *he* yet may put *his* trust in thee; through Jesus Christ our Lord. *Amen.*

For a Birthday.

WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise

For Those We Love. This prayer has gone through several revisions. Its earliest form is found in *Family Prayers and Bible Readings* (London, 1876), whence it passed to Addison and Suter's *Book of Offices and Prayers* (1st ed., 1896). It was revised by Bishop Charles Lewis Slattery for inclusion in his *Prayers for Private and Family Use*, which he published in 1922, while Rector of Grace Church, New York City, and shortly before his election as Bishop Coadjutor of Massachusetts. The 1928 Revision Commission, of which Bishop Slattery became chairman, made many more alterations. The final phrase of the prayer recalls the opening phrases of the Collect for the Twelfth Sunday after Trinity.

For the Recovery of a Sick Person. This Collect is a condensed form of a prayer by Bishop John Dowden of Edinburgh (1886-1910), which was included in the Scottish Book of 1912. It is characteristic of modern prayers for the sick that they remember not only the one who is ill, but also those who minister 'healing gifts' whether of the body or the soul.

For One about to undergo an Operation. This prayer was the work of the 1928 Revision Commission. It is similar in thought to the preceding prayer, but adds with a deft stroke a concluding phrase from Psalm lvi.3.

For a Birthday. This prayer is condensed from the Groton School Graduates' Prayer, written by William Amory Gardner (d. 1930), a layman, and one of the founders as well as one of the original members of the faculty of the School. It cites James i.27 and Phil. iv.7 and also a few phrases from the Litany.

him up if he fall; and in his heart may thy peace which passeth understanding abide all the days of his life; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed.

ALMIGHTY God, we remember this day before thee thy faithful servant [N.], and we pray thee that, having opened to him the gates of larger life, thou wilt receive him more and more into thy joyful service; that he may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. *Amen.*

For Those in Mental Darkness.

O HEAVENLY Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed. In his collection of *Prayers for Private and Family Use* (1922) Bishop Charles Lewis Slattery included this prayer which he had written and published in 1917 in the leaflet of his parish, Grace Church, New York, under the caption: 'For Our Warriors.' The Prayer Book form is shorter than the original. The thought of 'growth' in service in the life beyond is characteristic of the American Book's prayers for the departed.

For Those in Mental Darkness. This prayer was included because of the thoughtfulness of a lay woman, Mrs. (or Miss) M. L. Ashley of Montclair, New Jersey, who wrote to the Revision Commission her sentiment that it would be wrong not to have a prayer for the insane in the Book, since all who can 'pray for themselves are remembered.' It is thought that Bishop Charles Lewis Slattery composed this intercession.

For a Blessing on the Families of the Land. This is a slightly altered version of a prayer of Bishop Frederick Dan Huntington of Central New York (1869-1904), which was printed in *The Book Annexed* (1883) but failed to be included in the 1892 revision. It is a fine cento of Biblical phrases. The preamble comes from Psalm lxxviii.6 (Authorized Version); the deprecation is based on Heb. xii.15 and Gal. v.26; the graces besought follow the list of 2 Pet. i.5-6; and the concluding clauses recall Gen. ii.24 and Mal. iv.6. This prayer has become all the more needed in recent years because of the increasing assaults of our modern age on the stability of family life.

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

For Faithfulness in the Use of this World's Goods.

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers and of those whom they employ to mutual forbearance,

For all Poor, Homeless, and Neglected Folk. This prayer, made famous by President F. D. Roosevelt as 'the Forgotten Man's Prayer,' was first published in *The Book Annexed* (1883). It was originally intended, of course, to arouse the conscience of the Church to the appalling slum conditions and poverty of many of our people, in the days before social legislation and social work had become accepted as a civic as well as a religious responsibility. The depression years of the 1930's gave it new meaning and new direction. As it stands the prayer might lend itself to the mistaken notion that penury is a condition of life that some unfortunate people should bear patiently and without complaint, but a reference to Psalm lxxiv, from which the phrase 'congregation of thy poor' (vs. 20) is taken, will quickly dispel any such misconception. It is a burden to Christian conscience that in God's world of plenty and abundance any of His creatures should suffer want and destitution by reason of selfish and unjust policies in the economic organization of men and nations. The author of this prayer is unknown, but its subtle interweaving of Biblical words with Biblical quotations suggests that it may have been composed by one of the two Huntingtons, Frederick Dan or William Reed, both of whom contributed so richly to the 'social concern' of our corporate prayer. The preamble is from Psalm cxlvii.3 and John xvi.20; the final intercession is from 2 Cor. iv.8.

