

The  
**Teacher's Prayer Book:**

being the

**Book of Common Prayer,**

with

**Introductions, Analyses, Notes, and a Commentary  
upon the Psalter,**

by

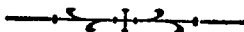
**The Right Rev. ALFRED BARRY, D.D., D.C.L.,**

*Late Canon of Windsor and Assistant Bishop of London,  
formerly Bishop of Sydney, and Primate of  
Australia and Tasmania;*

and

**A Glossary,**

By the Rev. A. L. MAYHEW, M.A.



London:

**Eyre & Spottiswoode (Bible Warehouse), Ltd.,**

33, Paternoster Row, E.C.

Edinburgh and New York.

## PREFACE TO THE FIRST EDITION.

---

IN the Introductions and Notes to the TEACHER'S PRAYER BOOK I have endeavoured to keep strictly to the object indicated by the title; and, without any attempt at original research or exhaustive treatment, to supply to Churchmen, and especially to those who have to give religious teaching, some knowledge of the origin, the principles, and the substance of the Prayer Book, which they are continually using, and which, perhaps through that very familiarity, is apt to be imperfectly understood. I have therefore not thought it necessary to encumber its pages, and embarrass its readers, with quotations from authorities, although I have made free use of the many excellent works, ancient and modern, on the Prayer Book itself, and on Christian Antiquities, which are now within the reach of the student, and have embodied in the book the results of the study and teaching of some years. I have also had the advantage of being allowed to submit the sheets to the supervision of my friend and colleague, Archdeacon Cheetham; whom I have to thank for many valuable corrections and suggestions, although I must not lay on him any responsibility for what is written here.

On the many controverted subjects which have necessarily presented themselves, while I have not attempted to conceal my own opinion, I have desired, as far as possible, to fix the attention of my readers mainly on what is historically certain,

## PREFACE.

or is plainly expressed in the words of the Prayer Book; and on all other points to give them, not so much my judgment, as sufficient materials for forming a judgment of their own. Having done this as thoroughly and as tersely as I could, I now send the book in the earnest hope and prayer that it may conduce to the serious and intelligent use of the Prayer Book, which has been for centuries the treasure of English devotion, which, alike by its substance and by its tone, has largely determined the history of the Church of England and of English Christianity.

A. B.

---

## PREFACE TO THE NEW EDITION.

---

THIS Edition (the 16th) represents a complete recension of the original matter. The whole has been again revised, and in great degree re-written. But the alterations are almost entirely in the way of addition and explanation; hardly anything has had to be withdrawn as incorrect or unnecessary. In thankfulness for the proof of past usefulness afforded by the issue of many successive Editions, this last, and (it is hoped) completest Edition, is sent out with prayer for God's further blessing upon it.

A. B.

# 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 England;**

together with the

**Psalter or Psalms of David,**

Pointed as they are to be sung or said in Churches;  
and the Form and Manner of Making,  
Ordaining, and Consecrating of  
Bishops, Priests, and  
Deacons.



*His Majesty's Printers.*

London:

Eyre & Spottiswoode (Bible Warehouse), Ltd.,  
33, Paternoster Row, E.C.  
Edinburgh and New York.

# INTRODUCTION.

THE English Prayer Book embodies, in tangible form, the chief principles of the English Reformation. It was no new book, drawn up by the religious leaders of the 16th century, but was mainly a reformed republication of those old Services, which had grown up through nearly a thousand years of English Christianity, being themselves developments of the Liturgies of an even remoter antiquity. So far it exemplified the famous Declaration (in the Act against suing for dispensations at Rome, A.D. 1533), that the English Church and nation in the Reformation "intended not to decline or vary from the Congregation of Christ's Church, in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God necessary to salvation." But, at the same time, it was the assertion of a right to remodel and reform, to add to and to take from, those old Services, so as to adapt them to the needs of the English people, and to the growth of spiritual knowledge and liberty; and in this respect it implied that claim of national religious independence—under the supreme authority of God's Word, and appeal to a General Council of the Church freely chosen—which was a distinct defiance of the Papal authority, and thus a resolute, though independent, adherence to the Reformation movement.

