A STUDY OF THE COLLECTS IN 1549 BOOK
OF COMMON PRAYER

Thesis for the Degree of M. A.

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Daisy S. Kimber

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This is to certify that the

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a Study of the Collecta
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Daisy S. Kimber

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Anders Orbeck

Major professor

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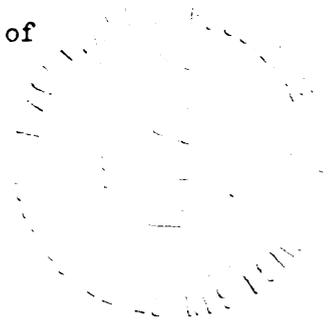
OF COMMON PRAYER

By

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A Thesis

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<div align="center">D.S.K.</div>

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TABLE OF CONTENTS

This is a study of the rhetorical figures in the collects of the day
in the 1549 Booke of the Common Prayer, prepared by Thomas Cranmer
and his associates. Especial reference is made to the Latin versions
from which some of the collects are translated.

The Booke of the Common Prayer first appeared on March 7th, 1549,
in the reign of Edward VI, and at the session of Parliament prorogued
on March 14th following, announcement was made that use of the new
book was to begin not later than the following Whitsunday, June 9th.
It had already received parliamentary sanction in the Act of Uniformity
passed on January 21, 1549, which mentioned "the Archbishop of
Canterbury and certain other learned men" as having been appointed by
the king to "draw and make one convenient and meet order, rite, and
fashion of common and open prayer and administration of the sacraments."
This was the same committee, with some changes and several additions,
which had been appointed in 1542 from the Convocation of the Church by
Henry VIII to revise the Latin service books of the church.   These
were Missal or Mass book, Breviary, Manual, Processional, Ordinal,
Antiphoner, Grayle, Legend, Pontifical, and the Pie, which directed
the use of the others.   The question of their translation into English
was not raised at the time: rather reform of the sort then taking
place in various European countries, both Catholic and Protestant, was
contemplated.   This committee had issued the Litany in English in
1544 - Cranmer's work and still used in practically its original form -
and a Communion Service in English, to be used for part of the Latin
Mass, as the means of a doctrinal reform which would permit Communion
in both kinds for the laity.

Probably because composition of the committee varied somewhat during its seven years of work, the lists of its members at the time the 1549 Book was published differ slightly. Blunt's list names, besides Cranmer, Bishops Thomas Goodrich of Ely, Henry Holbech of Lincholn, George Day of Chibester, John Skip of Hereford, Thomas Thirlby of Westminster, and Nicholas Ridley of Rochester; Deans William May of St. Paul's, Richard Cox of Christ Church, John Taylor of Lincoln, and Simon Heynes of Exeter; also Archdeacon Thomas Robertson of Leicester and John Redmayne, Master of Trinity College, Cambridge. [1] The historical events and the circumstances of the English reformation which led to the activities of this Commission are well known and variously interpreted, and have been touched upon but lightly here, since they have little or no bearing upon this study.

It was of the greatest importance to the English language and literature of succeeding generations, however, that the man who headed this commission and is credited with having done most of the work on the 1549 Booke was Thomas Cranmer (1489-1556), [2] a man of great learning, unusual literary ability, and a faith in his native tongue as a medium of religious instruction. A fellow at Jesus College, Cambridge University, he was first educated in the old scholasticism; then, as the intellectual atmosphere at Cambridge changed under the influence of the Renaissance, Cranmer turned his attention to a study of the Scriptures. He was ordained a priest

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[1] John Henry Blunt, Annotated Book of Common Prayer, XXII.

[2] A.F. Pollard, Thomas Cranmer, 215.

and became an examiner in Divinity. [3]   In 1529 began his famous

connection with Henry VIII, which led to his somewhat unwilling

elevation to the Archbishopric of Canterbury on March 30, 1533.   The

nature of Cranmer's learning is shown by the extent of his library,

which was larger than the library Cambridge had had when he studied

there.   It contained more than three hundred and fifty printed books

and a hundred manuscripts, including a Hebrew Bible interleaved with

a Latin translation in Cranmer's own hand, nearly complete works of

the Greek and Latin fathers, the best of the scholastic writers,

and commonplace books containing extracts from continental reformers

of every stripe.   He knew Hebrew, Latin, Greek, German, French, and

Italian. [4]   One biographer sees him as probably influenced by Erasmus,

because the year in which Cranmer turned to the new learning, 1511, is

the year Erasmus started teaching his Greek class at Cambridge, and the

year in which Cranmer turned to the study of theology, 1516, is the

year Erasmus published his Greek New Testament. [5]   Such an influence

could have implications for the present study, since Erasmus was the

author of the Dialogus Ciceroniamus, a satire on the Ciceronianism of

of the Renaissance.   In both the scholastic and the neo-classical

scheme of studies, Cranmer would have studied rhetoric, but his en-

thusiasm for it might have been tempered by the influence of a man

like Erasmus, and this might have moderated his style.

