

APPENDIX A

SOME DOCUMENTS, PUBLICATIONS,
ETC., OF THE REIGN OF HENRY VIII.

1. Controversial Publications. (See also Appendix E, 'Books for Further Study.')

1511. 'Encomium Moriae' ('Praise of Folly'), by Erasmus.

A satire on the Schoolmen, Scholastic theology, the preaching of the friars, the worldliness of popes, cardinals, and on the ignorance shown by the priests—written in the form of an oration delivered by Folly to an imaginary audience composed of all sorts and conditions of men.

1516. Greek Text of the New Testament (1st edition, many subsequent editions), by Erasmus.

A free Latin version by Erasmus was written with the Greek—satiric notes *v.* papal claims, clerical immorality, adoration of relics, etc., were appended to special passages—these notes were supplemented by striking paraphrases in the later editions.

1520. 'Appeal to the Christian Nobility of Germany' (published in August), 'The Babylonian Captivity' (published in October), by Luther.

Two famous controversial manifestoes—English versions of the above—produced a marked effect in England.

1521. 'Assertio Septem Sacramentorum' ('Defence of the Seven Sacraments'), by Henry VIII.

An attack on Luther's teaching—based on the Fathers and other primary authorities—gained for Henry from Leo X the flattering title 'Fidei Defensor' ('Defender of the Faith'), which was re-conferred by Parliament, 1544.

1522 (also throughout period 1516-1536). 'Colloquia' ('The Colloquies'), by Erasmus.

A collection of reminiscences and observations—a brilliant exposé of the ignorance and vice prevalent among numbers of the clergy.

1524. 'Diatribes de Libero Arbitrio,' by Erasmus.

An attack on Luther's theology written owing to repeated requests by Archbishop Warham, Bishop Fisher, Sir Thomas More, etc., that he should try to expose and silence Luther—written also to be a declaration and proof for Clement VII that Erasmus was no heretic.

1525. Luther replied: 'De Servo Arbitrio.'

1526. 'Hyperaspistes Diatribe adversus servum Arbitrium Martini Lutheri' by Erasmus.

1526. English Version of the New Testament (1st edition), by Tyndale.

Based on Erasmus' Greek Testament and his Latin translation, the Vulgate, the German Version by Luther—progenitor of the Authorised Version (1611).

1528. 'The Obedience of a Christian Man,' by Tyndale.

A refutation of the charge that the Reformers encouraged insubordination against the civil power—it was the first English book to set forth definitely (1) the supreme authority of the Holy Scriptures in the Church, (2) the supreme authority of the King in the State, two fundamental principles of the English Reformation.

1528. 'The Supplication of the Beggars' (a pamphlet), by Simon Fish (of Oxford and Gray's Inn).

A humorous pamphlet purporting to be a petition by beggars who complained of the competition of the begging friars—denunciation of the monks and clergy in general—provoked a reply by More, 'The Supplication of Poor Souls in Purgatory'—much interested Henry VIII.

1529. 'A Dialogue of Sir Thomas More' (with an imaginary student tainted with heresy).

Written at the request of Tunstall, Bishop of London (translated to Durham, 1530) that More should write a formal defence of the Church against 'the pestilent sect of Luther and Tyndale'—an able defence of the Papal position, of image worship, veneration of saints and relics, miracles, pilgrimages—bitter criticism of Tyndale's Version of the N.T.—violent attack upon Luther and his followers—contention that the civil power is bound to use every means to suppress heresy—provoked a bitter reply by Tyndale, 'An answer unto Sir Thomas More's Dialogue' (1531).

1530. 'The Practice of Prelates,' by Tyndale.

An unsparing attack upon the Papal hierarchy, upon the whole of Wolsey's administration, and a denunciation of the divorce proceedings.

1535. 'De Vera Obedientia Oratio,' by Stephen Gardiner.

A renunciation, prompted by expediency, of the Papal claim to universal jurisdiction—three chief contentions: (1) inferiority of human tradition to the divine precepts, (2) repudiation of Papal claim to jurisdiction over other Churches, (3) claim that kings, princes and Christian magistrates are entitled to supremacy over their national Churches—much circulated abroad by Cromwell, and greatly pleased Bucer at Strassburg and the Swiss Reformers.

2. The Divorce from Catherine of Aragon.

1525. Bitter disappointment of Henry at the realization that he never would obtain by Catherine a male heir to

the throne—desire to be free to re-marry—strained relations due to Catherine's resentment at Henry's cooling attachment to Spain.

1526. Infatuation for Anne Boleyn, who is ambitious to be Queen Consort, prompts the King to consider the possibility of a removal of the opposing difficulties.
- 1527, 1528. Fruitless embassies, Wolsey to obtain French intervention, Knight to Clement VII, Gardiner and Edward Fox to Clement VII—despatch of Cardinal Campeggio as Papal Legate to England to try with Wolsey the divorce case (Papal device to gain time).
- 1529–1532. Suggestion by Cranmer to his Cambridge friends Gardiner and Fox at Waltham that the verdict of the European Universities should be obtained—royal interview granted to him—proceedings under 'Præmunire' against Wolsey (d. 1530) by the King—despatch of Cranmer with three others to the chief European Universities—death of Archbishop Warham, 1532—secret marriage of Henry to Anne Boleyn, January, 1533.
1533. Cranmer appointed by Henry to See of Canterbury (January)—confirmatory Papal Bull granted (February) by Clement VII after strong pressure by Henry VIII—consecration of Cranmer in Westminster Abbey (March)—the necessary fees were paid by the eager King—special session of the Archbishop's Court opened under presidency of Cranmer at Dunstable (Catherine's residence near, but she refused to attend the Court, May).

On May 23 Cranmer pronounced the verdict of the Court to be that the marriage of Henry to Catherine in 1509 was null and void from the beginning, because the Pope had no authority to permit a man to marry his deceased brother's wife, and in particular since the previous marriage had been consummated.

1533. *On May 28 Cranmer officially declared that the King's recent marriage to Anne Boleyn was valid, and on June 1 (Whit Sunday) he crowned Anne Boleyn in Westminster Abbey.*

Henry thereby flouted Papal Dispensations, and proclaimed his resolve to defy Papal suzerainty.

1534. Statute of Supremacy.

Parliament by pronouncing therein 'That the King, our Sovereign Lord, his heirs and successors, shall be taken, accepted, and reputed, the Only Supreme Head on Earth of the Church of England,' expressed Henry's open defiance of Papal suzerainty and England's political breach with the Papacy.

1534. Statute of Succession.

In defiance of a Bull from Clement VII ordering the King to desert Anne Boleyn and to return to Catherine of Aragon, Parliament was instructed to pass this Statute, which confirmed the Divorce and the legality of the King's marriage to Anne Boleyn, and named as heir to the throne, failing male issue, the infant daughter (afterwards Queen Elizabeth) of Anne. Princess Mary (afterwards Queen Mary) was thereby excluded from the succession.

N.B.—The Statute was altered several times to suit the new circumstances connected with Henry's subsequent marriages. The succession was finally decided, according to the terms of the Will drawn up by the King's instructions shortly before his death.

3. The Political Breach with the Papacy.

The political breach with the Papacy accomplished by Henry VIII was but the climax to several national protests against Papal interference with England's temporal affairs. For example, the Statute of Provisors, 1350, was a protest against repeated usurpation of patronage; the Statute of Præmunire, 1353–1393, forbade under severe penalties appeals to Papal law-courts or the purchase of Papal Bulls. National resentment had become specially bitter against the constant demands for subsidies that were used to promote on the Continent Papal political ventures sometimes even inimical to England.

The position of the Great Continental Powers was favourable to Henry's project. The rivalry between Francis I and Charles V had removed immediate danger of a coalition of France with Spain against England. The former was suffering from the humiliation of a recent defeat by Charles V, and Germany was passing through a religious and political crisis that overshadowed Charles' victory over Francis.

The Parliament by means of which Henry VIII declared himself and not the Pope to be 'The Only Supreme Head on Earth of the Church of England,' sat session after session from November 3, 1529, to April 4, 1536, in other words, nearly seven years, an exceptionally long life for a Tudor Parliament. It was not dissolved until the political breach with the Papacy was complete, and has often been called 'The Reformation Parliament.'

ANTI-PAPAL MEASURES.

1. Those Affecting Directly the Clergy:—

1529. Commons attack the spiritual courts, which they accused of levying exorbitant fines *re probates*—clergy attacked for avarice, pluralities, non-residence, for devoting

their time to grazing farms, breweries, tanneries, etc.—Statutes to check these practices.

1531. Clergy pronounced by Parliament to be liable to penalties under Statute of Præmunire for having accepted Wolsey's jurisdiction as Papal Legate—about £100,000 paid by Canterbury Convocation and more than £18,000 by York Convocation to the King for royal pardon—proceedings under Præmunire stayed on condition that the clergy acknowledge Henry to be 'The Only Protector, Sole and Sovereign Lord, and . . . Supreme Head of the Church and Clergy of England.'

1532. Statute limiting 'Benefit of the Clergy' to those possessing Orders not under that of Sub-Deacon.

Minor clergy beneath the rank of Sub-Deacon accused of a crime or of a civil offence could no longer claim the privilege of trial by the Church courts.

1532. The Submission of the Clergy (surrender by Convocation to the King).

Clergy promised no more to publish or enforce through Convocations any canons, constitutions, unless by royal licence—the existing canons to be submitted to a commission of thirty-two, sixteen for each House of Parliament, who shall abrogate any canon deemed by them to be subversive of the laws of the realm.

1534. Statute for the Submission of the Clergy and Restraint of Appeals.

This made legally binding the terms of the 'Submission'—further provisions: the King's writ required for the convening of Convocation, instead of appeals to the Papal courts, final appeal to be made from the Archbishops' courts to the King in Chancery.

II. Those Affecting the King:—

1533. The Restraint of Appeals (24 Hen. VIII, cap. 12).

Assertions of the Sovereign's ancient 'plenary, whole, and entire power, pre-eminence, authority . . . to render and yield justice,' and that English Church 'always hath been reputed . . . both for knowledge, integrity and sufficiency of number' . . . to be 'sufficient of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their room-spiritual doth appertain . . . '—statement that several English kings, e.g. Edward I, Edward III, Richard II, Henry IV, had, through Parliament, 'made sundry ordinances, laws, statutes, and provisions for the entire and sure conservation of the prerogatives, liberties, and pre-eminences of the said Imperial Crown of this realm, and of the jurisdiction spiritual and temporal of the same, to keep it from the annoyance as well of the See of Rome, as from the authority of other foreign potentates . . . '—reference to the 'sundry incon-

veniences and dangers' and the 'great delay and let' to the true and speedy determination of justice that had arisen 'by reason of appeals sued out of this realm to the See of Rome'—declaration that henceforth all law cases determinable by spiritual jurisdiction (e.g. suits *re* matrimony, divorces, tithes, etc.) should be 'heard, examined, discussed . . . and definitely adjudged and determined within the King's jurisdiction and authority, and not elsewhere,' despite any foreign inhibitions, summons, interdicts, excommunications, etc., from the See of Rome; and further, that only decisions pronounced in the King's courts should 'be firmly observed and obeyed'—instruction that 'all the spiritual prelates, pastors, ministers and curates' within the realm shall 'minister, execute, and do' . . . the sacraments and divine services 'unto all the subjects of the same,' notwithstanding any interdict or excommunication from the See of Rome or inhibition by any foreign prince; fines and imprisonment for a year for each breach of the same—the penalties and forfeitures under the Statutes of Provisors and Præmunire decreed against any who shall henceforth 'attempt, purchase, or procure' from the See of Rome or from any other foreign court any form of appeal, inhibition, judicial decision, excommunication, etc.—all judicial appeals to be tried within the realm—a final appeal may be made from the Court of either Archbishop to the Upper House of Convocation, in suits relating to the King.

N.B.—Under the terms of the Statute for the Submission of the Clergy and Restraint of Appeals, 1534 (25 Hen. VIII, cap. 19), a final appeal might be made to the King's Court of Chancery.

'A just Statute that was necessary for the welfare of England.'

1534. The Supremacy Act (26 Hen. VIII, cap. 1).

Preliminary statement that the Clergy of the realm have already expressed formally, through the Convocations of Canterbury and York, their recognition of the King as Supreme Head of the Church of England—statutory declaration, 'That the King, our Sovereign Lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the Only Supreme Head in Earth of the Church of England, called Anglicana Ecclesia; and shall have and enjoy . . . as well the title and style thereof, as all honours, dignities, pre-eminences, jurisdictions, privileges . . . to the said dignity of Supreme Head of the same Church belonging and appertaining'—this Statute further bestowed on the King, his heirs and successors, full power and authority 'to visit, repress, redress, reform . . . all such errors, heresies, abuses, . . . that ought or may lawfully be formed, repressed, redressed . . . ' in so far as such repressive measures should promote the 'pleasure of Almighty God,' the increase of virtue, and 'the conservation of the peace, unity, and tranquillity of this realm,' and notwithstanding a breach thereby of any foreign custom, law, or prohibition.

III. Those Affecting the Pope.

1532. The Conditional Restraint of Annates (strengthened by Eccles. Appoint. Act, 1534) (23 Hen. VIII, cap. 20).

Protest that the realm had long been impoverished by 'the great and inestimable sums of money' that constantly were extracted therefrom by successive Popes, specially in payment of

Annates, otherwise called First-fruits, by newly appointed Archbishops, many of whom had been thereby 'utterly undone and impoverished'—assurance that this protest has not been prompted by unfaithfulness to God or to Holy Church, but simply by the King's sense of duty before Almighty God to preserve the realm—statutory declaration 'that the unlawful payments of Annates, or First-fruits, and all manner contributions for the same, for any archbishopric or bishopric, or for any Bulls hereafter to be obtained from the Court of Rome . . . shall from henceforth cease, and no such hereafter to be paid . . . other or otherwise than hereafter in this present Act is declared'; forfeiture of goods and of episcopal estates to the King the penalty for breaches of this Statute—powers granted to the Archbishops to consecrate in England any nominated Bishop despite probable Papal refusal to grant the customary Bulls, and declaration that every prelate so consecrated shall be duly enthroned, and shall 'be accepted, taken, reputed, used, and obeyed as an Archbishop or Bishop of the dignity, see, or place whereunto he so shall be named, presented, and consecrated'—henceforth the payment for a Bull for an archbishopric or bishopric to amount to 5 per cent. of the annual income attaching to the see—expression of desire to settle this question by friendly arrangement with the Pope and Curia instead of by formal Statute—warning that should the Papacy proclaim an Interdict or Excommunication as a reprisal, the clergy will be authorized and commanded to continue their ministrations notwithstanding, and that the Bishops will be forbidden to execute the Interdict. . . .

N.B.—On 9th July, 1534, the King issued Royal Letters Patent, ratified and confirmed this conditional Statute, and gave it his Royal Assent. (See also the next Statute.)

1534. The Ecclesiastical Appointments Act. The Absolute Restraint of Annates, Election of Bishops, and Letters Missive Act (25 Hen. VIII, cap. 20).

Summary of the Conditional Annates Statute and statement that the Pope, though informed of its provisions, had ignored it—henceforth, no nominated Prelate or Abbot shall seek Papal confirmation nor shall pay First-fruits to the Pope, but shall be elected by cathedral or monastic bodies only on the King's nomination, or shall be appointed by Royal Letters Patent—consecration, according to the custom of the Church, to follow promptly, and to confer full spiritual privileges, even without a Bull or other Papal sanction—every Prelate elect to render homage to the reigning sovereign—every Prelate thus nominated, elected, granted the temporalities by the sovereign, and duly consecrated, shall be deemed in the fullest sense entitled to the 'possessions, profits, spiritual and temporal' belonging to the See, and 'shall be obeyed in all manner of things,' saving only the violation of 'the prerogative royal of the Crown and the laws and customs of this realm'—penalties attaching to 'Provisors' and 'Præmunire' decreed against the members of any cathedral or monastic body who shall fail to elect within twenty days from the receipt of the licence the King's nominee.

N.B.—This Statute still regulates in the main the appointment of Prelates to English Sees.

1534. Act forbidding Papal Dispensations and the Payment of Peter's Pence (25 Hen. VIII, cap. 21).

Preliminary petition by Parliament against the intolerable Papal exactions, assertion that the realm is subject only to laws made therein, and that King and Parliament have the power to dispense with or to alter the laws of the realm—the payment of Peter's Pence and other Papal impositions 'shall from henceforth clearly surcease, and never more be levied, taken, received, nor paid to any person or persons in any manner of wise'—no person henceforth, whether English monarch or subject, shall apply to the Pope or to any Papal representative for 'licences, dispensations, compositions, faculties, grants, rescripts . . .'; but such, the fees for which shall not exceed £4, shall be granted by the Archbishop of Canterbury after royal confirmation (when required), the more valuable to be confirmed by the Great Seal, and the fees to be divided between the King, the Archbishop, and the Lord Chancellor—the offspring of marriages thus licensed to be deemed legitimate—permission granted to the Archbishop to appoint a Clerk to write and register the licences, dispensations, etc.—to avoid future exorbitant charges, a fixed scale of fees to be assessed and registered by authority—a licence unjustly refused by an Archbishop may be granted by Royal Writ—repudiation of a possible interpretation of the Statute as a token that the King, the nobility, or the people intend 'to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholic Faith of Christendom, or in any other things declared by Holy Scripture and the Word of God, necessary for salvation'—the visitation of 'exempt' monasteries and colleges to be by Royal Commission—no man henceforth to attend a Council, etc., for religion held abroad—penalties attaching to 'Provisors' and 'Præmunire' decreed against any person who shall henceforth apply to Rome for any dispensation or licence, but dispensations, licences, etc., obtained from Rome before 12th March, 1533, shall remain valid, subject to the laws of the realm—the King may, if he wills, annul or revise this Statute.