For Faithfulness in the Use of this World's Goods. This is a revised form of a prayer 'For the Rich,' which appeared in a *Book of Offices* issued by General Convention in 1889. Its source of inspiration is the Parable of the Unjust Steward (Luke xvi.1ff.). It is the clearest statement in the Prayer Book of the Christian ethic regarding property: in the sight of God we are entrusted stewards, not owners of all that we possess.

A General Intercession. The Rev. Dr. William Reed Huntington, in his *Materia Ritualis*, said that he composed this prayer of phrases drawn from William Bright, Rowland Williams, and Jeremy Taylor. The opening phrase is from Psalm civ.23; the closing petition is a quotation of Psalm lxxix.12. The prayer is a fine companion piece to the intercession 'For Our Country' (p. 36), composed by Dr. Huntington's friend, the Rev. G. L. Locke, at about the same time. It also supplements, with more modern themes, the petitions of the Litany,

fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtaken, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. *Amen.*

Grace before Meat.

BLESS, O Father, thy gifts to our use and us to thy service; for Christ's sake. *Amen.*

GIVE us grateful hearts, our Father, for all thy mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. *Amen.*

especially in its intercessions for industrial laborers and managers, social workers and teachers. In some particulars this intercession betrays the conditions of labor in the latter part of the nineteenth century rather than in the present day. But the heart of it is prophetic and timeless: 'Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will.'

Grace before Meat. These forms are among the most common in use among Christians today. The custom of table blessings goes back to Judaism, but Jewish forms of 'grace' are always thanksgivings offered to God, not petitions for blessings upon us or our food. The difference is primarily one of form, however, not of essential meaning. The important part of these blessings is the thought of service to others, and especially to those less fortunate than ourselves, which naturally flows from a recognition that God is the giver and provider of all our sustenance, and we are but stewards of His bounty.

Articles of Religion

*As established by the Bishops, the Clergy, and the Laity of the
Protestant Episcopal Church in the
United States of America,
in Convention, on the twelfth day of September,
in the Year of our Lord*

1801



Articles of Religion

The Constitution of the American Church, adopted at the first General Convention of 1789, provided for Articles of Religion which should be in use in the Church whenever they might be adopted 'by this or a future General Convention.' No action was taken at the time, however, for the inclusion of the Thirty-nine Articles in the Prayer Book, since the Church was not of one mind regarding their value or necessity. The drastic reduction in number and length of the Articles in the Proposed Book of 1786—there were only twenty—had not commended itself to the majority of the delegates. The question of the Articles came up again at the Convention in 1792, but was postponed anew because of difficulties in arriving at any agreement about them.

Bishop William White in his *Memoirs of the Church* has recorded the sentiments of the various members of the House of Bishops at the 1792 Convention. Bishops Seabury and Madison opposed the adoption of the Articles, though for different reasons. The former considered that 'all necessary doctrine should be comprehended in the Liturgy,' but realized 'the inconveniences likely to result from there being no authoritative rule in the form of public confession.' Bishop Madison opposed the principle of confessional Articles altogether. The opinion of Bishop Provoost was unknown, since he was presiding and did not express his sentiments. Bishop Claggett of Maryland, who had only recently been consecrated, also expressed no opinion, but voted in favor of the Articles. Bishop White stated as his opinion that though he 'wished for an adherence to the Thirty-nine Articles,' he did not wish to have a formal subscription to them required, as was the case in the Church of England, but 'preferred the resting of the obligation of them on the promise made at ordination.' While he approved the general tenor of the Articles, he felt that certain modifications were necessary to adapt them to the American scene.