   Cranmer's literary ability may be attested by one authority, who

speaks of the Book of Common Prayer along with the English Bible, as

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[3] Ibid., 19-23.

[4] Ibid., 318-320.

[5] A.C. Deane, Thomas Cranmer, 19.

"a great steadying, unifying tradition, and by their popular accept-
ance, one of the implicit conditions of all later use of English
speech." [6]

Cranmer's interest in the vernacular instruction of the people
was part of a long tradition in England of vernacular aids to the
Latin services of the church, including such works as the Prymers
of 1390, 1535, 1539, and 1545, and the English translations of the
Bible, going back beyond Wyclif to the Old English period. And
from 740 A.D. onwards there were episcopal injunctions about instructing
the people in the sense of the Creed, Lord's Prayer, and Ten Command-
ments. [7] Cranmer's attention to this matter is shown by his
inquiries during a diocesan visitation in 1548:

> Inquires were made...concerning the plain
> reciting the Lord's Prayer, the Creed, and
> Ten Commandments in English immediately
> after the Gospel, as often as there were
> no sermon...concerning moving the parishion-
> ers to pray rather in English, than in a
> tongue unknown. [8]

His concern for beauty, and his practice of conscious art in trans-
lating the services of the church, is shown in a letter which he
wrote October 7, 1544, to Henry VIII about the English Processional
which he had just translated:

> ...I have translated into the English tongue,
> so well as I could in so short a time, certain
> processions...In which translation, forasmuch

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[6] George P. Krapp, Rise of English Literary Prose, 270.

[7] Blunt, op. cit., XXII.

[8] John Strype, Memorials of Archbishop Cranmer, I, 259.

as many of the processions, in the Latin, were
but barren, as me seemed, and little fruitful,
I was constrained to use more than the liberty
of a translator: for in some processions I have
altered divers words; in some I have added part;
in some taken part away...As concerning the
Salve festa dies...I made them /the verses/
only for a proof, to see how English would do
in song. But by cause mine English verses lack
the grace and facility I wish they had, your
Majesty may cause some other to make them again,
that can do the same in more pleasant English
and phrase. 9

With the publication and adoption of the 1549 Booke Cranmer's

great work was done. Whether it ever received the approval of Con-

vocation, or indeed was even submitted to it can only be conjectured,

since the official records of Convocation for that period were de-

stroyed in the great fire of 1666. 10   Proof one way or another

has never been found. But proof of the 1549 Book's merit is

found in the fact that except for two brief periods during which

its use was forbidden, under Mary and under Oliver Cromwell, the

prayer book used throughout England from 1549 until the present has b en

essentially this same Book, its language characteristics remaining

unchanged in all important respects through the revisions of 1551,

1559, 1662, 11 and even into modern times. So it happens that

when you study the Booke of 1549 you are studying a living work, and

when you study the modern American Book of Common Prayer you are

studying something very ancient.

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9 Jenkyns, Cranmer's Remains, I, 315, quoted in Blunt, op. cit., XXII,
    XXIII.

10 Brightman and Mackenzie, "The History of the Book of Common Prayer
    down to 1662", in Clarke and Harris, Liturgy and Worship, 155.