1534. The First Act of Succession (25 Hen. VIII, cap. 22).

Petition by Parliament that the succession to the Throne may be fixed by Statute, so that the political disturbances, the evils of a possible war, and the opportunity for Papal intrigue may be avoided—the official declaration by Thomas Cranmer, Archbishop of Canterbury, confirmed, and the King's marriage with Catherine pronounced by Parliament and adjudged to be 'against the laws of Almighty God,' and to be 'accepted, reputed, and taken of no value nor effect, but utterly void and annulled'—Catherine to be styled henceforth and reputed 'only Dowager to Prince Arthur, and not Queen of this realm'—the marriage to Queen Anne to be deemed, in accordance with the 'just judgment' of Thomas Cranmer, the Clergy of both Convocations, and the chief Italian and French Universities (names quoted), to be 'accepted, approved, ratified for good and consonant to the laws of Almighty God'—marriages within the decrees forbidden by the Church no longer to be permitted; all such marriages already contracted are null and void, the parties to be separated, the offspring not to be deemed legitimate; no appeal from this decision and enactment may be

addressed to the Court of Rome—all the offspring of the marriage of Queen Anne to the King to be deemed 'inheritable' and to inherit the 'dignities, honours, pre-eminences, prerogatives' of the blood royal; the succession to the throne assigned to male issue of the Queen in hereditary order, and failing male issue to the 'Lady Elizabeth, now Princess, and to the heirs of her body lawfully begotten,' or to the other female issue of the Queen in hereditary order—this Statute to be proclaimed throughout England before 1st May 'next coming' (1534)—any person or persons who shall write and print or do anything to produce and circulate anything defamatory against the Crown and the Royal Marriage, or who shall proceed against the Crown, to be adjudged high traitors, to forfeit their property and goods, and they and their heirs to be attainted; such offenders may not claim the privilege of sanctuary—in the event of a minority being caused by the death of the King, the successor till age of eighteen (male—sixteen female) shall remain under the governance of the Queen assisted by such counsellors as shall have been appointed by royal authority; any attempt to disturb this arrangement to involve high treason—all the peers spiritual and temporal and other subjects shall, when required, 'make a corporal oath' in the presence of the King or of his heirs or of some other authorized representative, to 'truly, firmly and constantly . . . fulfil, maintain, defend and keep . . . the whole effects and contents' of this Statute; refusal to take this oath to involve high treason.

N.B.—This Statute was promulgated shortly after the issue, March, 1534, by Clement VII of a Bull declaring the marriage with Catherine valid, repudiating the divorce proceedings and ordering Henry to receive again Catherine. It tacitly excluded from the Succession the Princess Mary, daughter of Catherine, who had already been deprived of the title Princess. The refusal of Sir Thomas More and Bishop Fisher and others to take the oath caused their committal to the Tower. In 1534 this Statute was modified by a new Statute (28 Hen. VIII, cap. 7), which settled the Crown on the issue of Jane Seymour, and which decreed that failing issue by her or by any other lawful wife of the King, the Succession should be decided according to the King's pleasure. Accordingly Henry made careful provision for the Succession in the terms of his Will, The first Statute was strengthened by the Statute of Treasons (26 Hen. VIII, cap. 13), 1534, which pronounced guilty of high treason any person or persons who should maliciously wish or attempt bodily harm to the King or Queen, or to their heirs, who should try to deprive them of their title, or slanderously accuse the king of heresy. Such deeds were classed with treasonably keeping the King's castles, ordnance, artillery, etc.

1534. Formal Resolutions v. Papal Supremacy by Houses of Convocation and by the Universities.

Despatch of a Royal Breve, March, 1534, to Canterbury Convocation instructing the members of the two Houses to examine the evidence and pronounce a formal answer to the question 'Whether the Roman Pontiff has any greater authority in this kingdom of England given him by God in Holy Scripture than any other foreign Bishop' ?—answer in November, 34 denied it, 4 affirmed it, 1 remained doubtful; instructions by Archbishop Cranmer that

henceforth in all official documents the Archbishop should be styled 'Metropolitan' and not 'Legate of the Apostolic See.'*

Official pronouncement by York Convocation, June, 1534, 'That the Bishop of Rome has no greater authority in the kingdom of England, in the Holy Scriptures, than any other foreign Bishop.' †

Similar pronouncements were made the same year by the Universities of Oxford and Cambridge. ‡

N.B.—These Resolutions were strengthened 1537 by the Statute 'for extinguishing the Authority of the Bishop of Rome' (28 Hen. VIII, cap. 10).

1536. Repudiation by Canterbury Convocation of Papal Claim to Supreme Authority to summon General Councils.

'We think that neither the Bishop of Rome, nor any one prince, of what estate, degree, or pre-eminence soever he be, may by his own authority call, indict, or summon any General Council, without the express consent, assent, and agreement of the residue of Christian princes. . . . §

N.B.—This was the reply to the citation to Henry VIII sent by Paul III to attend the General Council that he proposed to hold at Mantua in 1537.

1536. The First Royal Injunctions of Henry VIII. ||

All Clergy having the cure of souls to faithfully keep and observe . . . 'all and singular laws and statutes of this realm made for the abolishing and extirpation of the Bishop of Rome's pretended and usurped power and jurisdiction within this realm, and for the establishment and confirmation of the King's authority and jurisdiction within the same, as of the Supreme Head of the Church of England'—every Sunday for ensuing three months and twice each quarter thereafter, to declare in their sermons 'that the Bishop of Rome's usurped power and jurisdiction . . . was of most just causes taken away and abolished'—the Clergy to explain in the course of their sermons the 'Ten Articles,' especially the abrogation of 'certain superfluous holy days'—Clergy 'not to set forth nor to extol any images, relics, or miracles for any superstition or lucre,' nor allure the people to the pilgrimage of any saint, otherwise than permitted in the Articles (Ten Articles) lately put forth by royal authority . . . 'seeing all goodness, health and grace ought to be both asked and looked for only of God . . .—Clergy in their ser-

* Cant. Convocat.: 'An Romanus Pontifex habeat aliquam majorem iurisdictionem collatam sibi a Deo S. Scriptura in hoc regno Angliæ, quam alius quisvis externus episcopus.' Wilkins, III, 769.

† York Convoc.: 'Quod Episcopus Romanus in Sacris Scripturis non habet aliquam maiorem iurisdictionem in regno Angliæ quam quisvis externus episcopus.' Wilkins, III, 782.

‡ Cambridge: 'Determinatio adv. Suprematum Papæ' (Cant. wording), Oxford: 'Protestatio Universitatis Oxon. quod Romanus Episcopus non habet maiorem aliquam iurisdictionem . . .' (practically the York wording). Wilkins, III, 771, 772, 775, 776.

§ See Wilkins, Concilia, III, 803, 808 (the whole pronouncement is interesting).

|| Issued shortly after the 'Ten Articles' by Thomas Cromwell in his capacity as Vicar-General—the first Tudor Injunctions. Gee and Hardy, p. 260.

mons, etc., diligently to admonish 'the fathers and mothers, masters and governors of youth' to teach, or cause to be taught, their children and servants their 'Pater-noster, the Articles of our Faith, and the Ten Commandments in their mother tongue,' and to spare no pains to secure that the youth shall know these by heart and understand them—parents, guardians, masters, to 'bestow their children and servants . . . either to learning, or to some other honest exercise, occupation, or husbandry, and the Clergy to use every means to promote this—Clergy 'diligently to provide that Sacrament and sacramentals be duly and reverently ministered in their parishes,' and to provide efficient substitutes to minister where they themselves shall be absent by permission—Clergy not 'to haunt or resort, save when necessary, to any taverns or ale-houses,' not to give themselves to drinking or riot, nor to card-playing, but to devote their spare time to the study of the Holy Scriptures . . . and always to have in mind 'that they ought to excel all other in purity of life, and should be example to all other to live well and Christianly'—all non-residentary beneficed Clergy receiving therefrom more than £20 (more than £200 in modern money) per annum to devote not less than one-fortieth part to the poor; and Clergy whose annual income is £100 (more than £1,000 in modern money) or more shall support at Oxford or Cambridge an Exhibitor for every £100 of income received—Clergy whose Churches or parish buildings are out of repair to devote a fifth of their annual income to make good the dilapidations.

1538. The Second Royal Injunctions of Henry VIII.*

Confirmation of the Injunctions issued 1536—Clergy to provide before Easter, 1539, 'one book of the whole Bible of the largest volume, in English,† and the same set up in some convenient place within the said Church that you have cure of . . .—Clergy not to discourage, but rather to 'provoke, stir, and exhort every person to read the same, as that which is the very lively Word of God'; at same time Clergy to admonish against 'all contention and altercation therein'—every Sunday and holy-day, the Clergy plainly to recite and to explain to their parishioners a sentence in English from the Pater-noster or from the Creed, so that in time the parishioners may know these by heart and understand them, so also the 'Ten Commandments'; every Lenten season the people to be examined whether they know by heart in English the 'Articles of our Faith and the Pater-noster'—at least once a quarter the Clergy to preach a simple sermon declaring 'the very Gospel of Christ,' and exhorting 'to the works of charity, mercy, and faith, specially prescribed and commanded in Scripture,' and to warn the parishioners not to trust for salvation and blessing to pilgrimages, offerings to relics, telling of beads, etc.—images to which offerings are made to be taken down without delay, henceforth no candle, taper, etc., to be set before any image or picture; only 'the light before the Sacrament of the altar, and the light about the Sepulchre' may be retained—Clergy to give instruction *re* the use and abuse of images—non-resident Clergy to provide efficient Curates to minis-

* Issued by Thomas Cromwell in his capacity as Vicar-General.
† Doubtful if 'Great Bible' here specifically required, since not published till 1539—probably 'Matthew's Bible' (1537). Gee and Hardy, p. 275.

ter in their stead, and only the duly licensed preachers to be allowed to preach sermons—Clergy who have hitherto extolled pilgrimages, the cult of feigned relics or images publicly to repudiate this teaching as contrary to Scripture—every Parson in charge of a Church to keep for each Church 'one book or register, wherein ye shall write the day and year of every wedding, christening, and burying made within your Parish for your time'; for these Registers the Parish to provide 'one sure coffer with two locks and keys; the entries in the Registers to be duly made every Sunday in the presence of the Churchwardens—Clergy to read in public once a quarter the two Series of Injunctions—Tithe to be promptly paid, and the Clergy who neglect their duties to be reported to 'their Ordinaries' and other superiors' hands'—Clergy forbidden to alter the date or manner of observance of any authorised fast or festival—the regular Suffrages of the Litany never to be omitted, but rather the introductory invocation of saints to be curtailed—the First Injunctions (1536) to be fully observed on pain of deprivation or other necessary compulsion.

4. The Dissolution of the Monasteries.

I. Some Previous Dissolutions:—

1379-1382. Suppression by William of Wykeham, with Papal sanction (Bulls), of several monasteries in order to provide endowments for his dual foundation ('St. Mary's College of Winchester') of a college in Oxford and a school in Winchester—college ('New') opened 1386; school, 1394.

1439-1441. Suppression by Henry VI, with Papal and Parliamentary sanction, of several French priories (English territory in France) in order to provide endowments for his dual foundation ('King's College of Our Lady . . .') of a college and school in Eton and of a college in Cambridge—charter of foundation of the school, 1440; of King's, Camb., 1441.

1497. Conversion, with Papal sanction, of the declining nunnery of St. Rhadegund, Camb., by John Alcock, Bishop of Ely, into Jesus College.

1524-1528. Suppression by Wolsey, under the terms of a Bull granted by Clement VII, of the monastery of St. Frideswide, Oxford, in order to build on the site a great college to be called 'Cardinal College'—suppression, 1525, of 29 small monasteries in order to provide endowments for the college and also for the projected school in Ipswich.

N.B.—The fall of Wolsey, 1529, prevented the completion of this scheme. In 1546 the king devoted some of the endowment to found the college under the name 'Henry VIII College.'

1534. Suppression by Henry VIII of the 7 houses belonging to the 'Observantes' (a reformed Order of Franciscan Friars).

II. Process of the Dissolution.

1535. Royal Commission granted to Thomas Cromwell to conduct a general Visitation of the monasteries, the universities, the cathedral, collegiate and parish churches.

1535-1539. *Progress of the Visitation.*

Despatch by Layton and Legh of a series of unfavourable reports ('Comperta') respecting the spiritual and moral condition of many monasteries, and containing also inventories of the property and treasure belonging to these Houses.

1536. *Act for the Dissolution of the Lesser Monasteries* (27 Hen. VIII, cap. 28).

Reasons given, the suppression of vice, the desirability of filling up 'divers and great solemn monasteries . . . destitute of such full numbers of religious persons as they ought and may keep,' the application to better uses of the confiscated property and treasure, the necessity that 'unthrifty religious persons' should be compelled to reform their lives.

His Majesty to have and enjoy to him and to his heirs for ever all Houses the annual revenue of which did not exceed £200 (equivalent to about £2,000, modern reckoning) per annum, and all Houses that within a year previous to the Act had either been surrendered or suppressed—provision 'to live honestly and virtuously' in secular life to be made for those who shall refuse to be transferred to the greater monasteries.

1537-1540. *Suppression of the Greater Monasteries.*

Surrender to the King of about 188 Houses, suppression by Act of Attainder (charges of treasonable complicity in the 'Pilgrimage of Grace,' 1536) of 12 Houses (including the famous Glastonbury, Jervaulx, Reading, Woburn Abbeys), and confiscation of 43 'Commandries' of the Knights of St. John of Jerusalem, and suppression of a number of Houses that had been granted in 1536 licences to continue.

1539. *Act for the Dissolution of the Greater Monasteries* (31 Hen. VIII, cap. 13).

Preliminary statement that the abbots, abbesses and other ecclesiastical governors and governesses of 'divers and sundry' Houses had surrendered them voluntarily to the King since 4th February, 27 Hen. VIII (1535)—declaration that the King, his heirs and successors for ever shall 'have, hold, possess, and enjoy' the property, the revenues, the advowsons and all other ecclesiastical, manorial and judicial rights and privileges appertaining to all the Houses, colleges, hospitals, etc., suppressed or surrendered since 4th February, 27 Hen. VIII; and the entire possession, rights, and privileges of Houses that hereafter shall be suppressed or surrendered 'shall be vested, deemed, and adjudged by authority of this present Parliament' in the King, his heirs and successors for ever—all monastic lands, rents, reversions, advowsons, patronages, etc., to be 'in the order, survey, and governance . . . of the King's Court of Augmentations of the revenues of his Crown, and of the

chancellor, officers, and ministers of the same'—leases made by monastic governors within a year of the dissolution of the respective Houses, and leases made by monastic governors of Houses that should hereafter be suppressed or surrendered, to be void—concessions granted in certain special cases—leases allowed and enrolled in the Court of Augmentations to stand and to be valid—purchasers by royal authority of monastic lands, advowsons, etc., and the heirs of the purchasers may have and enjoy the same—confirmation of the King's claim to whatever monastic possessions have been purchased or obtained in exchange by the Crown since 4th February (1535)—continuing the privilege enjoyed by the governors of Houses, the King and his heirs and every person or persons and their heirs to whom monastic property has been granted, shall be free from the obligation to pay tithes on monastic property—monastic premises hitherto exempt from episcopal visitation to be henceforth 'within the jurisdiction and visitation of the Ordinary or Ordinaries' in whose diocese they be situated—special exemption granted to the Duke of Norfolk's monastery at Sibton, Suffolk, and to Lord Cobham's college and chantry at Cobham, Kent.

1540-1542. Foundation with part of the confiscated revenues of the following six new Sees: Westminster (re-absorbed into London, 1550), Bristol, Chester, Gloucester, Oxford, Peterborough.

V. Literary Efforts towards Doctrinal Reform. (See also App. E.)

1534. *Marshall's Primer* ('A Prymer in Englysshe'), Rev. Edit. 1535.

Chief contents:—English versions of the Hour Services—an exposition of Psalm li.—a harmony of the Gospel narratives of the Passion—a summary of doctrinal instruction consisting of explanations of the vow at Holy Baptism, the Creed, and the Commandments written in the form of a dialogue between a father and his son—to the Rev. Edit. 1535, the omitted 'Dirge' (Dirige—Mattins of the Dead) and 'Commendations' were added, but accompanied with warnings *v.* prayers for the dead, and with expositions of the selected Psalms and Lessons—though denounced by Convocation, the Primer widely circulated 1534-1539—Cranmer transferred *verbatim* parts of it to the treatise 'The Institution of a Christian Man.'

William Marshall, c. 1535. . . . Printer, translator—zealous disciple of the Reformers—in favour of the Divorce of Catherine—besides the Primer, prepared for publication several controversial books, e.g. English version of 'Defensorium Pacis,' a fourteenth century treatise written in Padua *v.* the temporal power of the Pope.

1536. The Ten Articles ('The Articles of our Faith' *).

The first English Confession of Faith, the first authorized formulary of the Church of England—basis of 'Forty-two Articles' (pub.