The views of Bishop White ultimately prevailed at the General Convention of 1801. It is interesting that the matter was taken up at the instance of the deputies from Connecticut, who after Bishop Seabury's death (1796) took a stand in favor of the Articles. The result was that the Thirty-nine Articles were adopted, save for some necessary alteration in 'the political parts.' However, it was not deemed ad-

visable to follow the English Church in requiring a specific subscription to the Articles before ordination (as determined by Canon 36 passed in 1604); for inasmuch as the Articles were listed in the Constitution as part of the Prayer Book, it was thought the general oath taken before ordination to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church was sufficiently inclusive. The final judgment of Bishop White upon the Articles may be taken as representative of the mind of the Church. He considered that 'the doctrines of the Gospel may be expressed more satisfactorily' than they are in the Articles, and that there is no reason to 'arrogate to them perpetuity.' Before any extensive alteration should be made in them, however, the Church should be more stable and unified in its beliefs and in its reputation, and any revision of the Articles should be committed to a small group of learned persons 'with the advantages of due time and deliberation.'

The promulgation of Articles or Confessions of doctrine was a characteristic of the Reformation period in the sixteenth century, for it was a time of great controversy and speculation regarding religious beliefs—comparable to the creed-making era in the Church of the fourth and fifth centuries. They were designed not only to exclude what were considered heretical notions, but also to serve as a basis of negotiation for unity among the several bodies of Christians who found themselves unhappily separated by the controversies of the time. During the reign of Henry VIII there was some discussion between Lutheran leaders and those of the Church of England on the basis of confessional standards, and some attempts were made to arrive at a common statement of faith acceptable to both sides; but Henry was more of a Catholic than the Lutherans, and the negotiations came to nothing. However, the Lutheran formularies exercised a strong influence on the minds of the Church leaders in England, and the Articles of the Church of England as finally adopted contain many verbatim agreements with the Lutheran, notably the Augsburg Confession of 1530, and more particularly the Würtemberg Confession of 1552. The latter was the primary source used by Cranmer in drawing up the Forty-two Articles in 1553, which received the signature of Edward VI less than a month before the King's death.

The accession of Queen Elizabeth in 1559 brought to the fore once more the necessity of doctrinal definition for the Church of England. In January 1563, the Convocation of Canterbury took up the work of

revising the Forty-two Articles of 1553 from a draft prepared by Archbishop Parker with the assistance of Bishop Guest of Rochester. The Articles were reduced in number to Thirty-nine, and some of the more extreme 'Protestant' statements of Cranmer's version were eliminated. The Queen herself made a few not insignificant alterations and additions primarily designed to conciliate Catholic sympathizers. The Puritans at once began a campaign of opposition. Finally, in 1571, Parliament took the matter in hand, after the Queen had become exposed to danger from Catholic plots incident upon her excommunication by the Pope. In this instance Puritan leaders took the lead in getting the Articles approved by statutes of Parliament. The Royal Assent affixed to them on May 29, 1571, made them part of the law of the land, and subscription to them was enforced upon all clergy ordained during the reign of Queen Mary and upon all persons presented to a benefice and all candidates for ordination. The Canons of 1604 made this subscription a definite part of the Church's ecclesiastical law.

It should be borne in mind that the Articles do not profess to be, anymore than the Creeds, a full and complete statement of the doctrine of Anglicanism, but like all such standards they deal only with those points of doctrine that were in dispute at the time of formulation. In particular the Thirty-nine Articles are directed against the errors of the medieval Latin Church on the one side and the aberrations of the Anabaptist sects on the other. Likewise they avoid taking a definite side with the peculiar doctrines either of Lutheranism or of Calvinism, although, in general, they are nearer the former than the latter. For example, the Article on the Lord's Supper (xxviii) would not satisfy a Lutheran, anymore than the one on Predestination and Election (xvii) would fully measure up to the position held by a Calvinist. Because of the circumstances obtaining in the early years of Queen Elizabeth's reign the Articles of the Church of England were deliberately designed to be as moderate and comprehensive as possible. They are Protestant to the extent that they do not claim any doctrines as necessary to salvation except those that can be proved and established by the Holy Scriptures; but they are also Catholic in the sense that they do not reject the developed traditions of the undivided Church of the early centuries that are in accord with the mind of Scripture. In any case they reject the claims of any church

or see or sect to be infallible and unerring either in matters of Faith or in its living and manner of Ceremonies (cf. Article xix).