11 This revision did change a few individual collects and add to the
    whole corpus, however.

The eighty-three collects of the 1549 Book, which are the materials of this study, are the brief prayers attached to the other "propers" or "variables", the Epistles and Gospels, appointed to be read before the Epistle in the Communion Service on the Sundays and holy days of the church year. The Collect for the Day is also read in Morning and Evening Prayer, before the groups of prayers at the end of the Office, where it "not only enriches its association with the current themes of the Church season, but also serves as a reminder of the Church's central act of corporate worship in the Eucharist."[12] Thus, the Collect of the Day is one of the most frequently heard parts of the ritual.
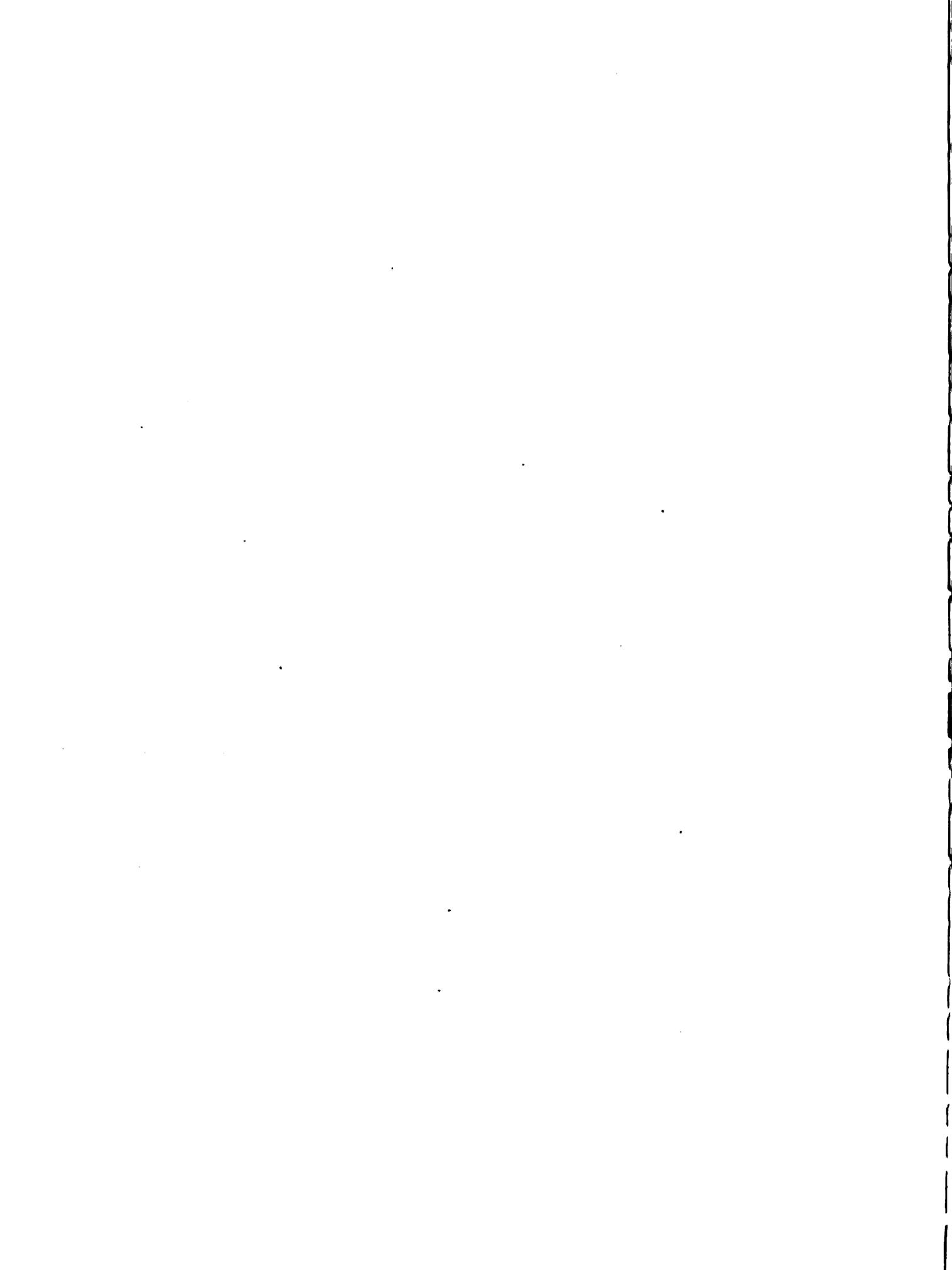
The origin of the word collect, like the origin of its peculiar form, is hidden in obscurity, but a description of the various theories advanced as to its etymology may throw light upon the nature and history of these brief but distinctive compositions.

One explanation, which is based upon a usage in the early Roman Church, would have collect a shortened form of oratio ad collectam, which is the designation of these prayers in the Gregorian Sacramentary (see below). In this phrase Collecta means the assembly or gathering of Christians who were about to go in procession to another place, where the Eucharist was to be celebrated. In this sense it appears several times in the Latin Vulgate, where it denotes the "solemn assembly" with which a Jewish festival closed. Goulburn prefers this derivation of the word, as he thinks the others "too subtle to be probable."[13]

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[12] Massey Hamilton Shepherd, Oxford American Prayer Book Commentary, 17.

[13] Edward Meyrick Goulburn, Collects of the Day, V, 14.

However, the fact that the Roman Service Books do not use the word

collecta is held elsewhere to indicate its non-Roman origin. [14]

The other widely current explanation is that the word designates

a "collection" of the silent petitions of the congregation which the

priest offers up on its behalf. Thus the prayer would have been a

collectio, or a collecta, which the New Oxford Dictionary gives as a

Late Latin form of collectio. Blunt quotes the Micrologus (Eleventh

Century) as interpreting the word in this way:

> Oratio quam Collectam dicunt, eo quod
> sacerdos, qui legatione fungitur pro
> populo ad Dominum omnium petitiones ea
> oratione colligit atque concludit. [15]

This is said to be the Gallican sense of the word, since it comes

from the western, non-Roman rite which developed in France, or Gaul,

and neighboring regions, independently of Rome for some centuries,

That the word existed in Old French as colloite, coulloite, collete,

and collette, [16] is testimony of its frequency in the vernacular

in France, since these are the worn-down forms of popular use.