I. MATERIALS AND HISTORY.—The materials from which it was compiled were large and various. There were, first, the Latin Service Books; which may be, generally speaking, reduced to three, (a) the BREVIARY, containing, besides the Calendar and Rubrical directions, the Psalms, Hymns, Antiphons, Collects, Lections, &c., to be said at the several hours of prayer, whether on ordinary days or days of special observance. (b) The MISSAL, containing its own Calendar, Rubrics, and elaborate ritual directions, and the regular Order of the Holy Communion Service, or "Mass," with the variable Introits, Collects, Epistles, Gospels, &c., for various seasons of the Ecclesiastical year. (c) The MANUAL, containing the Baptismal Service, and other "Occasional Services." To these may be added the PONTIFICAL, containing the Ordination Service, and other Services, which could be performed only by a Bishop. These Service-Books were voluminous and intricate, each (except the Manual) longer than our whole Prayer Book.

Of these various Latin Service Books there were extant several forms or Uses. St. Augustine, on his mission to England, found various Services already existing in the ancient British Church, not improbably framed on the Gallican model, which has strong affinities with the Eastern Liturgies, and differing considerably from the authorized Roman form of his time. By the wise counsel of his superior, Gregory the Great, he refrained from rigidly enforcing ritual uniformity within the sphere of his own influence; and the variety of Service, thus caused, was still further increased by the fact, that Christianity was largely diffused in the north and centre

of England by independent Celtic missionaries from Scotland. To these causes is probably to be traced the co-existence of various "Uses," when England became wholly Christianized. The chief of these was the "Use of Sarum," or Salisbury, drawn up by Osmond, Bishop of Salisbury, in 1085, and prevailing over the greater part of the Southern Province. There were also the "York Use," marking the independence of the old Northumbrian Christianity, the "Uses of Bangor and Hereford," probably indicating the influence of the old British Church of Wales, and others less known. With substantial identity, these Uses presented, nevertheless, some not inconsiderable variations, and did not follow strictly the Roman Use.

Besides these Latin Service Books, there were issued from time to time what were called PRIMERS, vernacular Prayer Books for the people, containing nothing of the Service of the Missal or Manual; but Services for the Hours, taken from the Breviary, Selections of Psalms and Prayers, the Creed, the Lord's Prayer and Ten Commandments, the Ave Maria, a Litany, &c. Of these Primers there are various editions extant, from A.D. 1400 to King Henry's Primer of 1545, gradually increasing in fulness. They served as simple manuals of Prayer and instruction for the people, existing side by side with the Latin Offices, which were to the people as sealed books; and they were probably used largely during Service-time in the Churches, and also in private devotion at home.

Now the Reformation in England, so far as it was a purely religious movement, had two great objects in view—the publication of an English Bible and of an English Service Book. The former was secured in the reign of Henry VIII., when, after the issue of Tyndale's Bible (1525), Coverdale's Bible (1535), and Matthew's Bible (1537), the "Great Bible" was published by authority in 1539, and set up for reading in Churches in 1541, with order in 1542 that the Epistles and Gospels should be read from it. Towards the second, some steps were taken under much difficulty in the same reign. In 1540 a Psalter in Latin and English was published; in 1544 the English Litany followed; in 1547 a Communion Service, supplementary to the Mass, was prepared, but not put forth till early in 1548, after the accession of Edward VI.

Meanwhile some steps were taken, both in England and elsewhere, towards reformation of the Latin Service Books. In 1516, 1531, and 1541, reformed and simplified editions of the Sarum Breviary were issued; in 1533 appeared a reformed Sarum Missal; and a reformed Breviary was published on the Continent by Cardinal Quignonez, under Papal authority, which was evidently of great use to the compilers of our Prayer Book.

II. PRAYER BOOK OF 1549.—These steps were but tentative and preparatory. When the accession of Edward VI. gave a new impulse to the Reformation, it was resolved to supersede both Latin Service-Books and Primers by an English Prayer-Book, which should be the Prayer-Book of both priests and people. This new Service Book was, speaking generally, a reformed Sarum Use, including Breviary,

Missal, Manual, and Pontifical in one. But the compilers had before them the *Consultatio* of Archbishop Hermann of Cologne, containing a vernacular Service, drawn up under Lutheran auspices, and accordingly in a conservative spirit; and from this they borrowed in some degree. Nor did they shrink from original composition where necessary, especially of Collects, and of the hortatory elements of the Service. - The result was the Prayer Book of 1549.