* MS. evidence for the title is conflicting—the Articles were published by Berthelet, 1556, under the following title: 'Articles devised by the King's Highness Majesty to stablish Christian Quietness and Unity among us, and to avoid contentious opinions: which Articles be also approved by the Con-

1553) and of 'Thirty-nine Articles' (pub. 1563 and 1571)—the draft attributed to Edward Fox, Bishop of Hereford (draft probably submitted for revision to Henry VIII and Cranmer), who apparently derived much help from the 'Confession of Augsburg, 1530'—an attempt to set forth a *via media* between Reformation and Papal Doctrine, to preserve thereby the unity of the Church of England, and to provide a safeguard against religious disruption—published by Royal Authority (Preface in the name of Henry VIII), signed by Thomas Cromwell, the Prelates and several Clergy of the Lower House.

Two Divisions—Articles I–V *re* Doctrine; Articles VI–X *re* Ceremonies*—the Rule of Faith that all bishops and preachers must teach to the people and 'most constantly believe and defend,' declare to be 'comprehended in the whole body and canon of the Bible and also in the Creed and Symbols' †—expounded according to the plain meaning of the words and according to the interpretations accepted by the approved doctors of the Church—all doctrine must be 'utterly refused and condemned' that had been anathematized by the Councils of Nicæa, Constantinople, Ephesus, Chalcedon, etc.—instead of Seven Sacraments the three following were defined and explained; The Sacrament of Baptism, of Penance, of the Altar †—a modified doctrine *re* Presence in the Elements (not full Transubstantiation) || —*re* Ceremonies, the people to be taught 'how they ought and may use' images; that the saints were to be honoured, not with the honour due only to God, but because 'they be known the elect persons of Christ . . . because they already do reign in glory with Christ'; the people further to be taught that though God alone can remit sins through Christ's mediation, 'it is very laudable to pray to saints in heaven everlastingly living' (a suggested form of prayer to a saint is given); the Saints' Days as recently revised to be observed—Eucharistic vestments to be worn—explanations of several ceremonies and customs, e.g. Holy Water, candles on Candlemas Day, ashes on Ash Wednesday, palms on Palm Sunday, etc.; these 'not to be condemned and cast away, but to be used and continued as

sent and Determination of the whole Clergy of this Realm.' For Text see 'Formularies of Faith Under Henry VIII,' Oxford, 1825; Collier, 'Eccles. Hist. of Great Britain,' vol. iv, pp. 343–359. Fuller, 'Eccles. Hist.,' vol. iii, book v, pp. 141–159.

* Division I *re* the things 'commanded expressly by God . . . necessary to our salvation'; Division II, *re* the things 'as have been of a long continuance—prudently instituted and used in the Church of our realm . . . although they be not expressly commanded of God, nor necessary to our salvation' (Preface).

† These are specified, viz. 'The Apostles', Nicene, Athanasian Creeds.'

‡ For summaries of these Articles, cf. Dixon, 'Hist. of the Church of England,' vol. i, pp. 416–418.

|| Doctrine *re* Presence in the Elements. 'Under the form and figure of Bread and Wine . . . is verily, substantially, and really contained and comprehended the very selfsame Body and Blood of our Saviour Jesus Christ. . . . And that under the same form and figure of Bread and Wine, the very selfsame Body and Blood of Christ is corporally, really, and in very substance, exhibited, distributed, and received of all them which receive the said Sacrament.' *N.B.* From the latter part of Article IV several sentences have been incorporated into one of the exhortations in the present Communion Office.

things good and laudable . . .—since 'due order of charity required' and the opinion of 'divers ancient doctors' was in favour of prayers for the souls departed, Bishops and preachers were to teach 'that no man ought to be grieved with the continuance of the same.' At the same time the abuses connected with the means of Purgatory, e.g. the efficacy 'of the pardons of the Bishop of Rome,' must be clearly put away.

1537. 'The Institution of a Christian Man'* ('The Bishop's Book').

A second and expanded Confession of Faith to meet the wants of students and preachers, and intended to be an eirenicon for conservative Churchmen who thought the 'Ten Articles' too sweeping—compiled by a Commission of Bishops † and other divines convened by Cranmer apparently by Cromwell's instructions; Cranmer and Fox and Stokesley and Tunstall took the lead in the compilation—was arranged in the following divisions: The Creed, the Seven Sacraments, the Ten Commandments, the Pater-noster, the Ave Maria, Justification, Purgatory. The 'Ten Articles' were incorporated—written entirely in English and conciliatory in tone—received the signatures of the archbishops, the diocesans, and twenty-five divines, but was not passed either by Convocation or Parliament—was intended chiefly to prepare the way for a permanent treatise; betrays haste in preparation, and never received full Royal authorization.

APPENDIX B

THE OATH OF THE KING'S SOVEREIGNTY

1552. 'I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent, nor agree, that the Bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction, or power, within this Realm, or any other the King's dominions, but shall resist the same at all times to the uttermost of my power. And I from henceforth will accept, repute, and take, the King's Majesty to be the only

* The commissioners described the book as 'A plain and sincere doctrine concerning the whole sum of all those things which appertain unto the profession of a Christian man.'

† See Strype, *Memorials of Cranmer*, I. xiii.

supreme Head in earth of the Church of England: And to my cunning, wit, and uttermost of my power, without guile, fraud, or any undue mean, I will observe, keep, maintain, and defend the whole effects and contents of all and singular Acts and Statutes made, and to be made within this Realm, in derogation, extirpation, and extinguishment of the Bishop of Rome and his authority, and all other Acts and Statutes made or to be made in confirmation, and corroboration of the King's power of the supreme Head in earth, of the Church of England. And this I will do against all manner of persons, of what estate, dignity, or degree, or condition they be, and in no wise do nor attempt nor to my power suffer to be done or attempted, directly or indirectly, any thing or things, privily or apertly, to the let, hindrance, damage, or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any oath be made or hath been made by me to any person or persons, in maintenance, defence, or favour of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate. So help me God through Jesus Christ.'

1662. 'I, A. B., do utterly testify and declare in my conscience, That the King's Highness is the only Supreme Governor of this Realm, and of all other His Highness's Dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have, any jurisdiction, power, superiority, preeminence or authority Ecclesiastical or spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities: and do promise, That from henceforth I shall bear faith and true allegiance to the King's Highness, his Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities granted, or belonging to the King's Highness, his Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.'

The Oath of Supremacy is no longer required by law, but Art. XXXVII, *Of the Civil Magistrates*, is binding upon the Clergy, as are also Canons 1, *The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained*, and 2, *Impugnors of the King's Supremacy censured*.

The modern Oath of Allegiance is: 'I, M. N. . . . do swear that I will be faithful and bear true allegiance to his Majesty, King George V, his heirs and successors according to law. So help me God.'

APPENDIX C

SERVICE-BOOKS IN REFORMATION TIMES

I. **The Service-Books for the Holy Communion**, called, in their combined form, the Missal, or Mass Book, first known about the eighth century. The Missal roughly corresponds to our Holy Communion with Collects, Epistles, and Gospels. (See pp. 2, 3.)

It was an expansion of the Sacramentary, and contained things to be daily said in the Mass.

1. **The Mass-Book for the Celebrant.**

It contained the 'Ordinarium,' the 'Canon,' etc., and the lections and devotions proper to the season.

2. **The Epistle-Book for the Sub-deacon.**

3. **The Gospel-Book for the Deacon.**

4. **The Books for the Choir.**

(1) **The Gradual, or Grail.**

It was formerly called Antiphonarium Missæ, or Cantatorium, and contained everything that was sung antiphonally-

(2) **Troper for the Choir.**

It contained the more recent musical additions to the Services.

II. **The Service-Books for the Divine Service or Canonical Hours,*** forming the 'Breviary' corresponding to our Morning and Evening Prayer, Litany (also found in the Processional), and Psalter. It contained the Hour Services for the year, arranged under four heads, the Psalter, the 'Proper of Time,' the 'Common of Saints,' and the 'Proper of Saints.'

The following parts of the Breviary are often found separate:—

1. **The Liturgical Psalter**, containing the Psalms and Canticles.

2. **The Legend**, 'readings,' containing, with portions of Scripture and Homilies, patristic extracts and many legends of saints.

(1) **The Lectionarius**, properly a book of Scripture lessons only.

(2) **Sermologus and Homiliarius**, supplying patristic sermons, and expositions.

* The Book of the Day Hours' service was formerly called Diurnale.

- (3) *Passionarius*, describing the sufferings of Martyrs.
 (4) *Bibliotheca*, the Bible.
3. The *Antiphonal*, *Antiphonary*, containing the musical part of the Service, and often including:

(1) The *Hymnal*, *Hynarium*,

(2) The *Passionale*,

(3) The *Collectar*, *Collectarium*, for the principal officiant, containing short texts from Scripture and the Collects.

In addition to the above books there were:

The *Consuetudinary*, or a book of Directions which showed how the Services in the above were to be conducted.

In process of time the Missal was incorporated with the *Breviary*, and subsequently with the *Pie* or Perpetual Kalendar, when the whole book was called the *Directorium*. The *Pit* corresponds in measure to our Kalendar and other Tables.

III. The Service-Books of the Occasional Services.

1. The *Manual*, *Liber manualis*, or *manuale*, known on the Continent as the *Pastoral*, *Liber pastoralis*. It contained the Services performed by the priest, such as Baptism, Matrimony, Services for the Sick, etc.

2. The *Pontifical*, *Pontificale*, *Liber Pontificalis*, containing the Offices belonging to Episcopal ministrations, such as Ordination Services, Consecration of places and people, Episcopal Benediction, etc.

IV. The *Service-Books* used in various Processions, called the *Processional*.

V. The Service-Books for Private Devotional Use.

1. The *Psalter* with an appendix containing Canticles, Creeds, Lord's Prayer, *Gloria in Excelsis*, etc.

2. The *Horæ*, or *Primer*.

Books of this kind furnished for the laity a simple unchanging form of hour services, and, if they desired it, several alternative forms, as well as their own private prayers to be said at home and in Church.

N.B.—(1) In the Early Church the Service of Divine Worship and more especially the Eucharistic Service came to be called the *Liturgy* among the Eastern Greek-speaking Christians.

In the West the corresponding term was the *Mass*.

(2) These *Service-Books* in their combined and varied forms were from the eleventh century called '*Uses*' in England. Those of Salisbury, York, Hereford, Bangor and Lincoln were the most important, and are referred to in the Preface to the *Book of Common Prayer*.

- (3) The *Portiforium* was a portion of the *Breviary*; the name assumed many forms in popular use, such as *Portifory*, *Portuary*, *Porthors*, *Portous*, *Portuis*, *Portass*. In the *Mediæval Church* in England it was the name given to an office-book containing the offices of the canonical hours.
- (4) The *Canonical Hours* were as follows:—*Nocturns*, afterwards combined with *Lauds*, or *Matins*, said at break of day; *Prime*, 6 a.m.; *Tierce*, 9 a.m.; *Sext*, noon; *Nones*, 3 p.m.; *Vespers*, 6 p.m.; *Compline*, before retiring to rest.

N.B.—For further Information respecting Services, see pp. 228-233.

APPENDIX D

CLASSIFIED LISTS*

No. 1. THEOLOGICAL TERMS.

COMMUNICATIO IDIOMATUM. The result of the perfect union of the two natures in the Person of Christ. By it the properties of either nature may be predicated of the Person of Christ.

HOMOIOUSIOS. The watchword of the orthodox in the Arian controversy, denoting identity of nature, as distinguished from *Homoi-ousios*, denoting similarity, and from *Heter-ousios*, denoting difference. The substantive, however, *homoioma*, tr. 'similitude' or 'likeness' in A.V., does not thus distinguish between identity and likeness; cf. Rom. v. 14, vi. 5, viii. 3; Phil. ii. 7.

HUMANITARIAN. See under 'UNITARIAN.'

HYPOSTASIS (Gk. *ὑπό*, 'under'; *ἵστημι*, 'set, stand'). Equivalent to Latin *Substantia*, that which is the reality, the substance of a thing, cf. Heb. xi. 1: 'faith is the substance of things hoped for'; Heb. i. 3, 'the impress (*χαρακτήρ*) of His substance' (A.V. 'person'). Here the word is equivalent to *οὐσία*, but later post-Nicene technical language used it for the Latin *persona*, a curious instance of a contradictory use of the same word, and a conclusive proof of the inadequacy of any human thought to conceive, and language to express, the Being of God.

LOGOS (*λόγος*, 'word,' 'reason'). The double meaning of the Greek word, combining the 'expression of reason,' and also 'reason' itself, makes its use by St. John for the Second Person of the Holy Trinity a blend of the Jewish *Memra*, the 'Word of God' of the O.T., with the *Logos*, 'Creative Reason,' of Plato and the Stoics, with, of course, the new revelation of the personality of the Logos.

MONARCHIA (*μόνος*, 'alone'; *ἄρχειν*, 'rule'). Monarchia was a primitive term for Christian monotheism. To those who held unitarian views of the Godhead, assuming that thereby they defended the Divine Unity, Tertullian applied the term 'Monarchians.'

MONOPHYSITE (*μόνος*, 'one,' 'only'; *φύσις*, 'nature'). One who follows Eutyches in maintaining that there is but one nature in

the Lord Jesus Christ, the human and divine being merged into one. This error was a reaction from that of Nestorianism, which taught two Persons as well as two Natures in Christ. It was condemned at Chalcedon 451, but still persists in the Monophysite Churches of the East.

MONOTHEISM (*μόνος*, 'one,' 'only'; *θεός*, 'God'). Belief in the unity of the Godhead. Distinguished from:—

(1) Polytheism—belief in many gods.

(2) Tritheism—belief in the separate deity of Father, Son, and Holy Ghost.

(3) Pantheism—belief (in various forms) that God and His Creation are one.

(4) Henotheism—a modern name for the ancient belief that each tribe or nation has but one god, but that one different from those of other nations.

MONOTHELITE (*μόνος*, 'one,' 'only'; *θέλειν*, 'to will'). One who holds that the Lord Jesus Christ had but one will, a Divine Will controlling both His Divine and human actions. Condemned at Constantinople 680.

OUSIA (*οὐσία*, 'essence,' 'being'). That which makes a thing to be what it is, indistinguishable from Hypostasis, 'Substance,' in N.T., and ante-Nicene use.

PATRIPASSIAN (Lat. *pater*, 'father'; *passus*, 'having suffered'). A name applied to certain early speculative theologians, whose zeal for the unity of the Godhead 'confounded the Persons,' so that the logical deduction from their teaching was that the Father suffered on the Cross.

PERSON (Lat. *persona*, 'an actor's mask,' thence 'a character,' thence 'a person' in the modern sense). This word has been borrowed as a technical term for the three Subsistences in the Godhead, revealed in Holy Scripture. As such it is incapable of definition.

PNEUMATOMACHI (*πνεῦμα*, 'spirit'; *μάχος*, 'fighter'). A name given to those who denied with Macedonius (Cent. IV) the divine personality of the Holy Spirit. Condemned by Council of Constantinople 381.

SUBSTANCE (Lat. *sub*, 'under'; *stare*, 'stand'). See 'HYPOSTASIS.'

THEANDRIC (*θεός*, 'God'; *άνήρ*, 'man'), i.e. existing by the union of the divine and human natures; specifically used of the 'Theandric operation,' the co-operation of the two wills and two natures of Christ, the one indivisible Person, perfect God and perfect man. See 'COMMUNICATIO IDIOMATUM.'

THEOPASCHITE (*θεός*, 'God'; *πάσχειν*, 'to suffer'). The name given to a Monophysite sect of the sixth century, which believed Christ to have suffered in His divine nature.

THEOTOKOS (*θεός*, 'God'; *τίκτειν*, 'bring forth'). A title of the

* The words in these Lists, together with other instances of their occurrence in the text, are entered in the Index.

Blessed Virgin Mary, definitively accepted by the Council of Chalcedon, 451, against Nestorianism. The term was also adopted at Ephesus and Chalcedon as safeguarding the Divinity of Christ. The phrase *μήτηρ τοῦ Κυρίου*, 'mother of the Lord,' Luke i. 43, is the Scriptural term.

TRINITY (Lat. *trini*, 'three'). Tertullian used the late word *trinitas*, 'a triad,' to describe the Trinity, the three Persons in the One God.

UNITARIAN (Lat. *unus*, 'one'). A name given to one who denies the deity of the Lord Jesus Christ. Sometimes called 'Humanitarian.' Unitarianism varies from vaguest deism to an exalted conception of the Lord Jesus, often scarcely distinguished from Trinitarianism.

No. 2. HERESIES AND SECTS.

ANABAPTISM (Gk. *ἀνα βαπτίζω*, 'baptize again'). The re-baptism of those baptized as infants was only one feature of the anabaptist creed, which arose in the sixteenth century; extreme socialistic, even anarchical, tenets in regard to Church and State distinguished its adherents from the later advocates of adult baptism, now called 'Baptists.'

APOLLINARIANISM (Apollinaris, Bishop of Laodicea, 362). Three distinct heresies are connected with Apollinaris:—

(1) Christ's body came into being by the conversion of the substance of the Godhead into the substance of flesh.

(2) In the Incarnation these two substances were blended.

(3) Our Lord had no human soul, its place being taken by the Divine Nature.