Collecte, the modern French form, is due to etymological reaction,

and the development that we should expect in a word with learned connect-

ions. Other evidence in favor of the Gallican origin of the word

collect is the frequency of the occurrence of collectio in the

Gallican service books, where it is the normal word for a prayer. [17]
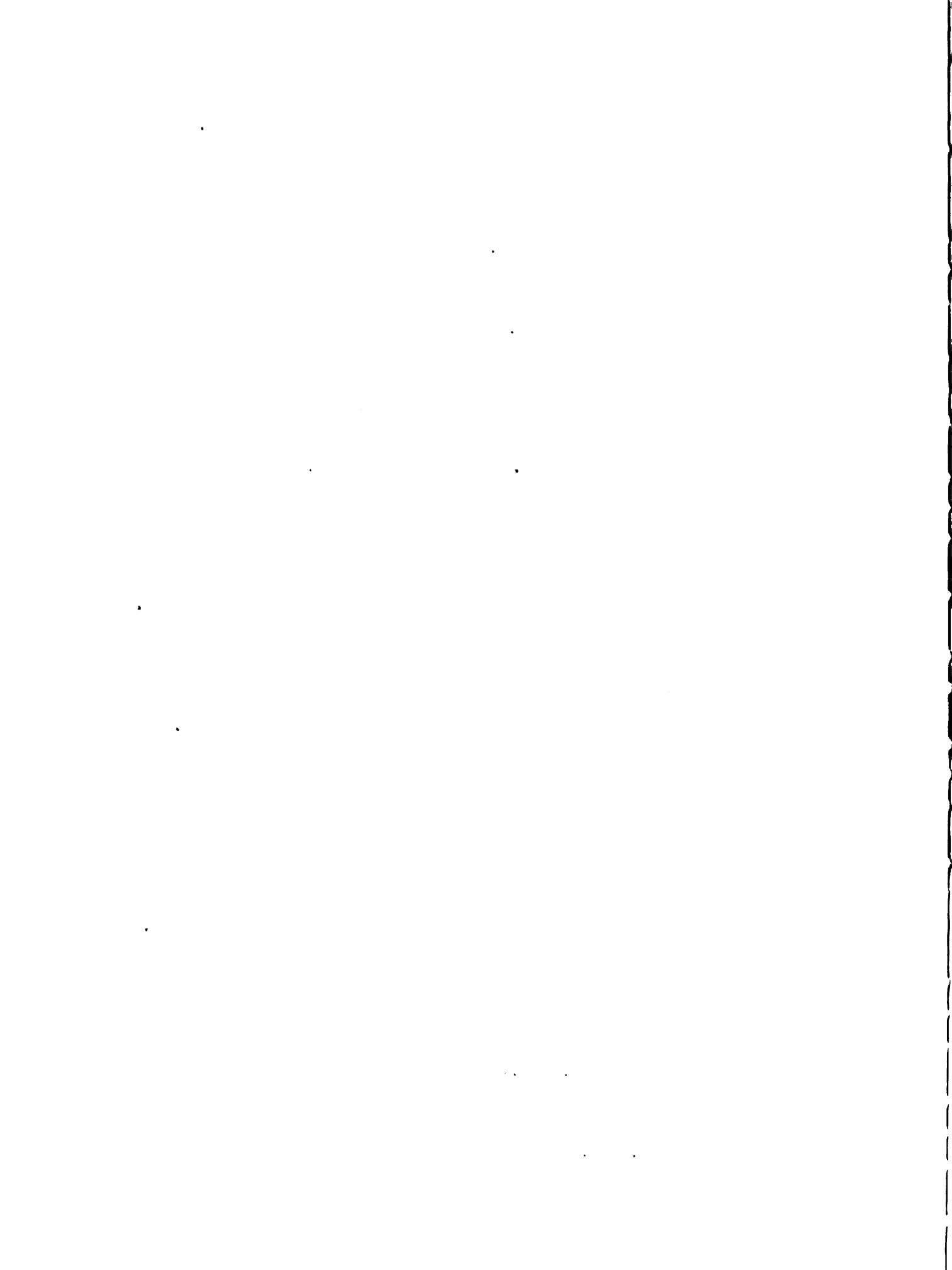
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[14] J.G. Carleton, "Collect", in Encyclopaedia of Religion and Social
Ethics, III, 713.

[15] Quoted in Blunt, op. cit., 69.

[16] Godefroy, Dictionnaire de l'ancienne langue française

[17] Carleton, op. cit., III, 1713.