The main principles which guided the compilers were obviously these three (see the original Preface "Concerning the Service of the Church") :—

(a) SIMPLIFICATION. The old Service Books had gradually become so long, so intricate, so full of special variations, so elaborate in ritual directions, that even to the clerics and the highly educated they were difficult, and to the people at large, even if written in English, they would have been useless. It was resolved to cut down this luxuriance, to introduce more regularity, even at the sacrifice of appropriateness and beauty, to group the many Services together, with some simplification and abridgment, to abolish all variety of "Uses," and so to bring the new Service Book within the reach of the mass of the people, as a common standard of faith, and a common manual of devotion.

(b) PURIFICATION, by returning as far as possible to primitive purity of doctrine, ritual, and devotion, removing the accretions of error or superstition which had grown over the old Services in mediæval times, and bringing the whole resolutely to the test of accordance with Holy Scripture. In some cases this process was carried so far as to remove some things, which were in themselves sound and Catholic, but which had become so closely interwoven with falsehood and corruption, that it appeared hopeless to dissociate them from these in the minds of the people.

(c) PUBLICATION, by translating them from Latin into English, so that the people should not only "assist" at the Service, but claim it as their own; and by casting them into such a form—sober in tone, uncontroversial in thought (although clear and definite in doctrine), free and simple in language—as might be sincerely and heartily adopted by all baptized members of Christ. The responsive character of the Services was made effective; the provision for systematic reading of Holy Scripture was singularly complete; the element of exhortation and teaching was considerably strengthened; and the laity were thus plainly recognised as full members of the Church, having, under due spiritual conditions, a full indefeasible right to its Services and Sacraments.

The first Prayer Book of Edward VI., compiled under these guiding principles, was ordered by the first Act of Uniformity to be used on Whitsunday (June 9th), 1549. It was substantially our present book; but (putting aside mere details) it had the following important differences :—

(i) In Morning and Evening Prayer the Introduction, Exhortation, Confession, and Absolution were not found; shewing that the



(D) The dominance of the High-Church School of Andrewes and Laud, under James I. and Charles I., left its traces in the "Scotch Liturgy" of 1637—a revision of the Prayer Book of 1604, compiled by some of the Scotch Bishops, under the general direction of Laud, for use in the public worship of Scotland. It was prefaced by an authoritative Proclamation in the King's name, and by an Introduction dwelling on the value of a "prescript form of Common Prayer," and the desirability of a general unity on the matter in "the Churches under the protection of one Sovereign Prince." There was no attempt in it to conciliate Presbyterian prejudice, except perhaps by the use throughout of the name "Presbyter" instead of "Priest." On the contrary, its chief characteristic was a return substantially in the Service of Holy Communion to the elder Form of 1549, restoring the Prayer of Oblation and the Invocation. Its introduction was the signal for the religious revolt in Scotland, which led to the great Civil War. Accordingly in itself it soon passed away. But it has still its permanent interest in the effect which it produced upon the Revision of 1662, on the "Scotch Office," and through this Office upon the Communion Service of the American Church. Then followed the revolutionary reaction in the Long Parliament against the whole Church system; which, after the outbreak of the Civil War and the alliance of the Parliament with the Scotch Presbyterians, culminated in the abolition of the Prayer Book, and the substitution of the *Directory of Public Worship* in 1645, and in various Acts, prohibiting the use of the Prayer Book, even in private, under severe penalties.