The last named is that generally known as Apollinarianism. Condemned by a Synod at Rome, 373.

ARIANISM (Arius, a Presbyter of Alexandria in 319). Influenced by Paul of Samosata, Arius taught that there was a time when the Son did not exist, and that He differs from other created beings in degree only and not in kind. His views were, to a large extent, a reaction from Sabellianism. The Council of Nicæa, 325, condemned his views, and excommunicated him.

The name Arianism was applied to various shades of heretical teaching, all alike in denying identity of substance in the Father and the Son. The name 'Semi-Arianism' was attached to the less crude views, according to which like but not identical substance with the Father was credited to the Son (*ὁμοιούσιος*, not *ὁμοούσιος*).

ARTEMONITISM (Artemon or Artemas, early in third century). Denied the Divinity of Christ and of the Holy Spirit; admitted the superior moral excellence of Christ, due to a measure of the Divine imparted to Him after His birth.

AZYMISM (Gk. *α*, 'not'; *ζύμη*, 'leaven'). The use of un-

leavened bread in the Holy Communion. Generally applied by the Greek Church to members of the Roman or Armenian Communion. The antithetical term used by R.C.'s is 'Fermentarianism' or 'Prozymitism.'

EBION. It is an open question whether the Ebionites derived their origin from an individual of this name, or from the word *Ebyon*, 'Poor.' The latter is asserted by Ignatius and Origen; the former by Tertullian, who refers to the refutation of Ebion's teaching in the Epistle to the Galatians and the Gospel of St. John. The Ebionites were strong Judaizers; they held inadequate views of the Person of the Lord.

EUTYCHES, c. 440; a presbyter of Constantinople. An opponent of Nestorius (*q.v.*), he erred in a contrary direction, asserted that in the Person of Christ was but one Nature, hence the term 'monophysite.' After having appeared before the 'Robber Synod' at Ephesus, 449, he was condemned by the Council of Chalcedon 451, which declared *ἐν δύο φύσεσιν ἀσπγγχῶτως, ἀτρέπτως, ἀδιαίρέτως, ἀχωρίστως, γγνωρίζόμενον*. 'We must keep warily a middle course, shunning both that *distraction of persons* wherein Nestorius went awry, and also the *confusion of natures* which deceived Eutyches.' Hooker, 'Ecc. Pol.,' V. lii.

MACEDONTIUS, c. 360, the Arian Bishop of Constantinople, deposed by the Arian Council of that city in 360. During his exile he elaborated opinions hostile to Catholic belief in the personality and divinity of the Holy Spirit.

NESTORIUS, c. 428, Patriarch of Constantinople, declared that the title *θεοτόκος* was inapplicable to the Virgin Mary, since God could not be born of a human creature. The word had been used to express the orthodox doctrine of the two Natures in the one Person of Christ. He was condemned and deposed by Council of Constantinople 431.

NOËTUS, a Presbyter of Smyrna, denied the distinction of Persons in the Godhead, and declared that the Father suffered on the Cross as a necessary result of the 'passibility' of the Divine Nature itself.

PAUL OF SAMOSATA, c. 260. Bishop of Antioch, a man of lax opinions, and said to be of still looser morals. Theodoret states that he adopted the views of Artemon in order to ingratiate himself with Zenobia, Queen of Palmyra. He forms a link between Artemon and Arius, and is credited with denial of the Trinity, and the true divinity of Christ, though maintaining the Virgin Birth. Condemned and deposed by Council of Antioch, 270.

PELAGIANS. Followers of Pelagius, the Briton of the 5th cent., whose denial of original sin and the necessity of prevenient grace was refuted by Augustine.

PRAXEAS, c. 200. Maintained only one Divine Person in the Godhead, yet acknowledged a Divine Nature in Christ, while in some way distinguishing Jesus from the Christ.

SABELLIUS, c. 220, a presbyter of Ptolemais, in or near Upper Egypt, developed the erroneous teaching of Praxeas and Noetus (*q.v.*), asserting that the Godhead consisted of but one Person only, from Whom the Son and the Spirit emanated, the former charged with the work of redemption, the latter with that of quickening the Church. Since this theory would infer that the Father suffered on the Cross, those who held it are spoken of as Patripassians. Sabellianism stands at the opposite pole from Arianism.

THERODOTUS. Two heretics bore this name; 'the Tanner' and 'the Banker.' The former flourished c. 190; charged with apostasy during a time of persecution, his defence was that he had denied not God but man: his views were similar to those of Cerinthus. The latter perpetuated his namesake's errors.

VALENTINUS, c. 150, a presbyter of Alexandria, originator of a Gnostic sect, holding a most complicated system of speculative philosophy. He was among the first to attempt to combine Judaism and Christianity with Oriental philosophy.

No. 3. LITURGICAL AND ECCLESIASTICAL TERMS.

(1) Services and Ceremonies.

ABLUTIONS. The ceremonial washing of the vessels at Holy Communion.

ASPERGES (Lat. *aspergere*, 'sprinkle'). A rite of the R.C. Church, during which altar, clergy, and congregation are sprinkled with holy water. It is performed with a kind of brush—the 'asper-sorium' or 'aspergillum.'

BEATIFICATION. The act by which a deceased person is declared one of the 'blessed,' and therefore a proper subject of a certain degree of public religious honour, the power to confer which is now an exclusive prerogative of the Pope. It is usually the second step towards canonization and cannot take place till fifty years after death.

CANDLEMAS DAY. February 2. A festival of the Roman Church, commemorating the Presentation of Christ in the Temple. On the strength of the reference in St. Luke ii. 32, candles are carried in procession, and those to be used in the coming year are consecrated.

COMMEMORATIONS. A short service in memory of the departed. The name is also given to the prayers for the dead in the Mass.

ENCOMIA (Lat. *encomium*, 'eulogy'). Festivals, commemorating the consecration of churches.

EXORCISM. The expulsion of the demon from one possessed, still part of the ritual of Baptism in the Greek and Roman Churches.

FEBRIAL (Lat. *feria*, 'holiday'—the original application of the word has been reversed: no explanation is forthcoming). Strictly, any day of the week but Saturday or Sunday. Denotes any day which is not a festival.

HOUSEL (A.S. *hushian*, 'to administer the Lord's Supper'). The bread in the Holy Communion (archaic).

LAMMAS (A.S. '*Hlāf Masse*, 'Loaf Mass'). An old English Harvest Festival, celebrated on August 1. Bread was then presented at the Mass as a thankoffering.

LAVABO. In the Ritual of the Mass, the act of washing the hands of the Celebrant. The priest recites Psalm xxvi. 6, commencing with the word *lavabo*.

LOW MASS. The Mass as said plain, by the priest without a choir.

MASS (Lat. *missa*, 'sent'; from *ite, missa est*, 'go, the congregation is sent away'). The name of the Holy Communion, retained as a well-known title in the Prayer Book of 1549, but expunged in 1552.

MISSA SICCA. A Mass without consecration or communion.

OCTAVE (Lat. *octava*, 'eighth'). The extension of a Festival up to and including the eighth day.

PENTECOSTALS. Offerings made at Whitsuntide ('Whitsun-farthings') to the clergy of a parish.

PRESANCTIFIED (Lat. *pre*, 'before'). The 'Mass of the Presanctified' is celebrated on Good Friday, with a wafer consecrated the day before.

TRENTAL (Fr. *trente*, 'thirty'). A series of thirty Masses for the dead.

XEROPHAGIA (Gk. *ξηρός*, 'dry'; *φαγεῖν*, 'eat'). Fast days, the diet being restricted to bread, salt and herbs.

YULE (A.S. *Geol*, 'December'). Christmas.

(2) Things used in Church Services.

AMPULLA (Ampholla, Amphora, *ἀμφί*, 'on both sides'; *φορεῖς*, 'a bearer'). A cruet, holding the wine and the water for Sacramental use. Also the receptacle for the oil at a Coronation.

ANTEPENDIUM (Lat. *ante*, 'before'; *pendere*, 'hang'). The silk or velvet frontal which hangs from a prayer desk, or from the sermon desk in the pulpit.

ASPERGILLUM (Lat. *aspergere*, 'sprinkle'). 1. The brush, or other instrument, by which holy water is sprinkled. 2. A stoup for holy water.

AUMBRY or **AMBRY** (Lat. *aumarium*, 'chest'). A recess in the wall of a church near the Holy Table, designed to receive the sacred vessels.

BOAT. The vessel containing incense placed in the 'thurible.'

BUGIA (Fr. *bougie*, 'candle'). A candle carried in procession.

BURSE (Lat. *bursa*, 'purse'). The case, usually of carboard covered with silk, in which are placed the linen cloths used at the Celebration of Holy Communion.

CENSER. A vessel in which incense is burned.

CHALICE (Lat. *calix*, 'cup'). The cup at Holy Communion.

CHALICE VEIL. The Chalice Veil is the silken covering of the vessels before the offertory; while the Pall is a square piece of linen, used to cover the sacred vessels, at the close of the administration of Holy Communion.

CHRISMAL or **CHRISMATORY.** The vessel in which the chrism, or 'holy oil,' was contained.

CIBORIUM (Gk. *κιβώριον*, 'cup'). (i) A chalice-shaped vessel, which contains the Host-bread in communicating the people. (ii) A canopy, above the high altar, in a Roman Catholic church.

CORPORAL (Lat. *corpus*, 'body'). A linen cloth, spread on the Holy Table, on which are placed the sacramental vessels.

CRUETS. Glass vessels containing wine and water.

DIPTYCH (Gk. *δίπτυχος*, 'double folded'). Two painted panels hinged together; also tablets, on which were inscribed the names of those to be commemorated at the Holy Communion, later known as the 'bead-roll.'

DOSSEL or **DOSSAL** (Lat. *dorsalis*, 'pertaining to the back'). Hangings of embroidered cloth or silk, covering the wall behind the Communion Table.

FANON (Fr. *fanon*, 'pendant,' 'banner'). A napkin, used by officiating priest at Mass; also, an alternative term for 'Maniple' (*q.v.*); also the band of silk hanging from a mitre.

FLAGON (Lat. *flascus*, 'flask'). The covered vessel, in which sacramental wine is brought to the Holy Table.

FRONTAL. Hangings often used to cover the front of the Holy Table.

GREMIAL (Lat. *gremium*, 'bosom'). A square of silk, placed on the knees of a Bishop, to protect his robes from the consecrated oil.

LABARUM. Originally the imperial Roman standard; later, used of a banner borne in a religious procession.

MONSTRANCE (Lat. *monstrare*, 'show'). A vessel, in which the consecrated wafer is exhibited for adoration.

MUNDATORY (Lat. *mundus*, 'clean'). See 'PURIFICATOR.'

NAVICULA (Lat. *navis*, 'ship'). Same as 'THURIBLE,' *q.v.*

PASCAL CANDLE. In Roman ritual, a candle 'blessed' by the Priest on Easter Eve, and set at the north side of the Sanctuary until Ascension Day. It was sometimes broken into fragments, which were given to the poor for funeral purposes, and then known as 'poor lights.'

PATEN (Lat. *patina*, 'a shallow dish'). A small silver plate on which the bread is placed at the time of Holy Communion.

PAX. A tablet engraved or painted with the representation of some Christian symbol or story. Formerly at Mass, it was kissed by the celebrant, assistants, and worshippers. It superseded the 'Kiss of Peace' (1 Cor. xvi. 20). Hence, sometimes called 'Osculatory.'

PEDE CLOTH. The mat on the floor before the Holy Table.

POME (Lat. *pomum*, 'apple'). A globular, or apple-shaped, vessel filled with hot water, at which the Mass priest could warm his fingers while celebrating.

PURIFICATOR (Lat. *purificare*, 'make clean'). A small linen cloth used for cleansing the Chalice at Holy Communion.

PYX (Gr. *πυξίς*, 'box'). A metal vessel in which the Host is reserved. It was known also as the *arca* or *turris*, and, in the Greek Church, *Artophorion*.

SANCTUS BELL. A bell rung at the Sanctus, in preparation for the elevation of the Host.

SUPER FRONTAL. The cover of the Holy Table hanging over the frontal.

TABERNACLE. A receptacle, usually placed upon the 'altar' in a R.C. Church, in which is placed the Pyx (*q.v.*), containing the reserved host.

THURIBLE (Lat. *thuribulum*, 'censer'). The bearer of the censer is called 'Thurifer.'

(3) Vestments.

ALB (Lat. *albus*, 'white'). A vestment of white linen, fitting close to the body and reaching to the ground. It is worn under the cope or chasuble and is 'apparelled' with square pieces of embroidered work. In the Greek Church it is known as the *Stoicharion*.

ALMUCH or **AMYS.** A furred hood with long ends hanging down the front; worn in church as a protection against cold.

AMICE (Lat. *amicus*, 'mantle'). An oblong piece of embroidered linen, secured round the neck and falling over the shoulders over the alb.

APPAREL. Decorative patches of lace or silk worn upon the wrists and skirt of the alb, or upon the outer part of the amice.

BIRETTA (Lat. *birrus*, 'hood'). An ecclesiastical head-dress, square, with three intersecting ridges.

CASSOCK (Fr. *casaque*, 'jacket' or 'jerkin'). A long black garment, worn under the surplice.

CHASUBLE (Lat. *casula*, 'a hut'). The outermost of the Mass vestments, without sleeves, and richly ornamented, bearing a Y Cross, back and front, in the Transalpine West, a T Cross, on the front only, being the Italian form. In the Greek Church it is known

as the Phelonion. Reference to the Greek of 2 Tim. iv. 13 will indicate the non-ecclesiastical origin of this garment. It is essentially the sacrificial vestment, and in 1549 B.C.P. it is called the 'Vestment.'

CHIMERE (also spelt *Simar*, Spanish *zamarro*, 'sheepskin,' hence any 'loose gown'). The episcopal robe of black satin, to which, for convenience, the lawn sleeves are attached; see p. 552.

CINCTURE (Fr. *ceinture*, Lat. *cinctura*, 'girdle'). A girdle worn round the cassock.

COPE (Lat. *cappa*, 'cape'). Strictly a processional or choral vestment. The former is of rich material fastened over the breast by an embossed or jewelled clasp, called a 'morse.'

COTTA (Lat. *cotta*, 'coat'). A short surplice trimmed with lace.

DALMATIC (Lat. *dalmaticus*, 'pertaining to Dalmatia'). First appears (in non-ecclesiastical use) in second century as the 'tunic of the Dalmatians,' whence the name; Mediæval vestment for the deacon, worn over the alb.

MANIPLE (Lat. *manipulus*, 'handful'). One of the Mass vestments, originally a handkerchief, now a narrow silken strip, worn upon the left wrist of the celebrant.

ORPHREY (Lat. *aurum Phrygium*, 'Phrygian gold'). An ornamental band of embroidered work found on vestments, frontals, etc. The orphrey on a Bishop's mitre is technically called the auriphrygia.

PALLIUM (Lat. *pallium*, 'coverlet'). A vestment which, under the name of the 'Pall,' is constantly met with in early English Church history; of wool, as indicating the pastoral office; it consists of a narrow band like a ring, passing round the shoulders, with two short vertical pieces falling respectively down breast and back. . . .

By the seventh or eighth century it came to be regarded as a sign of acknowledgment of papal supremacy. Though no longer worn by Anglican archbishops, it forms part of the heraldic insignia of the Archbishops of Canterbury, Armagh and Dublin.

ROCHET (Ital. *rochetto*, 'mantle'). A linen vestment worn by Bishops, under the Chimere.

SCARF (properly *scarp*; A.S. *sceorp*, 'robe'). A broad band of black silk worn over the shoulders, the 'Tippet' of Canons 58 and 74.

STOLE (Lat. *stola*, 'robe'). A strip of silk, worn yokewise over the shoulders, the ends hanging down in front; often coloured according to the ecclesiastical season. The scarf is often misnamed 'stole' in Anglican use, and the confusion has led almost to the disappearance of the true scarf.

TUNICLE. Somewhat like the Dalmatic (*q.v.*), worn by the sub-deacon.

VESTMENT (Lat. *vestimentum*, 'vesture'). Etymologically any garment, but largely confined to ecclesiastical dress. It has been the technical term for the Chasuble (*q.v.*).

(4) Hebrew Terms.

ALLELUIA (Heb. *Hallelu-Jah*, 'praise ye JEHOVAH'). An ascription of praise; the Greek form found in N.T. only in Rev. xix. 1, 3.

AMEN (Heb. *Amen*, 'firm, faithful'). (1) Adopts as one's own what has just been said; Num. v. 22. (2) Confirms one's own prayers; Rom. xv. 33. (3) Gives solemnity to an affirmation; John iii. 3. (4) A divine name; Rev. iii. 14.

CHERUBIN (Heb. *K'rubh*, pl. strictly *cherubim*). An order of angelic beings.

HOSANNA (Heb. *Hoshiah-na*, 'save us'). A plea for salvation in the form of praise.

SABAOOTH (Heb. 'armies,' 'hosts'). The heavenly hosts.

SERAPHIN (Heb. strictly *Seraphim*, 'burning ones'). An order of heavenly beings, cf. Is. vi. 2.

No. 4. FAMOUS LITURGIOLOGISTS, ETC.

AMBROSE. Born at Trèves, 340-397. Elected Bishop of Milan by popular acclamation, while as yet unbaptized and unordained. He became one of the most effective defenders of the Faith against Arianism; 'Ambrosian Ritual' bears his name.