A third explanation is related to the one just given, but it refers to the prayers in the other part of the service, rather than to the prayers of the people, as being collected. It is known that anciently a litany preceded the Epistle and Gospel in the liturgy, [18] and the short, terse prayer which developed into the collect is thought to have been a _collectio_ of the petitions of the Litany. Some times, also, the _collectio_ is explained as recapitulating the Epistle and Gospel which follow, an explanation which accounts for the "keynote" character of most collects. Both of these uses of _collectio_ have some basis in the fact that the word had, in Classical Latin, a definite rhetorical use, to designate "a brief recapitulation." [19]

Still a fourth possibility has been suggested: that the term is derived from _cum lectione_, because the Epistle is always called the _Lectio Epistolae_, and the accompanying prayer could have been called the _oratio cum lectione_, or "prayer with the reading." I mention this because it is phonologically possible that the phrase _cum lectione_ might give some of the vernacular forms mentioned above.

Beginning in 1225 with _collecte_ in the _Ancren Riwle_, Middle English furnishes many examples of the word, some of them in the Old French forms, such as _colette_, _colett_, etc., [20] indicating that the word had probably come over from France with the Gallican Rite in both popular and learned forms. The 1549 Book uses _collect_ and _collecte_ nearly always; _collette_ occurs twice that I know of: in The Visitation of the Sick and in the Burial Service.

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[18] K.D. Mackenzie in Clarke and Harris, _op. cit._, 375.

[19] Leverett, _Latin Lexicon_.

[20] _New English Dictionary_.

The sources of the pre-Reformation collects are well known,
however.   They are found in the fifth and sixth century compilations
of proper prayers which are called sacramentaries, and bear the names of
the Popes who were responsible for their making.   It is thought
that their labors were more editorial than creative, since most of the
prayers had existed for some time, some probably going back even to
Apostolic times.   The Leonine sacramentary is due to the efforts of Leo
the Great, Bishop of Rome from 440-461, famed for his bravery in under-
taking an embassy to Attila the Hun, and for defining the two-fold
nature of Christ.   In the 1549 Book one of the seven collects from
the Leonine Sacramentary is that for XIV after Trinity, which I
mention as being an unusually close translation and hence exhibiting
the pristine qualities of the prayers in this earliest collection.
The next to oldest compilation is the Gelasian Sacramentary, collected
by Pope Gelasius, Bishop of Rome, 492-498, a period of revolution and
waning power for the Roman Empire, which reflects its features in the
imagery of the collects that are original in this collection.   These
are the ones mentioned in the discussion of warlike metaphors, below.
Twenty and a half (the first half of the first Easter Day collect) of
the variable collects in the 1549 Book are translations of Gelasian
collects.   The third great compilation is that of Gregory the Great,
Pope from 590 to 604, and the man whose mi sionary spirit sent Augustine
to England in 597, and who gave the latter permission to retain in the
churches he established there Gallican usages, which had already reached
England from France.   Thirty and one half of the 1549 Collects can be
traced to the Gregorian Sacramentary for their first appearance, al-
though it also contains many from the other sacramentaries in altered
forms.   These three Sacramentaries have thus accounted for fifty-nine

of the eighty-three collects in the 1549 Book. The others were
composed especially for the English book, although someof these
were adaptations from their ancient sources.

The men (or probably the man - Cranmer) who translated the
collects for the 1549 book did not work directly from these
Sacramentaries, but rather from the Missal of the Sarum Use. [21]
This was the rite of Salisbury Cathedral which had been defined and
regulated by St. Osmund, Bishop of Sarum and nephew of william the
Conqueror, and hence in a position to secure some unity in the rite
used in England. This newly codefied rite was adopted by the
diocese of Salisbury in 1085 and then introduced elsewhere until it
became "the principal Rule of the Church of England and continued
so for four centuries and a half." [22] No copies of the original
form of the Sarum use remain, and it is not known how much that
existed in it in 1549 represented accretions of the years, but we do
know that it was formed in the first place from a ritual showing the
Gallican influence mentioned above.

In structure the collect form may go back to Scripture itself.
A passage in Acts I, 24, 25, is sometimes cited as the original model:

> Thou, Lord, which knowest the hearts of all
> men, show whether of these two Thou hast chosen,
> that he may take part of this ministry and
> apostleship, from which Judas by transgression
> fell, that he might go to his own place.

This prayer has four discernible parts which are considered
necessary to the collect form: (1) Invocation of God's name, (2) A
relative clause which describes one of His attributes, (3) the petition

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[21] Goulburn, op. cit., I, 47

[22] Blunt, op. cit., XVIII

and (4) a purpose clause which gives a reason for the petition, or a result that is hoped for. A fifth part, the close, is here lacking. The second or fourth part may be omitted, but four parts are required to make a true collect. The permissable variations have been carefully analysed. [23] The Scriptural collect quoted (t ere is another in Acts IV, 24-30, but its length disqualifies it, although Blunt cites it) has another important qualification: all of its parts are woven into one sentence. This characteristic, present in all true collects, has made it the terse, succint prose form that it is. This brevity has been referred to the injunction in Ecclesiastes V, 2: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth: therefore let thy words be few." [24]

Thus through the circumstances of its provenance the collect form, by the fifth or sixth century, had become an instrument of worship characterised by terseness of expression and tightness of sentence structure, yet enhanced by those rhetorical devices which had been carried over from the classical period into the Latin of the Christian era. The collects had remained unchanged in these respects when their translation into English was undertaken in the sixteenth century. It is noteworthy that in a period when most English authors were writing lengthy, rambling sentences, and seemed to lack command of subordinating devices, the translators of the collects produced complex sentences which matched the Latin models in brevity, simplicity, and comprehensiveness.