(E) Finally, at the Restoration in 1660, the King, in pursuance of the promise given before his return, and renewed in a Declaration of October 25th, 1660, granted to the Puritan party the *Savoy Conference*, with a view to some revision of the restored Prayer Book. This revision was professedly designed for comprehension. But it was soon clear that this was nearly hopeless. On the one hand, the Presbyterians, headed by Richard Baxter, first, claimed that a Liturgy should "not be too rigorously composed, nor the Minister confined thereto," and, in the next place, pressed for changes, which would have revolutionized the Prayer Book in many points of principle. On the other side, there was not only no readiness for concession, even of a temporary character, but a desire for strict conformity, and some disposition to make changes in the opposite direction. The last opportunity, therefore, of comprehension was lost, and the imposition of the revised Prayer Book of 1662 by the Act of Uniformity led to the permanent establishment of Nonconformity in England. The revision, however, was carried out with great care by a Committee of Convocation, submitted to Convocation, and sanctioned by Parliament.

IV. PRAYER BOOK OF 1662.—Of the numerous alterations the most important were—(1) the prefixing of the new Preface, setting forth the history and nature of the Revision; (2) the insertion (in wilful opposition to the Puritans) of certain Apocryphal Lessons (*Bel and the Dragon* and the *History of Susanna*) in the Calendar; (3) the addition of several Prayers, e.g., the Prayer for all Conditions

of Men, and the General Thanksgiving; (4) the taking of the Epistles and Gospels and most other Scriptural Lections from the Authorized Version; (5) the addition to the Church Militant Prayer of the commemoration of the faithful departed, and the insertion of various Ritual Rubrics in the Communion Service; (6) the restoration of the "Declaration on Kneeling," with the significant change of "real and essential Presence" into "corporal Presence"; (7) the addition of the Office for Baptism of Adults, of the Forms of Prayer to be Used at Sea, and of the Services for January 30th and May 29th; (8) in the Preface to the Ordination Service, the addition to the words requiring ordination "according to the Form hereafter following" of the words "or hath had formerly Episcopal Consecration or Ordination"; (9) the addition to the Baptistal Service of the Declaration on the Salvation of Baptized Infants, and on the use of the Sign of the Cross.

It will be obvious that hardly any of these indicate concession to the Puritans, that some were simply dictated by a desire for greater completeness and order, and that others tended rather to oppose and alienate those who had asked for the Revision.

V. SUBSEQUENT ALTERATIONS.—The Prayer Book has never again been revised, although Revision has been often proposed. The most serious attempt was made in 1689, with a view to the comprehension of Nonconformists. In connection with the Toleration Act, passed in that year, a Bill was brought in for "uniting His Majesty's Protestant Subjects"—proposing certain immediate concessions, chiefly in relaxation of subscription and ceremonial, and enacting that a Royal Commission of thirty Bishops and Clergy, already appointed, should complete a scheme for the Revision of the Prayer Book, "to be communicated by the King to a Convocation and Parliament." But by a resolution of the House of Commons, in which the Lords afterwards concurred, an Address was presented to the Crown, praying that the whole question should first be referred to the advice of Convocation. The Commission accordingly drew up a Report, recommending very numerous alterations in the Prayer Book and Rubrics, of various kinds and degrees of importance. Some were alterations of form and style; such as additions to the Litany and Versicles, revision and enlargement of Collects, and provision of fresh Rubrics, explanatory and didactic. Some were relaxations, in regard to the enforcement of the use of the Surplice, of kneeling at Holy Communion, of the sign of the Cross and the requirement of Sponsors at Baptism. Some touched matters of doctrine and principle; such as the change of the word "Priest" to "Minister" at the Absolution and elsewhere, the addition of an explanatory Rubric to the Athanasian Creed, and a note to the Nicene Creed as to the position of the Greek Church on the *Filioque*, the change of the words of Ordination to a precatory form, and some modification of the Absolution in the Visitation of the Sick. This Report was, however, never published or presented to Convocation—the temper of the Lower House being obviously hostile to all change—and the whole project of Comprehension through Revision, not being strongly supported by public opinion, fell to the ground.

The only changes which have since taken place are,—

(1) The disuse (in 1859) of the State Services for November 5th, January 30th, and May 29th.

(2) The introduction of the New Lectionary in 1871.

(3) The introduction, by the Amendment of the Act of Uniformity in 1872, of the Shortened Service, of liberty of using other Services by sanction of the Ordinary, of license for separation of Services and use of Hymns.