Inasmuch as the Articles are but one part of the Prayer Book, it is important to remember that the doctrine of the Anglican communion is enshrined in the Prayer Book as a whole. The Articles should be interpreted in the light of the teaching of the entire Prayer Book. They are not a norm by which the rest of the Prayer Book must of necessity be judged and explained.

Articles of Religion.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRISt did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; where-with he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	Twelve Prophets the less.

The first five Articles treat of the basic doctrines of the Trinity and the Incarnation and are simply expansions and paraphrases of the historic Creeds. Except for the fifth, which was added in 1563, they go back substantially to the Forty-two Articles of 1553. These affirmations dissociated the English Church entirely from the Unitarian heresies which reappeared during the Reformation period among the Socinians and certain of the Anabaptists.

Articles vi-viii set forth the sources of doctrinal authority in Anglicanism, or the Rule of Faith—namely, the Holy Scriptures and the historic Creeds. They were drawn up in 1553, with certain additions made in 1563. The American Church omitted from Article viii the mention of the so-called Athanasian Creed (see pp. 15-16). The object of these Articles was twofold: (1) to reject the Romish doctrine that tradition is equally authoritative with Scripture; and (2) to combat various notions current among the Anabaptists, some of whom rejected the authority of Scripture altogether in favor of immediate inspiration, some of whom rejected only the Old Testament, claiming that it was contrary to the New, while others insisted that the whole ceremonial and civil as well as moral law of the Jews was binding upon Christians. With this last-named opinion many of the Calvinistic Puritans also sympathized. In respect to the limits and contents of the Bible the English Church repudiated the Protestant principle of individual judgment and accepted the consent of the universal Church, with regard both to those books that since the second century have been termed 'canonical' (i.e. authoritative), and to that larger corpus of sacred writings that from the apostles' times have been read in the Church's liturgical worship. Thus, in its lectionary the Prayer Book has always made a place for readings from the Apocrypha of the Old Testament (cf. pp. x ff.)

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	Baruch the Prophet,
The Fourth Book of Esdras,	The Song of the Three Children,
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bel and the Dragon,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Creeds.*

THE Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant

The nature of man and of his salvation are the subjects of Articles ix-xviii, and again the errors combatted are those of the Roman Catholics, such as the meritorious character of good works, or of the Anabaptists, such as the denial of original sin or the belief that the baptized may in this life achieve a state of sinlessness. It is in these Articles that the influence of Lutheranism upon our formularies shows itself most clearly, particularly in the affirmation of Justification by Faith alone (Article xi). Yet it is interesting to see in Article xii (the only one in this group composed in 1563—the others go back to 1553), that although the first half is verbally quoted from the Württemberg Confession, the second half distinctly modifies the extreme depreciation of good works prevalent in Lutheran doctrine and asserts that they are acceptable to God and necessary to a Christian life, though they cannot claim merit in God's sight, for without His grace we could not perform them.

The two last Articles in this group (xvii and xviii) have often been mistakenly attributed to Calvinistic influences. As a matter of fact the Articles were carefully drawn with a view towards avoiding the extreme deductions of Calvin's logic concerning Predestination and Election, which many of the Puritans had adopted. It refuses to commit the Church to the notion that those who are not predestinated to eternal life are *ipso facto* predestinated by God to reprobation and damnation, and it likewise refuses to explore the secret and mysterious causes and motives of God's act of predestination and its relation to His foreknowledge. The Article keeps within the bounds of what is said in Holy Scripture, being based chiefly upon Eph. i.3-11 and Rom. viii.28-30.