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[23] John W. Suter, Book of English Collects.

[24] Goulburn, op. cit., 13.

How this was accomplished might be the subject of some future study.
How the translators were able, in their English way, to match the
effectiveness of the Latin rhetorical devices is what this study will
attempt to demonstrate. This will be shown by a comparison of the
English and Latin versions and a description and classification of the
various figures.

The text used is that in the Everyman edition entitled The First
and Second Prayer-Books of King Edward the Sixth, with an introduction
by Bishop Gibson, in the 1932 reprint of an edition first published
in 1910. This follows strictly the original text of the first
edition of the 1549 Book, which has been established on the basis of
internal evidence as that printed by Edward Whitchurche in London on
March 7, 1549. [25]

The materials of this study are taken from the eighty-three
Collects which together with Epistles and Gospels form the "propers"
that go with the communion service for the Sundays and Holy Days of the
church year. There are other collects identical with these in form and
style, which are invariable prayers attached to the daily offices,
including the Collects for peace and for grace in Matins; the Collects
for peace and for "ayde agaynste all perils" in Evensong; the "constant"
collect and the collects for the king of the Communion Service, and a few
others. These are excluded from consideration only because the study
had to be somehow limited. Any collect from which an example is cited
is indicated in an abbreviated manner. Thus, "IV after Trinity"
means "Collect for the Fourth Sunday after Trinity," and so on. The

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[25] Anton A. Frins, The Book of Common Prayer, 1549, X.

headings of the propers in the 1549 Book vary greatly as to style,
but actually include many which use Roman numerals in the way I have
used them here.

The Appendix at the end contains the complete texts of the
1549 English collects and their Latin originals, and is indexed so that
the reader may readily find a collect if he wishes to see a quotation
in context.

CHAPTER I

As was noted above, the extreme brevity and terseness of the collect

form existed side by side with rhetorical effectiveness.   Indeed, it

may be that the combination of simplicity and shortness of form with some

of the rhetorical features of classical "copiousness" is a distinctive

mark of collect style.   In it certain definite devices are used to

overcome what might have been an excessively plain style [1] and what

therefore would not have been an appropriate substitute for the Latin

style.

The first of these devices, word pairs, is of two sorts,

synonymous and non-synonymous.   By a synonymous word pair, the kind

to be discussed first, I meanone whose members are synonymous in

meaning, or nearly so, or which at least refer to the same thing,

although possibly emphasizing different aspects of it. [2]   Thus there

are varying degrees of synonymity between the members of such pairs,

the most clearly synonymous probably being those where recently borrowed

words which had not yet gathered connotations in English were placed

beside native words, as in mortifye and kyll (Innocents' Day), creat

and make (Ash wednesday).   At the other extreme of synonymity are

word pairs whose members are farther apart in meaning than the above,

yet close enough so that one could be omitted without radically altering

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[1] "The shortness of these documents /the Collects7 invites, and in fact
     compels, brevity of clause and sentence...and to any good craftsman
     must suggest an adroit use of balance. But brevity has the Scylla
     and Charybdis of obscurity and of baldness ever waiting for it; and
     balance those of monotonous clock-beat and tedious parallelism.
     The ship is safe through all these..." George Saintsbury, A History
     of English Prose Rhythm, 126.

[2] Goulburn expresses the commentator's usual attitude toward synonyms:
     "...if you wish to understand your Bible and Prayer Book, you must
     never suppose that two words are used with exactly the same meaning,
     where one would have conveyed all that is intended." Collects of
     the Day, II, 51.

the sense of the collect.   Such are truelye and godlye (Good Friday,

Second), succour and defende (St. Michael and All Angels) and newe

and contrite (Ash Wednesday).   The latter two words are close in

meaning in a rather special way, newness being thought of as a result

of contrition.

The synonymous word pair was, of course, not new in the language

in 1549.   As Kellner points out, this tautology is of two sorts in

English, (1) synonymous word pairs, both native words, found in Old

English prose and poetry, and (2) synonymous word pairs, one native

and one borrowed, characteristic of Middle English. [3]

The first type of word pair was characteristic already of the

earliest Old English poetry and prose, where it was used for rhetorical

purposes, for emphasis, for alliteration, for metrical padding, etc.