VI. Thus preserving throughout the main characteristics, both of substance and style, which marked it at its first Compilation in 1549, the Prayer Book has exercised a most powerful influence, not only as determining the tone and character of English devotion, and as forming a standard of faith and of religious thought, but also as affecting the whole development of English literature, of which, after the English Bible, it was the first great monument. Nor has its effect been confined to the English Church itself, the sister-Communities in Ireland and Scotland, the daughter-Churches of America and the Colonies, and the Missionary Churches included in the Anglican Communion. There can be little doubt that it has told on Christian bodies separated from the Church, wherever the English language is spoken, and even beyond this limit, wherever its numerous translations have penetrated. For the two great trophies of the Reformation, the English Bible and the English Prayer Book, we may well thank God.

THE  
CONTENTS OF THIS BOOK.

|  | Page |
|--|------|
| AN Act for the Uniformity of Common Prayer .....   | 3    |
| 1. The Preface .....   | 7    |
| 2. Concerning the Service of the Church .....  | 8    |
| 3. Concerning Ceremonies, why some be abolished, and some retained.....  | 10   |
| 4. The Order how the Psalter is appointed to be read.....  | 11   |
| 5. The Order how the rest of the holy Scripture is appointed to be read .....  | 11   |
| 6. A Table of Proper Lessons and Psalms .....  | 12   |
| 7. The Calendar, with the Table of Lessons .....   | 16   |
| 8. Tables and Rules for the Feasts and Fasts through the whole Year .....  | 28   |
| 9. The Order for Morning Prayer.....   | 37   |
| 10. The Order for Evening Prayer .....   | 44   |
| 11. The Creed of Saint Athanasius.....   | 48   |
| 12. The Litany.....  | 50   |
| 13. Prayers and Thanksgivings upon several occasions .....   | 54   |
| 14. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.. | 58   |
| 15. The Order of the Ministration of the holy Communion....  | 136  |
| 16. The Order of Baptism both Publick and Private .....  | 148  |
| 17. The Order of Baptism for those of Riper Years .....  | 153  |
| 18. The Catechism .....  | 156  |
| 19. The Order of Confirmation .....  | 159  |
| 20. The Form of Solemnization of Matrimony.....  | 160  |
| 21. The Order for the Visitation of the Sick, and the Communion of the Sick .....                                    | 163  |
| 22. The Order for the Burial of the Dead .....   | 168  |
| 23. The Thanksgiving of Women after Child-birth .....  | 171  |
| 24. A Commination, or denouncing of God's anger and judgments against Sinners .....                                  | 172  |
| 25. The Psalter .....  | 175  |
| 26. Forms of Prayer to be used at Sea.....   | 259  |
| 27. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons .....                | 264  |
| 28. Forms of Prayer on; Accession of Sovereign .....   | 276  |
| 29. Articles of Religion.....  | 281  |

## AN ACT

FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH,  
AND ADMINISTRATION OF THE SACRAMENTS.

## PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward the Sixth*, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward the Sixth*, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of *St. John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations, and Additions therein added and appointed by this Statute, shall stand, and be from and after the said Feast of *St. John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of *St. John Baptist* next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward the Sixth*: with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of *St. John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the

profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premises, shall after his first conviction estoons offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premises, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any spiritual Promotion, after his first Conviction shall estoons offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of *St. John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form aforesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convict of any such Offence, estoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aforesaid lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premises, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premises, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of *St. John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no

## ACT FOR UNIFORMITY OF COMMON PRAYER.

lawful or reasonable excuse to be absent, endeavour themselves, to resort to their Parish Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained or used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

## ACT FOR UNIFORMITY OF COMMON PRAYER.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of his Act, to enquire, hear and determine the Offences aforesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and *Saint Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above-mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admohition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Law.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for their Offences, first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence afterwards be convicted before the Justices; And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence afterwards receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

## THE PREFACE.

This Preface, first prefixed to the Revised Prayer Book of 1661, was written by Bishop Sanderson, and amended in some trifling points by a Committee of the Upper House of Convocation. Its main purpose is to explain the causes and effects of the Revision just completed. Its general tone, as might have been expected, is averse to all change not absolutely necessary, and hostile to the party pressing for revision; as that which "under the late usurped powers" had made the people disaffected to the Prayer Book, and which now, to maintain its own consistency, attacked it with objections old and new.