AUGUSTINE OF CANTERBURY. Died 604. Sent to Kent by Pope Gregory in 597. Grafted Roman practices upon the native Christian stock; first Archbishop of Canterbury, 600.

AUGUSTINE OF HIPPO. Born in Numidia, 354-430. In 395 became Bishop of Hippo. Prolific writer against heresies of the Donatists and Pelagians.

BASIL. Born at Cæsarea, 329-379. By profession a teacher of rhetoric, having studied at Constantinople and Athens with his friend Gregory Nazianzen; when about thirty entered the monastic life, and in 370 became Bishop of Cæsarea. Determined opponent of Arianism, and a prolific writer of Commentaries, etc.

BAXTER, RICHARD, 1615-1691. Ordained in 1638, seven years later became Chaplain to Cromwell's troops. On the Restoration was appointed Chaplain to Charles II, but seceded from the Church of England on the passing of the Act of Uniformity, 1662. A voluminous author, 'The Saints' Everlasting Rest,' 'A Call to the Unconverted,' etc.

BEDÉ, THE 'VENERABLE'. Born at Wearmouth 670; died at Jarrow 735. Chiefly famous as the author of an ecclesiastical history of the English people.

BUCKER, MARTIN. Born in Alsace 1491; died at Cambridge 1551. Colleague of Luther in the Reformation movement, and, coming to England at Cranmer's invitation, became Professor of Divinity at Cambridge.

BULLINGER, HENRY. Born in Switzerland 1504; died 1575. An ardent Reformer, friend and successor of Zwinglius, and influential in the formation of reformed Confessions of Faith.

CALVIN, JOHN. Born in Picardy 1509; died 1564. One of the strongest formative influences in the Reformation movement. When only twenty-seven he published his famous 'Institutes,' and at Geneva, later, developed the system of Church government associated with his name.

CHRYSOSTOM, 347-407. Presbyter of Antioch, and afterwards Patriarch of Constantinople, 398-404. An eloquent preacher—hence his name, 'Golden Mouth,' and a commentator on Holy Scripture.

CLEMENT (of Alexandria), 150-220. Head of the Catechetical school at Alexandria, and a voluminous writer.

CLEMENT (of Rome). Died c. 100. Prominent amongst the Christians in Rome in the sub-Apostolic period through his Epistle to the Corinthians.

COSIN, 1594-1672. Dean of Peterboro' in 1640, and Bishop of Durham twenty years later. A keen Royalist, and sympathetic with the ecclesiastical outlook of Laud. Author of various liturgical writings.

CRANMER, THOMAS, 1489-1556. Archbishop of Canterbury 1533, and thenceforward increasingly a supporter of the Reformation movement. Married the niece of Oslander. The English Prayer Book owes much to him. Martyred at Oxford.

GARDINER, c. 1485-1555. Bishop of Winchester 1531; a staunch ally of Henry VIII in his domestic and ecclesiastical difficulties. In the reign of Edward VI he opposed the reforming views of Cranmer, was deprived and imprisoned, but was reinstated on the accession of Mary.

GELASIUS. Pope 492-496. The reputed compiler of a Sacramentary, from which some twenty-seven Collects in B.C.P. are taken.

GREGORY THE GREAT. Pope 596-604. Credited with much liturgical work, especially the Sacramentary, which was largely used in B.C.P.

GRINDAL, 1519-1583. Bishop of London 1559; translated to Canterbury 1575. Sympathized strongly with Puritan ideals, which led to his suspension by Elizabeth from 1577 to 1582.

GUNNING. Bishop 1662. Author of the Prayer for 'All sorts and conditions of Men.'

HERMANN. Died 1552. Archbishop, and Elector of Cologne, 1518-1547. Influenced by Luther he issued in 1545 a new service book for use in his diocese, based on one by Luther himself, under the title of 'A simple and religious Consultation by what means a Christian Reformation may be begun,' an English version of which was published in London. To this book our Prayer Book owes much.

HILSEY. Bishop of Rochester 1539. Author of a Primer utilized by the Reformers in their work upon the English Prayer Book.

HOOPER. Born 1495; martyred 1555. Under the influence of Zwinglius became a Reformer. Appointed Bishop of Gloucester 1550; his scruples as to taking the canonical oath, and wearing the episcopal habit, led to his temporary imprisonment. He was again imprisoned under Mary, condemned for heresy, and burned at Gloucester.

JEWEL, 1522-1571. The friend of Peter Martyr, he retired to Frankfurt on the accession of Mary, returning to England at her death, and became Bishop of Salisbury. A prominent figure at the Westminster Conference 1559. He is best known as the author of 'The Apology.'

LASCO, 1499-1560. A prominent Pole, leader in the Reformation movement on the Continent. Visited England at Cranmer's invitation, and there acted as overseer of the Church of Foreign Protestants in Austin Friars. On the accession of Mary he returned to Holland.

LATIMER, 1485-1555. Bishop of Worcester. In early days 'as obstinate a Papist as any in England,' but later taught the reformed doctrines by Bilney. A preacher of power and fervour, he did much for the cause of the Reformation. Martyred at Oxford.

LAUD, 1573-1645. Successively Bishop of St. David's and London, and Archbishop of Canterbury. An ardent supporter of the monarchy. As a subverter of the laws, the enemy of the Parliament and of the Protestant religion, he was impeached by the Commons and beheaded. He was a zealous opponent of Calvinism and Presbyterianism, and his drastic policy was supported and enforced by the Court of High Commission and the Star Chamber.

LEO THE GREAT. Pope 440-461. The reputed author of a Sacramentary, MS. of which was discovered in the Library of Verona in 1735—the oldest Sacramentary known. Five of our Collects are derived from this source.

LUTHER, 1483-1546. Entered the monastic life at Erfurt 1505. Visited Rome in 1510. On October 31, 1517, he nailed to the church door at Wittenberg his famous 'Theses,' and three years later was excommunicated. In 1521 he made his famous defence before the Diet at Worms, and was proscribed. The Elector of Saxony concealed him for nearly a year, the time being spent by Luther on a translation of the New Testament, the whole Bible being published in 1534.

NOWELL, 1507-1602. Dean of St. Paul's. Author of a Catechism approved by Convocation in 1572.

OVERALL. Regius Professor of Divinity at Cambridge 1596. Strenuous opponent of Calvinistic views, supposed to be author of the

concluding portion of the Catechism, dealing with the Sacrament (see p. 403), which was, however, largely drawn from Nowell.

PETER MARTYR, 1500-1562. In early life an Augustinian, he for some years cherished Reformation principles, and in 1542 came under the notice of the Inquisition and escaped to Zurich. Became colleague of Bucer at Strasburg, and later, at Cranmer's invitation, lecturer in N.T. at Oxford till Mary's accession, when he returned to Strasburg.

POLLANUS. A Flemish clergyman who in 1552 was ministering to a Walloon congregation in Somersetshire. The Liturgy used by these people was translated by Pollanus and was known as 'The Strasburg Liturgy.' It is a moot point whether this was published in time to influence the 1552 B.C.P.

QUIGONEZ. A Spanish Cardinal, who, at the request of Pope Clement VII, drew up in 1535 a revised Breviary. Its motto was 'Search the Scriptures' and throughout it gave marked prominence to Scripture. Its life was a short one, the book being suppressed forty years later. Traces of its language are to be found in the Preface to our Book of Common Prayer.

REYNOLDS. Bishop of Norwich 1662. Author of the General Thanks giving. A leader of the Puritans who accepted office in the Church of England at the Restoration.

RIDLEY, 1500-1555. Bishop of London 1550. Three years' residence on the Continent convinced him of the Scriptural character of the Reformers' teaching, of which he became a learned and powerful exponent. Shared with Cranmer the work of preparing the Articles. Burned at Oxford.

SANDERSON, 1587-1663. Regius Professor of Divinity at Oxford in 1646, and subsequently Bishop of Lincoln. During the Commonwealth he compiled a Liturgy for the use of those clergy who clung to the old forms.

WHITGIFT, JOHN, 1530-1604. Lady Margaret Professor of Divinity at Cambridge in 1563; Bishop of Worcester 1577; Archbishop of Canterbury 1583. A determined opponent of the Puritan party, he yet so strongly held Calvinistic views as to be concerned in the drawing up of the so-called Lambeth Articles of 1596,

APPENDIX E

LIST OF BOOKS FOR FURTHER STUDY*

Absolution. See under **Confession.**

Act of Uniformity (1662), Parliamentary History of. Swainson, C. A., 1875.

Acts of Uniformity, Text of.

2 and 3 Edward VI. } *Statutes at Large.*
5 and 6 Edward VI. }

1 Elizabeth, C. 2.

13 and 14 Car. II.

**An Act for the Amendment
of the Act of Uniformity,
35 and 36 Victoria.**

} *Statutes at Large,* and Cornford, James,
*Book of Common Prayer with His-
torical Notes,* 1906.

Anabaptist Errors. Rogers, Thomas, *An Exposition of the Thirty-Nine Articles, with introduction by J. J. S. Peroune,* 1854 (see Index).

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Smith, W., and Cheetham, Samuel, *The Dictionary of Christian Anti-
quities,* 1875.

Apostles' Creed. See under **Creeds.**

Apostolical Constitutions.

Article in Smith and Cheetham's *Dictionary of Christian Antiquities.*
Ante-Nicene Library, vol. xvii. (Translation of Text).

Apostolical Succession. See also under **The Church.**

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Gore, Charles, *The Ministry of the Christian Church,* 1889.

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Hatch, Edw., *The Organization of the Early Christian Churches,* Bamp-
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Lindsay, Thomas M., *The Church and Ministry in the Early Centuries,*

1902.

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Wordsworth, John, *The Ministry of Grace* (Tractarian), 1901.

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Hardwick, C., *A History of the Articles of Religion,* 1884. (See Appendix,
which contains also the 104 Articles drawn up for Ireland.)

Articles, The Thirty-Nine.

Boulton, T. P., *A Commentary on the 39 Articles,* 1871.

Browne, E. Harold, *Exposition of the 39 Articles,* 1887.

Gibson, E. C. S., *The 39 Articles,* 1898.

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Religion of the Church of England,* 1899.

Smith, J. Hamblin, *Exposition of the 39 Articles.*

Tait, Arthur J., *Lecture Outlines on the 39 Articles,* 1910.

* As the history of the Reformation is inseparably connected with that of the B.C.P. works on the former have been included. The list is not exhaustive, but representative, and practically useful works, covering a sufficiently wide field for ordinary purposes, are given. By its aid reference can easily be made to a still wider range of literature. The date given is in nearly all cases that of the latest or best edition of the work named.

Athanasian Creed. See under **Creeds.**

Atonement. Remensnyder, J. B., *The Atonement and Modern Thought* Philadelphia, 1905.

Baptism.

Goode, W., *The Doctrine of Infant Baptism*, 1864.

Mozley, J. B., *Review of the Baptismal Controversy*, 1883.

Stone, D., *Holy Baptism* (Tractarian), 1899.

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Biographies. See also under **Non-Conformity**, and **Non-Jurors.**

Archbishops of Canterbury.

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Calvin.

Walker, Williston, *Life of*, in *Heroes of the Reformation Series*, 1906.

Compilers of Liturgies.

Downes, Samuel, *Lives of*, prefixed to Anthony Sparrow's *Rationale*, 1722.

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Cox, John Edmund, *Life of*, Parker Society Publications.

Jenkyns, H., see Preface to *The Remains of Thomas Cranmer*, 1833.

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Strype, John, *Memorials of*, 1896.

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APPENDIX F

A CHRONOLOGICAL TABLE FOR
PRAYER BOOK STUDYARRANGED ALPHABETICALLY ACCORDING TO
SUBJECTS.

ACTS OF UNIFORMITY.

1st Act of Uniformity (2 & 3 Edward VI, c. 1) . . .	1549
2nd Act of Uniformity (5 & 6 Edward VI, c. 3) . . .	1552
3rd Act of Uniformity (1 Eliz. c. 2) . . .	1559
'Advertisements' enforcing Uniformity (in print May) . . .	1566
4th Act of Uniformity (13 & 14 Car. II, c. 4) . . .	1662
Act of Uniformity Amendment Act (35 & 36 Vict. c. 35)	1872

ARCHBISHOPS OF CANTERBURY.

(Reformation and Prayer-Book Period.)

Thomas Cranmer . . .	1533	Richard Bancroft . . .	1604
Reginald Pole . . .	1556	George Abbot . . .	1611
Matthew Parker . . .	1559	William Laud . . .	1633
Edmund Grindal . . .	1576	[See vacant 15 yrs.] . . .	
John Whitgift . . .	1583	William Juxon . . .	1660

ARTICLES.

The Ten Articles, borrowed chiefly from the Confession of Augsburg . . .	1536
The Thirteen Articles, the substance of them afterwards embodied in the Forty-two Articles . . .	1538
The Six Articles, The Act of the . . .	1539
Amended . . .	1542, 1543
Repealed, Christmas Eve . . .	1547
The Forty-two Articles, the Augsburg Confession used in their drafting . . .	1553
The Eleven Articles, to be accepted by the clergy; (legalized for the Church of Ireland 1566) . . .	1561

The Thirty-eight Articles, a revision of the Forty-two Articles—the Württemberg Confession used . . .	1563
The Thirty-nine Articles . . .	1571
The Lambeth Articles, incorporated with the Irish Articles in 1615 . . .	1595
The Thirty-nine Articles confirmed and subscribed by Convocation, and declared to be agreeable to the Word of God . . .	1603
One hundred and four Articles drawn up for Ireland by Archbishop Ussher . . .	1614
Adoption by the Irish Church of the English Articles . . .	1635
The Thirty-nine Articles ordered to be removed from the obligatory course of study at Oxford . . .	1871

BIBLE TRANSLATIONS AND VERSIONS.

Wycliffe's Versions from the Vulgate.	
First Complete Edition . . .	1384
(Revised Edition by Purvey.) . . .	
Erasmus' Greek Testament with Latin Translation.	
First Edition . . .	1516
Luther's Translation of the Bible . . .	1522-1524
(Many subsequent Editions.) . . .	
Tyndale's New Testament. First Edition . . .	1525, 1526
First Revised Edition . . .	1534
Coverdale's Bible . . .	1535, 1536
Matthew's Bible . . .	1537
Taverner's Bible . . .	1539
New Edition of Matthew's, called 'The Great Bible,' published under the patronage of Cranmer. . .	1539
Revised Edition with Preface by Cranmer, hence often called 'Cranmer's Bible': ordered to be placed in every Church as the 'Authorized Version' . . .	1541
English Bible and Erasmus' Paraphrase: ordered to be set up in Churches . . .	1547
'The Geneva Bible' ('Breeches Bible'). Revised Edition [1576] . . .	1557-1560
The Bishops' Bible ('Treacle Bible') . . .	1568
'The Douai Version' for English-speaking Roman Catholics—	
New Testament, at Rheims . . .	1582
Old Testament, at Douai . . .	1609
Authorized Version of the Bible . . .	1611
Authorized Jewish-English Version . . .	1851-61
Revised Bible—	
New Testament . . .	1881

Old Testament	1884
Apocrypha	1895

BREVINARY.

Roman Breviary ascribed to Pope Gelasius I (Bp. c. 492)—	
Revised by Cardinal Quignonez by direction of	
Clement VII	1535
Revised again by order of Pope Pius V	1568
Restored by Clement VIII	1602
Revised by order of Urban VIII	1631
First used in England by Romanists	c. 1750
Sarum Breviary	c. 1085
Revised	1516
Revised again	1531
Revised again and adopted in Prov. of Canterbury	1541
Mozarabic Breviary	c. 1500

CANONS AND HOMILIES.

Canon Law—	
Introduced into England	c. 1154
Abolished	1533
Teaching of it at English Universities prohibited	1536
1st Book of Homilies	1547
2nd Book of Homilies	1563
The Canons of 1571, 1575, and 1584.	
The Canons of 1603, received Royal Assent	1604
Canon of Laud (unauthorized)	1640
Canons of 1604, altered	1865 and 1888
Canon accepting Clergy Discipline Act	1892

COMMITTEES AND CONFERENCES, ETC.

Committees appointed to revise Service Books	1543
Prayer Book Committee(?)	1547
Great Parliamentary Debate	1548
Committee of Revision appointed	1551
Advisory Committee appointed to consider a new form of	
Church Service to be submitted to the Queen(?) *	1558
Hampton Court Conference †	1604
Committee for a proposed revision	1641
Westminster Assembly appointed. (Sat until 1645)	1643
Savoy Conference ‡	1661
Commission to revise Prayer Books	1689
First Lambeth Conference	1867

* See Note, No. 3, p. 636.

† See Note, No. 4, p. 636.

‡ See Note, No. 5, p. 637.

Ritual Commission appointed	1867
Royal Commission respecting Ceremonial	1905
The King's Letter of Business authorizing Convoca-	
tion to consider certain recommendations of the	
Report of the Royal Commission on Ecclesiastical	
Discipline. Issued November 10	1906
First Pan-Anglican Conference	1908

CONTINENTAL SERVICE BOOKS AND FORMULARIES.