In Beowulf one finds such pairs: [4]

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rēoc ond rēþe,    1. 122
fyrene ond faehðe   1. 153
æþele ond eācen    1. 198
hynþu ond hrāfyl   1. 277
frōd ond gōd   1. 279
wǣpen ond gewǣðu  1. 292
fah ond fyrheard   1. 305
ār ond ombiht    1. 336
mæg ond magoðegn   1. 408
idel ond unnyt    1. 413
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Synonymous word pairs were also common in Old English prose.   In the

account of the poet Caedmon, in the Alfredian version of Bede's

Ecclesiastical History, we find the following:

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[3] Leon Kellner, Historical Outlines of English Syntax, 21, 22.

[4] The examples are from Klaeber's Beowulf, Third edition, 1-413, passim.

> halette ond grette
> onswarede...ond ꝙwæð
> cyðde ond sægde
> gelæredestan men ond þa leorneras
> rehton...ond sægion
> clyppan ond lufigean
> monade ond lærde
> stæres ond spelles
> song...ond leoð [5]

During the Middle English period this tendency was reinforced by
the habit of pairing a borrowed hence newer word with a native word,
probably for the purposes of clarification, [6] as in the following:

> command and bid   (Cursor Mundi)
> declare and show   (Chaucer, Boethius)
> encline and bow   (Chaucer, Melibeus)
> chuse and perceive (Caxton, Blanchardyn)
> fede and norysche (Chaucer, Boethius)
> lord and maister (Robert of Gloucester)
> might and vertu   (Cursor Mundi) [7]

Although this new kind of word pair was frequent in Middle English
literature, so were pairs where both words were native, and pairs
where both words were foreign. [8]

By the time of early Modern English, the use of synonymous word
pairs as an ornamental stylistic device was characteristic of many
writers. Examples from Thomas Elyot's Gouernour, 1531, must suffice:

> rule and moderation
> grosse and ponderous
> facele and easy
> concept and opinion
> radde and perused
> persist and continue [9]

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[5] For this purpose I have used the selection in Bright's Anglo-Saxon Reader.

[6] Otto Jespersen, Growth and Structure of the English Language, 96.

[7] Examples from Kellner, "Abwechselung und Tautologie: Zwei Eigenthüm-
lichkeiten des Alt-und Mittelenglischen Stiles," Englische Studien,
XX, (1895), 1-24.

[8] Kellner's article, cited above, has equally long lists of all three kinds
of combinations.

[9] J.T. Moore, Tudor-Stuart Views on the English Language, 64.

That synonymous word pairs in the Collects are useful for securing emphasis is obvious, since repetition in its various forms has always been a rhetorical principle followed to obtain emphasis, and the pairing of a word with its synonym is nothing but a way of repeating its essential meaning with varying overtones and in a different form. For instance, in synnes and wickednes (IV in Advent) both words refer to the same acts, but it is surely more emphatic to refer twice to them, first by a specific noun which suggests the specific acts, and secondly by a general term which suggests attitude and character.

In another way, also, the word pairs are useful for securing emphasis. The long, multisyllabic Latin words of the originals were probably impressive to their hearers for psychological reasons: they gave more time for dwelling upon the ideas expressed, for reflecting more deeply, and for feeling more strongly. Jespersen notes this as an advantage of imported Latin words in heightened prose. [10] The prose of the Collects is heightened prose, and the models before Cranmer and his associates would have made it easy to resort to a highly Latinized diction; but they seem always to have preferred to render the long Latin words or phrase in a pair of short English words, thus securing "a language and order, as is most easy and plain for the understanding." [11] The use of word pairs incorporating short and sometimes native words has some of the psychological benefits of longer words, and does not tax the understanding. A glance at some of the phrases which are translated by word pairs will show how this principle

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[10] Jespersen, op. cit., 141.

[11] Preface to the 1549 Booke of the Common Prayer.

of time is followed: indulgentia tuae propitionis becomes grace and mercye (IV in Advent); vitiorum incentivis becomes worldly and carnal lustes (Circumcision); ad protegendum nos becomes helpe and defende us (III after Epiphany); purificatis becomes pure and cleare (Purification of Saint Mary). Thus, in respect to the time element, word pairs are a traditional English device for providing the English Collects with a degree of emphasis matching that in the Latin.

Many of the synonymous word pairs in the Collects are of the Middle English type, where a native word was placed beside a French or Latin word for the purpose of clarification. Whether these pairs were used from habit, or because the native word was really needed to explain the foreign word, is difficult to determine, as we cannot know much about the vocabulary of the congregations for whom the Prayer Book was designed. The date of the first citation of a borrowed word in the N.E.D., however, should give us some notion of whether the reading public might have been familiar with it. [12] In the list of word pairs which follows, this date appears beside each foreign word in the list:

embrace /1545/ and holde faste [13]

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[12] According to Baugh /History of the English Language, 246/, "In Shakespeare's London, though we have no accurate means of measurement, it is probable that not less than a third and probably as many as half of the people could at least read." But the 1549 Service Book was designed for rural parishes as well as for city parishes. And 1549 was at least forty years before Shakespeare's time — a long time in the rapidly increasing literacy of the Renaissance. Can we assume more than 20% literacy among church-goers?