It opens with the celebrated phrase, ascribing to the Church of England the keeping "of the mean between two extremes," which has been commonly used as a description of her general character and policy. But the phrase properly refers only to the line taken as to the revision of the Prayer Book, as "avoiding too much stiffness in refusing and too much easiness in admitting variation." In relation to such revision it allows on the one hand (in the spirit of Art. xxxiv.), that forms, rites, and ceremonies are in themselves "indifferent and alterable," and, on the other, claims (with Art. xx.) that all modifications should be determined by "those that are in places of authority" in the Church. Then, glancing at the history of the past, since 1549, it alludes to the three Revisions already made (the first under Edward VI., in 1552, the second under Elizabeth, in 1559, and the third under James I., in 1604), and asserts that through all these "the main body and essentials" of the original Book of 1549 "have still continued the same."

Next, the Preface refers to the prohibition of the use of the Liturgy under the Commonwealth. This was by an Order of Parliament on January 3rd, 1645, "abolishing the Book of Common Prayer;" and "establishing" for use in all Churches "the Directory for the Public Worship of God," followed, on August 23rd, by another Order, enjoining the surrender of all Prayer-Books, and making the use of the Liturgy, even in private, punishable by fine and imprisonment. It then recites the demand made, on the Restoration of Charles II., for Revision, enforced by the publication of objections, some old and some new, against the Prayer Book (which, "never having been legally abolished," came at once back into use), and the consent of the King thereto. The Presbyterians, in fact, had presented a petition to the King, allowing the lawfulness of a Liturgy, but asking that the Prayer Book might be revised, and that some ceremonies might be abolished, and the use of others made optional. Charles answered by a "Royal Declaration on Ecclesiastical Affairs," in October 1660, allowing toleration of diversity for a time, and promising a Conference, which met at the Savoy on March 25th, 1661.

Of the demands for alteration then made, which were very numerous, both general and special, it is declared that those representing the two extremes—of changes, on the one hand, in fundamental principles "of the Church of England or indeed of the whole Catholic Church of Christ," and of mere frivolous objections, on the other—have been rejected, and those which seemed "requisite or expedient" willingly accepted, without, however, any allowance of the objections made to the old Book, as unscriptural, unsound, or against the conscience of "a godly man." The objects of the Revision are expressly declared to be, not the satisfaction of the

## THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected therunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions therunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity

demands of this or that party, but "the preservation of peace and unity"; "the procuring of reverence and exciting of piety and devotion"; and "the cutting off occasion of cavil or quarrel." Of these, the second was far better secured than either the first or last. For, in fact, for purposes of conciliation and comprehension the Conference was rendered fruitless, by unreasonable demands, involving a virtual reconstruction of the Liturgy, on one side, and, on the other, by not only an unwillingness to make any concession whatever, but also a desire to make some alterations in the opposite direction.

The alterations actually made are then thus summarized:—  
 (a) Amendments of the Calendars and Rubrics, for the better direction of the officiating clergy (*e.g.*, especially in the Ritual Rubrics in the Service of the Holy Communion); (b) verbal alteration of ambiguous or obsolete terms; (c) the use of the Authorized Version for all Scriptural passages (except the Psalter; the Decalogue, and the sentences in the Communion Service); (d) addition of some "Occasional" Prayers and Thanksgivings (*e.g.*, the Prayer for Parliament, for All Conditions of Men, for the Ember Weeks, the General Thanksgiving, the Thanksgiving for the Restoration of Public Peace at Home); (e) addition of the Office for those at Sea, and for the Public Baptism of Adults. Besides these, however, there were the insertion of some Apocryphal lessons, the alteration of the Ornaments Rubric, the addition of the last clause to the Church Militant Prayer, the re-insertion, with significant alteration, of the Rubric on kneeling at the Holy Communion, the addition to the Baptismal Service of the Rubric on the Salvation of Baptized Infants and the Note on the Sign of the Cross, and the addition of the Services for January 30th and May 29th.