Luther published his first attempts at liturgical reform	1523
Schwabach Articles	1529
Confession of Augsburg	1530
Kirchen-Ordnung (Church Ordinances) drawn up by	
Osiander for Brandenburg, Nuremberg	1533
Quignon's Breviary	1535
A revised form	1537
A papal rescript decreed that there was no longer	
any reason for allowing it to be printed	1558
Hermann's 'Consultatio,' compiled by Melancthon and	
Bucer	1543
A Latin Translation appeared	1545
Rendered into English	1547
A Second Edition of this English Edition	1548
A reply entitled Antididagma (Counter-Teaching)	
issued by the Chapter of Cologne; and Hermann,	
Archbishop of Cologne, excommunicated	1546
and deprived	1547
Calvin's Directory for the use of the Reformed Church	
at Strassburg	1545
It was written in French and afterwards published	
in Latin.	
An Order of Service published in Latin by Valerandus	
Pollanus (Pullain), Pastor of the Refugees settled	
at Glastonbury	1551
Württemberg Confession	1551
Knox's Book of Common Order	
This was an abridgement of Calvin's Form of	
Service, printed	1641 and 1643

COUNCILS.

[The first four General Councils were accepted as authoritative	
by the Act of Supremacy, 1559, § 36 (now repealed)].	
Nicæa, condemned Heresy of Arius—ἀληθῶς (truly God)	325
Laodicea, condemned praying to Angels, and fixed the	
canon of Scripture	c. 372

Constantinople (1), condemned heresy of Arius, Apollinarius, Macedonius— <i>τελείως</i> (perfectly man) . . .	381
Carthage (3), local, enumerated the Books of the Scriptures	397
Ephesus, condemned the heresy of Nestorius— <i>ἀδιαρέτως</i> (indivisibly God-man) . . .	431
Chalcedon, condemned the heresy of Eutyches— <i>ἀσπυγγύτως</i> (distinctly God and man) . . .	451

Constantinople (2)	553
Constantinople (3), condemned Monothelites, including Pope Honorius	680
Trullan, held at Constantinople, confirmed the canon of Scripture	692
Frankfort, held under Charlemagne, condemned use of images	794
Florence, defined Purgatory	1439
Nicæa (2), sanctioned the adoration of images, and declared elements in the Eucharist to be the very Body and Blood of Christ	787
Lateran (4), decreed Transubstantiation, Auricular Confession and the execution of heretics	1215
[There were four other Lateran Councils held at Rome 1122, 1139, 1179, 1516]	

COUNCILS IN 15TH CENTURY SUMMONED TO REFORM CHURCH ABUSES.

Pisa	1409
Constance, Cup denied to the Laity	1414-18
Basle, continued at Florence 1439	1431

COUNCIL OF TRENT.

There were virtually three Councils of Trent:—

1st, summoned by Paul III (at Trent in the Tyrol and at Bologna)	1545-1547
2nd, summoned by Julius III (at Trent)	1551-1553
3rd, summoned by Pius IV (at Trent)	1562-1563
Its Canons were issued in 1564.	

EARLY ENGLISH CHURCH HISTORY.

Introduction of Christianity into Britain by Refugees from Gallic persecution	c. 177
Martyrdom of St. Alban	c. 305
British Bishops attended the Councils of Arles 314, Sardica 343, and Ariminum 359.	

The Gallican Liturgy and Ritual introduced by the Bishops brought over by Germanus	c. 447
Voyage of St. Columba the Celtic monk, from Ireland to Iona, where he evangelized the Picts in North Britain	c. 563
Mission of Augustine to the Saxons	597
Ethelbert and his people converted to Christianity	c. 597
Augustine consecrated first Archbishop of Canterbury 598 (601)	
Abortive Conference between Augustine and representatives of the British Church at Augustine's Oak, Aug, near the Severn	603
The King of Northumbria invites St. Aidan from Iona to evangelize his kingdom	635
Aidan fixes his See at Lindisfarne	635
The Roman (Western) Church wins the day in the controversy at Synod of Whitby between Roman and Celtic traditions	664
Enthronement of Theodore as Archbishop of Canterbury	669
Divine Worship began to be conducted in the Latin tongue, to the exclusion of the native Saxon. Early in 7th cent.	
Completion of the evangelization of the Saxon Heptarchy c. 685	
The British Church in Wales, according to Bede, still independent of Canterbury	731

N.B.—It was so until the twelfth century.

Death at Jarrow of the Venerable Bede, the Historian	735
Destruction of many Churches and Monasteries by the Danes	856-871
Revival and reformation by Dunstan (Abbot of Glastonbury) of the English monastic system	c. 943-958
Appointment of Dunstan to be Archbishop of Canterbury	960
Hommage from William I demanded by Pope Gregory VII	1075
Issue by William I of the 'Consuetudines,' which defined the relationship of the English Church to the Papacy	1076
Definition by the Constitutions of Clarendon of the relationship between the ecclesiastical and civil courts	1164
The freedom of the Church set forth in the clauses of Magna Charta	1215

EDWARD VI.* LEGISLATIVE ENACTMENTS.

Royal Visitation of the Church for removing images, asserting the Royal Supremacy, and compelling the use of the English tongue in the Church Service	1547
Legal of the Six Articles and Henry's Act forbidding the English Translation of the Bible	1547

* For the Legislative Enactments of Henry VIII, see App. A, pp. 576-591.

An Act providing that the laity should communicate in both kinds with the priest	1547
A Commission appointed to reform the offices of the Church which added an Office of Communion in both kinds to the Mass on Easter, April 16	1547
1st Act of Uniformity	1549
An Act passed to take away all positive laws made against the Marriage of Priests	1549
An Order issued that all the old Service books be destroyed	1550
An Act for persons to be appointed to prepare a New Ordinal	1550
An Act passed enabling the King to nominate 32 persons to revise the ecclesiastical laws	1550
2nd Act of Uniformity	1552

MARY. LEGISLATIVE ENACTMENTS.

Repeal of 25 Henry VIII, c. 19, Act of submission of clergy, which had fettered Convocation	1553
An Act forbidding the Marriage of the Clergy	1553
Repeal of all laws enacted against the supremacy of the See [of Rome], since 20th year of Henry VIII	1554
An Act reviving the statutes of the later Plantagenets against the Lollards repealed by Henry	1554
Royal Proclamation <i>v.</i> the importation, buying, selling, or keeping of the writings of the leading Reformers, and the retention of any part of the English Prayer Book of Edward VI	1555
Injunction issued, arming the Visitors with Royal authority to traverse the parishes of England to see that recent legislation on changes of religion was carried out	
Order of Cardinal Pole to destroy English Bibles and books containing heretical opinions	1557

ELIZABETH. LEGISLATIVE ENACTMENTS. (See also under *Injunctions.*)

The Act of Supremacy, an Act for restoring to the Crown its ancient jurisdiction over the Ecclesiastical and Spiritual, and abolishing foreign powers repugnant to the same	1559
An Act for abolishing the anti-Lollards revived by Mary	1559
The Act of Uniformity	1559
An Act for the Ministers of the Church to be of sound religion, requiring the Church Ministers to subscribe to the XXXIX Articles	1571
A Proclamation against the despisers of the order prescribed in B.C.P.	1572

Proclamation <i>v.</i> harbouring "Jesuit Seminary men, Massing Priests"	1581
An Act making it treason to proselytise to the Roman Church; perverts to be deemed traitors; heavy fines against those who refused to attend their Parish Church	1581
The Act <i>v.</i> Jesuits and Seminary Priests. Jesuits to leave England within forty days from a set date; students in Seminaries abroad to return to England	1585
The Act <i>v.</i> Popish Recusants. This forbade the above to remove more than five miles from their usual place of abode	1593
Proclamation that Jesuits and Secular Priests must leave England within thirty days from a set date	1602

INJUNCTIONS, ETC.

Royal Injunctions issued, instructing the clergy in respect of their duties	1536
Injunctions issued by Cromwell, as the King's Vicar-General, directing the setting up of a Bible in every Church, and making provision for the teaching of the Creed, the Lord's Prayer, and the Ten Commandments in English	1538
Royal Injunctions issued with the Articles of Enquiry for the Royal Visitation, requiring a copy of the Paraphrases of Erasmus in English upon the Gospels to be set up and studied by the clergy	1547
The Edwardine Injunctions issued, adapting 1547 Injunctions to the B.C.P. of 1549, and abolishing the Sunday Procession before High Mass	1549
The Injunctions of Elizabeth, dealing with the Royal Supremacy and the vestments	1559
The so-called 'Interpretations of the Injunctions,' of unknown authorship, dates from about (For an account of this document, see Tomlinson, C. A. Tract, 413.)	1560
The Advertisements issued, giving authoritative orders respecting vestments	1566
PAPAL SECULAR POWER, LIMITATION OF THE.*	
Wilfrid, Bp. of York, imprisoned for appealing to the Pope	678
William the Conqueror refused to receive any Papal Legate except by the King's request	1076-78

* For further instances, see Walter Walsh's *England's Fight with the Papacy.*

The Constitutions of Clarendon in Henry II's reign limited the Pope's power of intervening in English temporal affairs	1164
The Magna Charta re-affirmed the anti-Papal provisions of the Constitutions of Clarendon	1215
Parliament protested against Papal exactions, and refused to allow the legate to carry away the money he had collected	1307
The Statute of Provisors denied the right of the Pope to fill vacant livings	1351
The Statute of Præmunire made it treasonable to appeal to the Pope against English judges	1353
Act for Restraint of Appeals	1533
Act of Submission of the Clergy, who recognized Henry as sole and supreme lord, also Supreme Head of the Church of England	1534
The two Convocations affirmed 'That the Roman bishop has not <i>in the Holy Scriptures</i> any greater jurisdiction given him by God in this kingdom than any other foreign Bishop'	1534

POPES OF THE REFORMATION PERIOD.

Leo X	1513	Gregory XIII (Ugo, Buoncampagni)	1572
Hadrian VI	1522	Sixtus V (a Franciscan)	1585
Clement VII (de Medicis)	1523	Urban VII (thirteen days)	1590
Paul III	1534	Gregory XIV (ten months)	1590
Julius III	1550	Innocent IX (two months)	1591
Marcellus II	1555	Clement VIII	1592
Paul IV	1555		
Pius IV (John Angelo de Medicis)	1559		
Pius V	1566		

PRAYER BOOK.

<i>1st Prayer Book of Edward VI.*</i>	
Submitted to Parliament December	1548
Enacted by First Act of Uniformity, January 22	1549
'The Second Year of the Reign of King Edward the Sixth' ended on January 27	1549
Came into legal use on Whit Sunday, June 9	"
Latin translation by Aless	1551
<i>2nd Prayer Book of Edward VI. †</i>	
Enacted by 2nd Act of Uniformity, April 14	1552

* See Note, No. 1, p. 635. † See Note, No. 2, p. 635.

First Printed, August	1552
Use made compulsory on and from All Saints' Day	"
Suppressed by Mary, December 20	1553
<i>Prayer Book of Elizabeth.*</i>	
(i.e. the Second B.C.P. restored with three specified alterations.)	
Enacted by Act of Uniformity, May 8	1559
Printed May 15 (?)	"
Use made compulsory, June 24, the Nativity of John the Baptist	"
Translation made into Latin (loose and unauthorized)	1560
<i>Prayer Book of James I. †</i>	
Authorized by Letters Patent, February 9	1604
First circulated, March	"
Came into use 'Within such times as the Bishops shall think good to limit'	"
Attempted Revision	1641
Suppressed by the Long Parliament, the Directory for Public Worship being ordered to be used in its stead	1645
<i>Prayer Book of Charles II. ‡</i>	
Royal Letters to Convocation to revise Prayer Book, October	1661
Carried out by Convocation from November 21 to December 20	"
Submitted to Parliament and approved, and annexed to the Act	1662
Passed the Lords, April 9, received Royal Assent, May 19	"
Use made compulsory, August 24	"
Approved by Irish Convocation, November 11	"
Standard copies certified under Seal, January 5	1663
Embodied in Irish Act of Uniformity, June 18 (17 & 18 Car. II. c. 6)	1666
Attempted revision	1689
<i>The Prayer Book first translated into Welsh</i>	1567
<i>The Prayer Book first translated into Irish</i>	1608
<i>The Scotch Prayer Book, prepared by Archbp. Laud and others</i>	1637
<i>The American Prayer Book—</i>	
First Edition	1789
Second Edition	1892

* See Note, No. 3, p. 636. † See Note, No. 4, p. 636.

‡ See Note, No. 5, p. 637.

Revised Prayer Book according to the Use of the Church of Ireland 1877

PRAYER BOOK—RECENT CHANGES.

Provision by 4 Geo. IV c. 76 for publication of Banns of Marriage directly after the Second Lesson when necessary (see page 307) 1824
 Subscription and the Oath at Ordination 1865
 The new oath therein enjoined was that of 21 & 22 Vict. c. 48.
 This was altered by the Clerical Subscription Act, 28 & 29 Vict. c. 122. 1866
 Relinquishment of Holy Orders allowed in certain cases 1870
 Act of Uniformity Amendment Act (35 & 36 Vict. c. 35), allowing a shortened Service for Daily Prayer, and a separation of Services, etc. 1872
 New Lectionary Act, 34 & 35 Vict. c. 37. Optional from January 1, 1872, and compulsory from January 1 1879
 The Burial Law Amendment Act (43 & 44 Vict. c. 41, sec. 13) 1880

The minister may, at the request of the representatives of the deceased, use another Form of Service consisting of Prayers taken only from the Prayer Book or the Bible and approved by the Ordinary.

Act authorizing extension of time of Marriage to 3 p.m. 1886

PRAYER BOOK—OTHER EVENTS.

English Psalter 1534
 English Epistles and Gospels 1538
 English Litany. First used in St. Paul's Cathedral in Procession, St. Luke's Day 1545
 The Order of the Communion in English, an addition to the Latin Mass for the use of the people 1548
 Cranmer's Catechism 1548
 Ordinal drawn up * 1550
 Revision of the Calendar 1561
 Nowell's Catechism, sanctioned by Convocation 1563
 Rectification of the Calendar: eleven days struck out of September 1752
 Forms of Prayer for—
 'The Gunpowder Treason' (Nov. 5) 1605
 This was revised in 1662, and 1689.
 'Martyrdom of Charles' (Jan. 30), altered, 1685 1662

* See Note, No. 6, p. 637.

'The Restoration' (May 29) 1662

This was altered in 1685.

These Services discontinued. 1859
 Revised Lectionary, optional 1872
 " " compulsory 1879

PRIMERS.

Marshall's Primer—
 'A Goodly Prymer in English' 1534
 Re-printed by Marshall. 1535
 Hilsey's Prymer, called 'A Manual of Prayers, or the Prymer in English' 1539
 The King's Primer, containing the Litany of 1544 1545

PRIMITIVE CHRISTIAN PUBLIC WORSHIP, DESCRIPTION OF AND REFERENCE TO.

Epistle of St. Clement of Rome c. 96
 The Didaché (Teaching of the Twelve Apostles) 90-120 (?)
 Pliny's Letter to Trajan c. 112
 Justin Martyr, 1st Apology. c. 148
 2nd Apology c. 150
 Several passages in Tertullian c. 197-207
 Canons of Hippolytus 250 (?)
 (Containing directions and formulas for the Liturgy and other rites.)
 Catechetical Lectures given by St. Cyril (?) 348 (?)
 (Being comments on the Liturgy.)
 The Prayers of Serapion, Bishop of Thmuis (North Africa) c. 350
 'Peregrinationes ad Loca Sancta' by St. Silvia of Aquitaine c. 385
 (Being a Pilgrim's account of services held in Jerusalem.)
 The Apostolic Constitutions. 350-450 (?)
 (Containing the 'Liturgy of St. Clement'.)
 The 'Testament of our Lord' 250-380 (?)
 (Containing the essential parts of the Liturgy, the Baptismal and Ordination Services.)

REFORMATION PERIOD.

The Title 'Defender of the Faith' bestowed by Pope Leo X upon Henry VIII 1521
 The Royal Supremacy imposed on the Clergy by Henry 1531
 Papal Supremacy abolished 1534
 Dissolution of the smaller Monasteries and Nunneries 1536

Suppression of the greater Monasteries	1539
Order of the Jesuits formally established, September 27	1540
Arrival of Peter Martyr in England, 1547—appointed Reg. Prof. Div. Oxon.	1548
Communion in both kinds sanctioned	1548
Compline sung in English in the Royal Chapel	1548
Arrival of Martin Bucer in England—appointed Reg. Prof. Div. Cantab.	1549
Mass set up October 5. Protests by Cranmer	1553
Cardinal Pole enters London (November 24)	1554
Official Absolution of the nation by Cardinal Pole in presence of Philip and Mary and both Houses of Parliament at the Royal Palace, St. Andrew's Day, November 30	1554
High Mass in St. Paul's, Sunday, December 2	1554
Stephen Gardiner the Preacher (text Rom. xiii. 11).	
Martyrdom of Ridley and Latimer (October 16)	1555
Martyrdom of Cranmer, March 21	1556
Excommunication of Elizabeth by Pius V (Bull 'Regnans in Excelsis'), May	1570
Sentence of Deposition promulgated against Elizabeth by Sixtus V	1588

ROMISH ERRORS

Worship of Images permitted at 2nd Council of Nicæa.	787
Transubstantiation proclaimed to be a necessary Article of Faith at 4th Lateran Council.	1215
Auricular Confession made compulsory.	1215
Denial of Cup to the Laity decreed at the Council of Constance	1414
Doctrine of Intention enunciated by Eugenius	1547
Definition of Papal Doctrine and Discipline published in Canons of Trent. Pius IV added to the Nicene Creed (325) 12 novel doctrines	1564
The Immaculate Conception declared to be an Article of the Faith, by Pope Pius IX	1854
Vatican decreed Personal Infallibility of the Pope, and denounced modern philosophical systems and ideas 1869-70	
The Infallibility of the Pope proclaimed by the Vatican Council	1870

SACRAMENTARIES, NOMINAL AUTHORS.