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and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOR every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of

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God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

Articles XIX-XXXVI deal with the doctrines of the Church and the sacraments. It is in this section that Romish errors are dealt with most severely. At the same time this is the section that underwent the greatest degree of modification under Queen Elizabeth, to soften the more extreme Protestant statements of Cranmer in the Forty-two Articles. We know that Queen Elizabeth herself was responsible for the addition of the first clause in Article xx. She also suppressed Article xxix in 1563 as a conciliatory move towards the Catholics, but Parliament reinserted it in 1571 after her excommunication by the Pope. Article xxi is rejected by the American Church as inapplicable to its situation and unnecessarily repetitious of statements in other Articles. It maintained that: (1) General Councils can only be called by 'the commandment and will of princes' (i.e. not by the Pope!); (2) General Councils may err; and (3) only things ordained by them that are based on Scripture have authority. The American Church has also bracketed Article xxxv.

The two most significant changes in this section made in 1563 have to do with Article xxv, 'Of the Sacraments,' and Article xxviii, 'Of the Lord's Supper.' The first paragraph of the former goes back to 1553. The next two were added in 1563, to make more precise the statement of 1553 that the sacraments are 'most few in number.' The last paragraph was shortened in 1563 by the omission from its middle portion of Cranmer's denial of the inherent, instrumental efficacy of the sacraments, which read: 'and in such only, as worthily receive the same, they have a wholesome effect and operation; and yet not that of the work wrought, as some men speak. Which word, as it is strange, and unknown to Holy Scripture; so it engendereth no godly, but a very superstitious sense.' More important still for the definition of the Real Presence in the Eucharist is the substitution made in 1563 of the third paragraph of Article xxviii, to replace the lengthy polemic of Cranmer's. Here he had insisted (following Zwingli and Calvin, against Luther) that the Body of Christ could not be in several places at once, since It is in heaven forever; and furthermore he had added, 'a faithful man ought not, either to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the sacrament of the Lord's Supper.' The rejection of Cranmer's wording here is unambiguous testimony that the English Church has not officially repudiated the doctrine of the Real Presence, though it refuses to accept any scholastic definition of the nature of that Presence, such

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The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and

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abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- | | |
|--|--|
| 1 Of the right Use of the Church. | 11 Of Alms-doing. |
| 2 Against Peril of Idolatry. | 12 Of the Nativity of Christ. |
| 3 Of repairing and keeping clean of Churches. | 13 Of the Passion of Christ. |
| 4 Of good Works: first of Fasting. | 14 Of the Resurrection of Christ. |
| 5 Against Gluttony and Drunkenness. | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6 Against Excess of Apparel. | 16 Of the Gifts of the Holy Ghost. |
| 7 Of Prayer. | 17 For the Rogation-days. |
| 8 Of the Place and Time of Prayer. | 18 Of the State of Matrimony. |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 19 Of Repentance. |
| 10 Of the reverend Estimation of God's Word. | 20 Against Idleness. |
| | 21 Against Rebellion. |

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right,

as the dogma of Transubstantiation, as going beyond the teaching of Scripture. Again in this instance, as previously in the case of Predestination, the English Church is content to leave mysteries as mysteries, and not to attempt overly refined and rationalistic explanations of them.

Article xxxvi, 'Of Consecration of Bishops and Ministers,' was composed in 1563 (with the slight and necessary alteration made by the American Church in 1801). It replaced one of the 1553 Articles that referred to the whole Prayer Book, not just the Ordinal, and described it as 'godly, and in no point repugnant to the wholesome doctrine of the gospel, but agreeable thereunto, furthering and beautifying the same not a little.'

The last three Articles concern the Christian's relation to the State. No. xxxvii is an American substitute of 1801 for the lengthy one in the English Book concerning the Royal Supremacy. Its teaching is based on Rom. xiii.1ff. The last two stem from 1553 and were particularly directed against the Anabaptists. The Biblical allusions in the last Article are to Matt. v.33-7 and James v.12.

In the English version of Article xxxvii defense is made of the king having 'chief power' in his dominions and that all causes, whether ecclesiastical or civil, appertain to his governance. It specifically denies that the Pope has any jurisdiction in England. In addition it defends the use of the death penalty by the civil authorities for 'heinous and grievous offences' and declares that it is lawful for Christians, at the command of their magistrates, to bear weapons and serve in wars.

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title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requir-eth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

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