Finally, the approval of the two Convocations is quoted (without any reference to Parliament), and the book commended to "the sober, peaceable, and truly conscientious sons of the Church of England."

## CONCERNING THE SERVICE OF THE CHURCH.

This is the original Preface to the Prayer Book of 1549 (with a few omissions), written, as is usually supposed, by Cranmer, and obviously suggested by the Preface to the reformed Breviary of Cardinal Quignonez, published by authority of Pope Clement VII. in 1535, which it follows in many places.

It is notable that it lays almost exclusive emphasis on the reading of Holy Scripture, and the singing (or saying) of the Psalms, in Divine Service, only referring incidentally or by implication to the offering of Prayer and the administration of the Sacraments; and dwells with approval on the provision made by the ancient Fathers for regularity and completeness in the use of both, alike by Ministers and by the people, as a means of at once securing knowledge and "inflaming love."

Of the continuous reading of Holy Scripture thus provided for, it complains that it had been broken in upon (a) by "planting in uncertain stories and legends," *i.e.*, by reading spurious "Acts of Saints and Martyrs"; (b) by "multitude of responds, verses (*versicles*), and vain repetitions," referring clearly to musical responses interspersed in the Service, which were intended (like the

## CONCERNING THE SERVICE OF THE CHURCH.

ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account. That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubrics: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation; and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled; yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

## CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest

responses to the Commandments) to accept and apply God's Word, but which had become so elaborate, and sometimes irrelevant, as to obscure it; (c) by "Commemorations," that is, Antiphons, Versicles, and Collects, commemorating Festivals, introduced into other festal or non-festal Services; and (d) Synodals; that is, Canons of Synods (diocesan or provincial), or notices of festivals appointed by authority of such synods, usually read after the Lessons. It is, of course, clear that of these objections, while some are matters of principle, others are merely of method and detail; which might have been met by reform, instead of abolition. Similarly it complains that, whereas the whole Psalter was ordered to be said or sung every week (not, however, in the regular order of the Psalms), yet, in practice, partly by the interference of numerous festivals and partly by negligence, "a few Psalms were daily said, and the rest utterly omitted."

It then protests against the use of Latin instead of the vernacular tongue, and the cumbrousness and artificiality of the rubrical and ritual directions called "the Pie" (in the Latin *Pica*, a word of uncertain derivation), as effectually preventing the Service from being the Service of the people.

It next enunciates the four principles which obviously guided the compilers of the Prayer Book in forming it mainly out of old materials, and returning (as they believed) to the Primitive order, *viz.*, (a) PURIFICATION from all that was untrue or questionable and superstitious, according to a Scriptural standard; (b) TRANSLATION into the vernacular language; (c) SIMPLIFICATION, both in length and order (even at the cost of completeness and beauty), so as to make it intelligible and practically useful to the people; (d) UNIFORMITY, abolishing the ancient variety of "Uses," with a view to unity both of worship and of faith.

Lastly, it establishes an authoritative power of interpretation in the Bishop (or, in cases of special difficulty, the Archbishop), on all points of diversity or doubt, both in theory and in practice, in the fullest and clearest terms.

The Act of Uniformity of Edward vi., "for the further encouragement of learning" sanctions the use of all Services, except the Holy Communion, "commonly called the Mass," in the Universities, "in Greek, Latin, or Hebrew." The Act of Charles II. adds to the Universities "the Colleges of Westminster, Winchester, and Eton, and the Convocations," but mentions only Latin. It also directs the Bishops of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, to see that the Book "be truly and exactly translated into the British or Welsh tongue," and duly circulated and used in Wales.

The Order to the Clergy to say "daily the Morning and Evening Prayer (either privately or openly)," is all but absolute; for it is clear that the "urgent cause" recognised must be one of real emergency. In 1552 "preaching and studying of divinity" are recognised as such causes. It is notable that this order has been increased in stringency in the successive Revisions of the Prayer Book.

The Order for the Public use of the Daily Service is not quite so absolute; but it is still plain that it is intended to secure it as a rule, and that disuse of the Service, without "reasonable hindrance," is a contravention both of the letter and of the spirit of the law.

## CONCERNING THE SERVICE OF THE CHURCH.

were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book: the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.