Pope Leo I (The Great)	440-461
Pope Gelasius I	492-496
Pope Gregory I (the Great)	590-604

SOVEREIGNS OF THE PRAYER BOOK PERIOD.

Henry VIII	1509	James I	1603
Edward VI	1547	Charles I	1625
Mary I	1553	(The Commonwealth)	1649
Elizabeth	1558	Charles II	1660

SPECIAL DAYS INSTITUTED AND APPOINTED.

Rogation Days, by Mamertus, Bishop of Vienne	c. 460
Ember Days	c. 747

USES.

Egbert's Pontifical	732-766
Sarum Use drawn up by Osmond	1085

[Some consider that Richard Poore, Bp. of Salisbury,
compiled it at the beginning of the thirteenth century.]

Abandonment of the 'Use of St. Paul'	1414
Adoption of Reformed Sarum Use by the Convocation of Canterbury	1542
Hereford Use (revised under Bp. Trillett, 1344-1361), Lincoln, York, Exeter, Bangor, Aberdeen Uses.	
Revised Breviary of Cardinal Quignonez	1536

NOTES.

No. 1. *The Committee who drew up the B.C.P., 1549.*

Archbishop Cranmer, Bishop Ridley of Rochester, Holbeach of Lincoln, Thirlby of Westminster, and Goodrich of Ely; Doctors May, Dean of St. Paul's, Haynes, Dean of Exeter, Robertson (afterwards Dean of Durham), and Redman, Master of Trinity College, Cambridge, who took part at Chertsey in Ferrar's Consecration to the see of St. David's, were probably among the number of Bishops and divines assembled at Windsor for 'the reformation of the service of the Church,' and 'a uniform order of prayer.' Dr. Fuller, in his *Church History*, adds the names of Bishops Skip of Hereford and Day of Chichester, with Doctors Cox and Taylor. This body is sometimes called the Windsor Commission. When the work was finished probably there had been a consultation of the Bishops with a definite acceptance and subscription of a formal document (see Somerset's letter to Pole enclosing a copy of the Book of Common Prayer, June 4, 1549).

No. 2. *The Commission who conducted the Revision of the B.C.P., 1552.*

No records remain to show us in what manner or by whom this revision was ultimately made. It has been suggested by Dr. Cardwell (*Two Liturgies*

of *Edw. VI.*, xvii. n.) that the Convocation delegated its authority to a Commission appointed by the King, and this Commission was the same with that which had set forth the Ordinal of 1550, consisting of 'six Prelates, and six other men of this Realm, learned in God's law, by the King's Majesty to be appointed and assigned; but of which only the name of Bishop Heath of Worcester is recorded. Archdeacon Freeman considers it to be 'all but certain that it was the Ordinal Commission which conducted the Revision of 1552,' especially because the Ordinal was affixed to the Act of Parliament by which the revised book was legalized.

No. 3. *The Advisory Committee of 1558-9.*

The Committee consisted of the following persons:—

Matthew Parker, subsequently Archbishop of Canterbury.
 Edmund Grindal, subsequently Bishop of London, Archbishop of York, and Archbishop of Canterbury.
 James Pilkington, subsequently Bishop of Durham.
 Richard Cox, subsequently Bishop of Ely.
 William May, appointed Archbishop of York, but died before consecration.
 William Bill, subsequently Dean of Westminster.
 Sir Thomas Smith, *quondam* Dean of Carlisle.
 David Whitehead.
 Edwin Sandys, subsequently Bishop of Worcester, and Archbishop of York.
 Edmund Guest, subsequently Bishop of Rochester, and of Salisbury

The last two were summoned to attend upon the Committee after its first appointment. Doubt has been expressed whether this proposed Committee ever sat.

No. 4. *The Hampton Court Conference.*

The Church was represented by:—

Whitgift, Archbishop of Canterbury.
 Bancroft, Bishop of London.
 Matthew, Bishop of Durham.
 Bilson, Bishop of Winchester.
 Babington, Bishop of Worcester.
 Rudd, Bishop of St. David's.
 Watson, Bishop of Chichester.
 Robinson, Bishop of Carlisle.
 Dove, Bishop of Peterborough.
 James Montague, Dean of the Chapel.
 Ravis, Dean of Christ Church.
 Edes, Dean of Worcester.
 Andrewes, Dean of Westminster.
 Overall, Dean of St. Paul's.
 Barlow, Dean of Chester, the Chronicler of the Conference.
 Bridges, Dean of Salisbury.
 Dean of Windsor.
 Dr. Field, Chaplain to James.
 Dr. King [Archdeacon of Nottingham].

On the side of the Puritans the deputies were:—

1. Dr. Reynolds (known by his contemporaries as Rainolds), President of Corpus.
2. Dr. Sparkes, from Oxford.
3. Mr. Chaderton and
4. Mr. Knewstubbs, } from Cambridge.

No. 5. *The Savoy Conference.*

The Commission consisted of the following:—

EPISCOPAL DIVINES.

Frewen, Archbishop of York.
 Sheldon, Bi-hop of London.
 Cosin, Bishop of Durham.
 Warner, Bishop of Rochester.
 King, Bishop of Chichester.
 Henchman, Bishop of Sarum.
 Morley, Bishop of Worcester.
 Sanderson, Bishop of Lincoln.
 Laney, Bishop of Peterborough.
 Walton, Bishop of Chester.
 Sterne, Bishop of Carlisle.
 Gauden, Bishop of Exeter.

COADJUTORS.

Dr. Earle, Dean of Westminster.
 Dr. Heylin.
 Dr. Hacket.
 Dr. Barwick.
 Dr. Gunning.
 Dr. Pearson, afterwards Bishop of Chester.
 Dr. Pierce.
 Dr. Sparrow, afterwards Bishop of Norwich.
 Mr. Thorndike.

PRESBYTERIAN DIVINES.

Reynolds, Bishop of Norwich.
 Dr. Tuckney, Master of St. John's College, Cambridge.
 Dr. Conant, Reg. Prof. Div., Oxford.
 Dr. Spurstow.
 Dr. Wallis, Sav. Prof. Geom., Oxford.
 Dr. Manton.
 Mr. Calamy.
 Mr. Baxter.
 Mr. Jackson.
 Mr. Case.
 Mr. Clarke.
 Mr. Newcomen.

COADJUTORS.

Dr. Horton.
 Dr. Jacobus.
 Dr. Bates.
 Dr. Cooper.
 Dr. Lightfoot.
 Dr. Collins.
 Mr. Wood ridge.
 Mr. Rawlins.
 Mr. Drake.

No. 6. *The Publication of the Edwardine Ordinal.*

By the Statute 3 & 4 Edw. VI, c. '2 (January 31, 1550) the King was empowered to appoint 'six prelates and six other men of this realm, learned in God's law, to complete the liturgical reform by the preparation of a new Ordinal, and whatever should be devised for that purpose by the most number of them, and set forth under the Great Seal of England before the 8th day of April, should be lawfully exercised and used, and none other.' On February 2 an order of the Council was made appointing the commissioners, but there is no list of names recorded in the Council Book. Probably the work of preparation was already done, and some think that it had been experimentally used at an Ordination held by Cranmer and Ridley at St. Paul's before the end of 1549. (See Strype's *Cranmer*, 191, and Procter and Frere's *A New History of the B.C.P.*, pp. 60, 61.)

The following remarks of Tomlinson in *The Prayer Book Articles and Homilies* are important as throwing light upon Article XXXVI: 'The

Ordinal did not exist at all in the "First" Prayer Book of Edward, nor did it come into being till long after the close of the *third* year of Edward VI. On January 31st, 1550, i.e. in the beginning of the *fourth* year of Edward VI, was the Act (3 and 4 Edw. VI, cap. xii.) passed.

By the 2nd Act of Uniformity (1552), i.e. 5 & 6 Edw. VI, cap. 1, both the revised books were 'annexed' to the statute which, after enacting the second B.C.P., went on, "adding *also* a forme and manner of making and consecrating of archbishops, bishops, priests, and deacons to be of *like* force, auctoritie, and value, as the same like foresaid book entitled *The Boke of Common Prayer*, was before"; the penalties of the former Act, 2 and 3 Edward VI, cap. i., being made applicable to "*also* the said form of making archbishops, &c., thereunto annexed."

APPENDIX G

DISTINCTIVE FEATURES OF THE IRISH PRAYER BOOK

The Preamble and Declaration.

In 1869 the 'Irish Church Act' was passed, and the Church of Ireland became disestablished on January 1, 1871. In the preceding year a General Convention of clerical and lay representatives met and adopted a Preamble and Declaration which is prefixed to the Statutes of the Church of Ireland. 'The Archbishops and Bishops of this Ancient, Catholic and Apostolic Church of Ireland together with the Representatives of the Clergy and Laity of the same' then solemnly declared:—

I.

1. The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the Primitive Church.

2. The Church of Ireland will continue to minister the Doctrine, and Sacraments, and the Discipline of Christ, as the Lord hath commanded; and will maintain inviolate the Three Orders of Bishops, Priests or Presbyters, and Deacons in the Sacred Ministry.

3. The Church of Ireland, as a reformed and Protestant Church, doth hereby reaffirm its constant witness against all those innovations in doctrine and worship, whereby the Primitive Faith hath been from time to time defaced or overlaid, and which at the Reformation this Church did disown and reject.

II.

The Church of Ireland doth receive and approve *The Book of the Articles of Religion*, commonly called the Thirty-nine Articles, received and approved by the Archbishops and Bishops and the rest of the Clergy of Ireland in the Synod holden in Dublin, A.D. 1634; also, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, as approved and adopted by the Synod holden in Dublin, A.D.

1662, and hitherto in use in this Church. And this Church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the Church.

III.

The Church of Ireland will maintain Communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration; and will set forward, so far as in it lieth, quietness, peace, and love, among all Christian people.

IV.

The Church of Ireland, deriving its authority from Christ, Who is the Head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishops and Bishops, and of Representatives of the Clergy and Laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its Episcopal Constitution.

Whenever a candidate presents himself for Ordination, or a Clergyman is licensed or instituted, he has to declare solemnly that he 'approves and agrees to' this Declaration.

The Revisers' Preface.

The Prayer Book was provisionally accepted as it stood, but preparations were made for its Revision, which was debated and carried out by the General Synod of the Church. A fundamental principle of the Revision was that no change should be made unless supported by a two-thirds majority of each order present and voting at the Synod. The House of Bishops had a power of veto over any changes. In 1877 the B.C.P. 'according to the use of the Church of Ireland' was issued, and is the only Service Book lawfully used in that Church. All the Clergy declare that 'they will use the form in the said Book prescribed, and none other, except so far as shall be allowed by the lawful authority of the Church.'

A New Preface, adopted in 1877, and incorporated in the B.C.P., gives authoritative reasons for the results of the Revision. This Preface reveals the principles which guided the Revisers:—

'As concerning the Holy Communion, some of our brethren were at first earnest that we should remove from the Prayer Book certain expressions, which they thought might seem to lend some pretext for the teaching of doctrine, concerning the Presence of Christ in that Sacrament, repugnant to that set forth in the Articles of Religion, wherein it is expressly declared that the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and that the mean whereby it is therein received and eaten is Faith; but upon a full and impartial review, we have not found in the Formularies any just warrant for such teaching, and therefore, in this behalf, we have made no other change than to add to the Catechism one question, with an answer taken out of the Twenty-eighth of the said Articles.'

'As for the error of those who have taught that Christ has given Himself or His Body and Blood in this Sacrament, to be reserved, lifted up, carried about or worshipped, under the Veils of Bread and Wine, we have already in the Canons prohibited such acts and gestures as might be grounded on it, or lead thereto; and it is sufficiently implied in the Note at the End of the Communion Office (and we now afresh declare) that the posture of kneeling prescribed to all communicants is not appointed for any purpose of such adoration; but only for a signification of our humble and grateful acknowledgement of the Benefits of Christ, which are in the Lord's Supper given to all worthy receivers, and for the avoiding of such profanation and disorder as might ensue if some such reverent and uniform posture were not enjoined.'

'In the Formularies relating to Baptism we have made no substantial change, though some have desired to alter or omit certain expressions touching which diversities of opinion have prevailed among faithful members of our Church. At the same time, we desire fully to recognize the liberty of expounding these Formularies hitherto allowed by the general practice of the Church. And as concerning those points whereupon such liberty has been allowed, we hereby further declare that no Minister of this Church is required to hold or teach any doctrine which has not been clearly determined by the Articles of Religion.'

The Preface mentions three other changes. (1) The Special Absolution in the Office for the Visitation of the Sick has been removed. It had been the cause of offence to many, and as it was unknown to the Primitive Church, as there was no ground for its retention, and as its removal made no change in the doctrine of the Church, its place is taken by the form of Absolution in the Communion Office. (2) The Rubric directing the use of the Athanasian Creed has been removed, but the Church retains its witness to the truth of the Articles of the Christian Faith therein contained. (3) The Lectionary follows generally that of the Church of England, but all the lessons from the Apocrypha are removed, and their place is taken by Lessons from the Canonical Scriptures.

No change has been made in the formula for the Ordination of Priests—

'For, upon a full review of our Formularies, we deem it plain and here declare that, save in the matter of Ecclesiastical censures, no power or authority is by them ascribed to the Church or to any of its Ministers, in respect of forgiveness of sins after Baptism, other than that of declaring and pronouncing, on God's part, remission of sins to all that are truly penitent, to the quieting of their conscience, and the removal of all doubt and scruple; nor is it anywhere in our Formularies taught, or implied, that confession to or absolution by a Priest are any conditions of God's pardon; but, on the contrary, it is fully taught that all Christians who sincerely repent, and unfeignedly believe the Gospel, may draw nigh, as worthy communicants to the Lord's Table, without any such confession or absolution; which comfortable doctrine of God's free forgiveness of sin is also more largely set forth in the Homily of Repentance and in that of the Salvation of Mankind.'

The Changes Made.

The
Prefaces.

The three Prefaces are entitled 'The Preface Prefixed at the Revision of 1662'; 'The Original Preface (1549), altered in 1552 and 1662, concerning the Service of the Church'; and 'Concerning Ceremonies (1549).' The three Rubrics at the close of the Second Preface are omitted.

Psalter and
Lectionary.

'The Order how the Psalter is appointed to be read' is omitted, and, in 'the Order how Holy Scripture is appointed to be read,' it is commanded that special lessons approved by the Ordinary must be taken from the Canonical Scriptures.

The Note on Proper Psalms and Lessons is transferred to the end. In the Lessons Proper for Holy Days the title 'Annunciation of our Lady' is changed into 'Annunciation of the B.V.M.'

Calendar,
etc.

A short introduction on the Dominical or Sunday Letters precedes the Calendar, which omits mention of all the Black Letter Saints' Days; and substitutes for the passages from the Apocrypha, Lessons from the Canonical Scriptures. All the Book of Revelation is appointed to be read. At the end of the Table of Vigils and Feasts, authority is given to 'the Archbishops and Bishops to appoint Days of Humiliation and Days of Thanksgiving, to be observed by the Church of Ireland; and to prescribe Special Services for the same.'

A new Note is added on the Golden Numbers, and the General Tables for finding the Dominical or Sunday Letter, etc., are omitted.

Morning
and
Evening
Prayer.

The words 'to be said and used' are omitted from the note before the Ornaments Rubric, which finds no place in the Irish B.C.P. Instead of the Rubric there is a series of directions for the conduct of public worship, and an additional note gives the Ordinary power to consent to the service being 'read or sung in the Irish or any other language that is better understood by the people.'

The Rubric gives permission for the Lessons to be read by 'a fit person appointed by the Minister.' Psalm cxlviii may be sung as an alternative to the 'Te Deum' or 'Benedicite.' The reference to the Athanasian Creed is removed from the Rubric before the Apostles' Creed, and a new Rubric is added after the Invitation 'Let us pray.' This Rubric runs 'When the Litany is said, the Minister may omit the Lord's Prayer and the three Versicles preceding it.' 'A Prayer for the Chief Governour or Governours of Ireland' has been added, and directions are given for its use in the Litany.

In the Order for Evening Prayer an alternative Third Collect for 'Grace and Protection' is provided by the insertion of the second prayer at the close of the B.C.P. Communion Office.

The Athanasian Creed is simply prefaced by the words 'The Athanasian Creed (commonly called) of St. Athanasius.'

New Rubrics are added to the Litany, giving directions for its use as a separate Service, and providing for special prayer being offered for individuals.

New Prayers have been added for Unity, for a sick person (a summary of two collects in the Visitation of the Sick), for the Rogation Days, New Year's Day, Christian Missions, the General Synod, and for use in Colleges and Schools. The Prayer to be used in the time of any common Plague or Sickness has been modified.

A Rubric has been added to the General Thanksgiving, 'Which may be said of the whole Congregation after the Minister,' and a new Thanksgiving after Recovery from Sickness has been inserted.

Alternative Collects, Epistles and Gospels are appointed for Easter and Christmas Days which may be used 'if there be two celebrations of the Holy Communion in any Church' on those days; * 1 Cor. v. 6-8 takes the place of 1 John v. 4-10 (which contains text of the three Heavenly Witnesses), as the Epistle for the First Sunday after Easter.

The second and third Rubrics before the Service are combined, and abbreviated. The new Rubric reads: 'If the Minister shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to the Holy Communion, so that scandal would thereby arise, he shall privately admonish him not to presume to come to the Lord's Table till the cause of offence shall have been removed; and, in every such case the Minister shall have regard to the Canons relating thereto.' The reference is to the Canons of 1877.

In the Rubric referring to the position of the Holy Table the words 'where Morning and Evening Prayer are accustomed to be said' are omitted, and a New Rubric provides that 'The

* The alternative Collect for Christmas Day—taken from the Sarum Use—'Collect for the Eve of Christmas,' is: 'O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ, grant that, as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; Who liveth and reigneth with Thee and the Holy Ghost, one God world without end.' The Epistle, Titus ii. 11-14; The Gospel, St. Matthew i. 18-25.

Alternative Collect for Easter Day—taken from the Sarum Breviary—'O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord.' The Epistle, Hebrews xiii. 20, 21; The Gospel, St. Mark xvi. 1-8.

Minister shall say the Service following in a distinct and audible voice.'

The Rubric following the Commandments permits the omission of the Prayer for the King, if 'he has been prayed for in any service used along with this office,' and in the Rubric preceding the Nicene Creed, after the announcement of the Gospel, there is interpolated 'Here may be said or sung Glory be to Thee, O Lord. And, after the Gospel ended, Thanks be to Thee, O Lord, or Hallelujah.' A comma has been inserted in the Nicene Creed after 'the Lord,' and before 'and Giver of Life.'

In the Rubric after the Creed the words 'and Briefs, Citations and Excommunications read' are omitted, and for the last clause are substituted the words 'or enjoined by the General Synod of the Church of Ireland, or permitted by the Ordinary of the place.' The provision to read a Homily instead of a Sermon is omitted. In the Offertory sentences the two from the Book of Tobit are omitted.

In the Rubric following the sentences the allusion to a 'decent bason' is omitted, and the addition is made 'But, subject to the control of the Ordinary, Alms may be collected at other times during the Divine Service, with or without the use of the Offertory Sentences; provided that when the Holy Communion is celebrated, a collection shall be made as here directed.'

The Rubric after the Prayer for the Church Militant reads: 'When the Minister giveth warning for the celebration of the Holy Communion he may read this Exhortation following, or such part of it as he thinketh most convenient.'

In the Rubric before the Exhortation these words have been interpolated: 'those who do not intend to communicate having had opportunity to withdraw,' and a new Rubric is added, 'Note—This Exhortation may be omitted at the discretion of the Minister, the consent of the Ordinary having been first obtained: provided that it shall be read once in the month at least, and on all great Festivals.' In the Exhortation 'damnation' is altered to 'judgment,' and the words are omitted 'we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.'

In the Rubric before the Prayer of Consecration the Priest is ordered to 'stand at the North side of the Table.' The Rubric directs that 'all stand up' when the *Gloria in Excelsis* is said or sung. A new collect is provided by adapting the prayer from the Burial Service: 'Almighty God, with whom do live the spirits of them that depart hence in the Lord, we humbly beseech thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and

to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord.' The first of the three Collects at the end of the Ordering of Priests is also inserted among those at the close of the Communion Office.

The following Collect is provided for use (optional), when the Prayer for the Church Militant is not read: 'Almighty God, we humbly beseech thee to accept the offerings which we have presented unto thee, and mercifully to receive our supplications and prayers; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord.'

The first Rubric after the Office reads: 'Upon Sundays and Holy-days (if there be no Communion) all shall be said as appointed up to the Prayer (for the whole State of Christ's Church Militant here in earth); which prayer may in such case be said, or omitted, at the discretion of the Minister; and then shall follow one or more of the Collects; concluding with the Blessing.'

The number required to be present for the Celebration of the Lord's Supper is 'three (or two at the least).' The following new Rubrics are added:—

'On occasions sanctioned by the Ordinary, this Office may begin with the Collect, Epistle, and Gospel.'

'All Ministers shall exhort their people to communicate frequently. And every Parishioner shall from time to time be exhorted to contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him.'

'And when by reason of numbers, it is inconvenient to address to each communicant separately, the words appointed to be said on delivering the Bread and the Cup, the words may, with the consent of the Ordinary, be said once to as many as shall together kneel for receiving the Communion at the Holy Table; provided that the words shall be said separately to any Communicant so desiring it.'

In the fifth Rubric the words 'the Bread shall be such as is usual to be eaten' are substituted for 'it shall suffice that the Bread be such, etc.'

The second, seventh and eighth Rubrics after the Communion Office are omitted in the Irish B.C.P.

A new Rubric reads: 'Parents may be Sponsors for their own children. When three Sponsors cannot be found, two shall suffice; and if two cannot be found, one shall suffice.'

Baptisms may take place after the Third Collect, as well as after the Second Lesson. The Rubric following the request to Name this Child reads:—'And then, naming it after them, he shall dip it in the water discreetly and warily, if they shall desire it, and he shall be certified that the child may well endure it; otherwise it shall suffice to pour water upon it, saying always.'

Instead of a simple reference to the Thirtieth Canon of 1604, the following note concludes the Office: 'Whereas the sign of the Cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or necessary to it; or that the using that sign is any virtue or efficacy of itself; but only to remind all Christians of the Death and Cross of Christ, which is their hope and their glory; and to put them in mind of their obligation to bear the Cross in such manner as God shall think fit to lay upon them, and to become conformable to Christ in his sufferings; as more largely is expressed in the Thirtieth Canon of the Church of England, which Canon is printed by the direction of the General Synod at the end of the Canons of the Church of Ireland.'

Private
Baptism.

The First Rubric reads 'The Curates of every Parish shall often admonish the people that they defer not the Baptism of their Children longer than the third or fourth Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable excuse.'

In the Office for the reception of privately baptized Children into the Church, before the Gospel the following Rubric is inserted '... after having certified the Congregation of the form of baptism, whether by himself or another Minister, he shall proceed and say.'

The Lord's Prayer is omitted between the brief Exhortation and the Collect. At the close of the Office, a Rubric gives directions for conducting the Service of Baptism and the Reception of a Child into the Church at the same time.

Catechism.

The following new question and answer are inserted:—

Question: After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?

Answer: Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is Faith.

The first Rubric after the Catechism reads: 'The Curate of every Parish shall diligently, at such times as he shall think convenient, instruct and examine the children of his Parish in this Catechism; and upon Sundays and Holy-days, after the second Lesson at Evening Prayer, or at such other time as may be convenient, he may, with the approval of the Ordinary,

openly in the Church instruct and examine as many of such children as he shall think fit, in some part of the Catechism.'

In the Second Rubric 'Mistresses' is substituted for 'Dames.' In the third Rubric the following clause is omitted: 'And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.'

The Rubric before the final Collect reads: 'And this or some other Collect out of this Book, at his discretion.' Confirmation.

The Bishop is directed to stand up when giving the Blessing, and the following additions are made to the Service:

'When Confirmation is ministered only to those baptized in riper years, the Bishop shall begin the Service with this question 'Do ye here in the presence of God and of this Congregation renew the solemn vow and promise of your baptism?'

'The Bishop may address the candidates during the Service at his discretion.'

The final Rubric reads: 'Every person ought to present himself for Confirmation (unless prevented by some urgent reason) before he partakes of the Lord's Supper.'

Banns may be published on three following Sundays or Feast days after the Nicene Creed, or immediately after the Second Lesson at Morning or Evening Prayer. Matrimony.

The Exhortation is shortened by the omission of expressions, which are coarse to the ears of Churchmen of the present day.

The Service ends, if there be no Communion, with a Collect and the Grace.

A New Rubric states:—'Nothing in this order prescribed shall restrain the Minister or Curate from edifying and comforting the sick, as he shall think meet and convenient, by instruction or prayer; but if the sick shall require it, he shall use this Office.' Visitation
of the
Sick.

The Rubric before the Absolution reads: 'Here if the sick person feel his conscience troubled with any weighty matter, he shall be moved to open his grief, after which (if he humbly and heartily desire it) the Minister shall say': (the Absolution in the Communion Office).

The Office ends with 'A Prayer for a Sick person when his sickness has been mercifully assuaged.'

The preliminary Rubric has for 'which shall be three or two at the least' 'which if possible shall be two at least' and discretion is given to the Minister to use the Collect, Epistle and Gospel for the day. Communion
of the
Sick.

A new Rubric has been added: 'If the sick person be very weak, and necessity so require, it shall suffice to use for this office the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer, and Blessing.'

Burial.

A new Rubric says: 'Here is to be noted, that the Office ensuing is not to be used, for any that die unbaptized, or excommunicate, or in whose case a verdict shall have been found of *felo de se*. But if any be brought for burial who have died unbaptized, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Baptism, the Minister shall in such cases read one of the following Psalms or Lessons, or such portion of them as he shall see fit, and the four sentences at the grave, concluding with the Lord's Prayer and the Benediction at the close of the Office.'

1 Thess. iv. 13-18 is provided as an alternative Lesson.

In the Committal the words 'of his great mercy' are omitted, and in the penultimate Prayer 'We bless thy holy name for all thy servants departed this life in thy faith and fear' are substituted for 'We give thee hearty thanks that it hath pleased thee to deliver this our brother out of the miseries of this sinful world.'

Churching and Commination.

The words of the opening Rubric are changed from 'in some convenient place' to 'in such place and at such time'; and in the *Communion Service* references are given in the Address, and 'penance' is changed into 'repentance.'

Psalms.

The Note from the beginning of the B.C.P. is in substance prefixed to the Psalter, and a Rubric is added:—'Upon Occasions to be approved by the Ordinary other Psalms may, with his consent, be substituted for those appointed in the Psalter.'

Ordinal.

In the Rubric for 'his Deputy' (of the Archdeacon) the words 'in his absence, one appointed in his stead' are inserted, and in the Rubric of the Form of Consecrating 'the Certificate of the Bench of Bishops and of the election and fitness of the person to be consecrated' takes the place of 'the King's mandate for the Consecration.'

Accession.

The Second Rubric reads: 'If this day shall happen to be a Sunday, or Holy-day the Collects of this Office shall be added to the Office of the day, and the rest of this Office shall be omitted.'

The substitute for the *Venite* is omitted, and the Rubric before the Thanksgiving begins 'After the' in place of 'Instead of.' The use of the Litany and the Collect following are omitted, and a new Rubric says: 'In the Communion Service, immediately before the reading of the Epistle, after the Collect of the Day, shall be used this Prayer for the King' (called in the B.C.P. 'A Collect, for God's Protection of the King against all his enemies'). The two Final Collects and the Benediction are not printed.

The Order for Morning Service to be used on the First Sunday ^{New} on which a Minister officiates in the Church of a Cure to which ^{Offices.} he has been instituted.

A form of Thanksgiving for the Blessings of Harvest.

The form for the Consecration of the Church.

The form of Consecration of a Churchyard or other Burial Ground.

A form of Prayer for the Visitation of Prisoners. This is not altogether new as it was 'treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland and agreed upon by her Majesty's License in their Synod, holden at Dublin, in the year 1711, and amended in the Synod of said Church, holden in Dublin in the year 1875.'

Two notes precede the Articles:—

Articles.

Received and approved by the Archbishops and Bishops, and the rest of the Clergy of Ireland, in the Synod holden in Dublin A.D. 1634.

Received and approved by the Archbishops and Bishops, and the Clergy and Laity of the Church of Ireland in the Synod holden in Dublin A.D. 1870.

Constitutions and Canons Ecclesiastical.

At the end of every copy of the Irish B.C.P. are found 54 Canons, and a re-print of the thirtieth of the English Canons on the lawful use of the Cross in Baptism. These Canons, and none other, have full force and effect as the Canons of the Church of Ireland. They deal with many subjects, and as the Ornaments Rubric is omitted from the Irish B.C.P., the conduct of Public Worship and the Ornaments of the Chancel and Minister are clearly prescribed.

4. *Of the use of the prescribed Form of Divine Service on Sundays and Holy-days with all decency and due reverence.*

On every Lord's Day, commonly called Sunday, and Holy-day appointed by the Church, unless dispensed with by the Ordinary, the Parsons, Vicars, and Curates shall celebrate Divine Service at convenient and usual times of the day, and in such place in every Church or other suitable building provided for the purpose as the Bishop of the Diocese or Ecclesiastical Ordinary of the place shall think meet, so as the people may be most edified. All Ministers shall likewise use and observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures and saying of Prayers as in administration of the Sacraments, without either diminishing or adding anything in the matter or form thereof, save as herein-after provided.

Every Archbishop and Bishop at all times of his public ministration of the Services of the Church shall use the customary Ecclesiastical Apparel of his Order. And every Presbyter and Deacon at all times of his public ministration of the Services of the Church shall wear a plain white Surplice with sleeves, and such Minister may wear Bands, and upon the Surplice the customary Scarf of plain black silk, and being a Graduate of a University he may wear the Hood pertaining to his degree. And no Minister shall wear any other Ecclesiastical vestment or ornament: Provided that any Minister shall be at liberty to wear a plain black Gown when Preaching. And if any question shall arise touching the suitableness of any vestment or ornament worn by any Minister during the public ministration of the Services of the Church, the same shall be decided by the Ordinary, subject to an appeal to the Court of the General Synod.

5. *Of the Ordering of Divine Service.*

Every Minister at all times of his public ministration of the Services of the Church shall speak in a distinct and audible voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up Public Prayer shall his back be turned to the Congregation.

And every Minister when saying the Prayer of Consecration in the Service prescribed for the administration of the Lord's Supper shall stand at the north side of the Table, by which, both here and in the Rubric of the Communion Office, is to be understood that side or end of the Table which, in Churches lying East and West, is towards the North. And if any question shall arise as to the interpretation or application of this Canon in any particular case, the same shall be decided by the Ordinary, subject to an appeal to the Court of the General Synod.

It shall be unlawful to use in any Public Office of the Church any Psalm, Hymn, or Prayer other than those prescribed in the Office itself, or ordered or permitted by the Ordinary or other lawful authority of the Church; except the words '*Glory be to Thee, O Lord,*' at the beginning, and the words '*Thanks be to Thee, O Lord,*' or '*Hallelujah,*' at the end of the Gospel. But there may be used, at the discretion of the Minister, subject to the control of the Ordinary, a Hymn or Psalm so authorised, at the beginning or end of any Office, or after the third Collect in Morning or Evening Prayer; or a Prayer with or without a Hymn or Psalm so authorised, at the beginning or end of a Sermon; or an occasional Prayer at any other part of the Service directed by the Ordinary. Morning Prayer with or without

the Litany, Evening Prayer, the Litany, and the Communion Service are to be regarded as distinct Offices.

No Minister or other person during the time of Divine Service shall make the sign of the Cross save where prescribed in the Rubric; nor shall he bow, or do any other act of obeisance to the Lord's Table, or anything there or thereon; nor shall any bell be rung during the time of Divine Service.

It shall be competent for the Ordinary to restrain and prohibit in the conduct of Public Worship any practice not enjoined in the Book of Common Prayer, or in any Rubric or Canon enacted by lawful authority of the Church of Ireland.

34. *Of the Communion Table.*

The Communion Table shall be a movable table of wood, and shall have such decent covering only as the Ordinary shall approve of; but for the administration of the Lord's Supper, it shall be covered as provided by the Rubric.

35. *Of Lights at the Communion Table, or elsewhere.*

There shall not be any lighted lamps or candles on the Communion Table, or in any other part of the Church, during the celebration of the Services or the administration of the Sacraments, or any other of the Public or Common Prayers or Rites of the Church, or during Public Preaching, except when they are necessary for the purpose of giving light.

36. *Crosses on or behind the Communion Table forbidden.*

There shall not be any cross, ornamental or otherwise, on the Communion Table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table, in any of the Churches or other places of worship of the Church of Ireland.

37. *Of the Administration of the Lord's Supper.*

In the administration of the Lord's Supper, the elevation of the Paten or Cup beyond what is necessary for taking the same into the hands of the officiating Minister, the use of wine mixed with water, or of wafer bread, and all acts, words, ornaments, or ceremonies other than those that are prescribed by the Order in the Book of Common Prayer, are hereby declared to be unlawful, and are prohibited: Provided always, that nothing herein contained shall be taken to prohibit the customary act of reverence when the name of our Blessed Lord is mentioned in reciting the Nicene Creed.

38. *Of Incense.*

No incense or any substitution therefor, or imitation thereof, shall at any time be used in any Church or Chapel, or other place in which the Public Services of the Church are celebrated.

39. *Of Processions.*

It shall be unlawful to carry any cross, banner, or picture through any Church or Churchyard in any religious service or ceremonial. Nor shall any procession take place therein as a Rite or Ceremony in connection with any part of such Service, unless prescribed by the Bishop, or by the Rubrics of the Book of Common Prayer.

It is clear from these Canons that the Church of Ireland has taken every possible measure to prevent the assimilation of the Communion Service to the Roman Mass. The character of its worship, the doctrine it teaches and its theological position are defined free from all ambiguity, in its B.C.P., in its Preamble and Declaration, in its Preface, and in the Canons that govern the worship, rites, and ceremonies of Irish Churchmen.

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