[13] The N.E.D. gives 1545 for the first citation of embrace in the sense of "to accept a doctrine". In the literal sense of "to surround or clasp" it is cited for 1360.

confessed /‾13̲4̲0̲‾7 and shewed forth (Innocents' Day)
mortifye /‾13̲6̲2̲7̲ and kyll (Innocents' Day)
worluly and carnal / 1̲4̲7̲0̲ 7 (Circumcision)
perceave /‾13̲0̲0̲/ and know (I after Epiphany)
helpe and defende /‾12̲5̲0̲7̲ (III after Epiphany)
tasse / 13̲4̲0̲ / and overcome (IV after Epiphany)
creat /‾15̲4̲9̲ 7̲ and make (Ash Wednesday) [14]
remission /‾12̲2̲5̲7̲ and forgevenes (Ash Wednesday) [15]
assault /‾14̲5̲0̲ 7̲ and hurte (II in Lent)
malyce /‾12̲9̲7̲7̲ and wickednesse (Second Easter)
communion /‾13̲8̲2̲‾7̲ and felowship (All Saints)

For the reading public, these N.E.D. dates are significant; for the illiterate public they may or may not be. In the case of recently borrowed words quite possibly the native words were added for clarification, but if the Latin (or French) word had ben in the language for some time then it is less likely that the native word was added for clarification, although it might have been necessary in an earlier day, as when remission and forgiveness were first paired. In such instances the linguistic tradition might have played a considerable part. Reinforcing the view that the word pairs quoted above are actually clarifying combinations is the fact that ten out of the twelve have the borrowed word first.

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[14] 1549 is given here because the N.E.D. quotes Shakespeare, 1590, as first using the finite form create, and says that the word had appeared previously only in the preterite and past participial forms. The present instance, of the imperative, was evidently overlooked. The making of new verbs from Latin past participles was a favored practice in 16th century English.

[15] This citation is from the Ancren Riwle and includes the whole pair: "in remission and in vorjiveness of all ‾ine sinnen."

As ornament, synonymous word pairs sometimes have a rather special function in the Collects, that of rhythmical "filler" for the trochaic cadences adopted by Cranmer as a substitute for the typical Latin cursus. [16]

Slightly over half of the word pairs counted reveal a definitely trochaic metre when scanned. Examples are: pacience and coumfort (II in Advent); synnes and wickednes, lette and hindred, grace and mercye (all IV in Advent); Churche and housholde (V after Epiphany); author and gever (VII after Trinity); ordred and guided (St. Matthias). If, as we might infer from Croll's article, the basic rhythm of English prose cadence is trochaic in effect, with accents of diminishing strength, [17] it will be seen that these word pairs, with their unaccented and, were very useful in contributing to the rhythmical effects in the Collects.

As will be seen from the Latin phrases quoted on page 18, the English word pairs are not translation of Latin word pairs, but expressions of ideas found in various syntactic groups in the Latin. Sometimes, also, a pair translates one word: tantis becomes so many and great (IV after Epiphany); fideliter becomes truelye and godlye (Second Good Friday); mente becomes heart and mind (Ascension Day); multiplica becomes increase and multiply (IV after Trinity). In only two instances are there Latin words for both members of synonymous

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[16] The English rhythms in the Collects are fully discussed by Morris W. Croll in "The Cadence of English Oratorical Prose," Studies in Philology, XVI, (1919), 1-55. According to him, the Latin Collects had on their English versions a "general, purely aural, and in some degree unconscious influence"; hence the statement above is not intended to imply a regularized substitution of English cadence for Latin cursus, collect by collect.

[17] Croll, op. cit., 51.

word pairs: te Rectore, te Duce becomes ruler and guyde (IV after

Trinity) and refugium...et virtus becomes refuge and strength (XXIII

after Trinity). Even here, however, the Latin does not have a complete

counterpart of the English device, since in the first instance the

conjunction is lacking, and in the second instance a word intervenes

between the first word of the pair and the conjunction. Word pairs,

then, were not a feature of the Latin Collects. They do exist in

the Vulgate, however, and have been carried on into the English versions

of the Bible. [18]   In one case where the English Collect was first

composed for the 1549 Book, and is based upon the Epistle for the

Day, its two word pairs are variations of expressions found in that

Epistle (from the Great Bible, which is the text of all Scriptural

quotations in the 1549 Book, and is still used for the Psalms and

incidental sentences): in the second collect for Easter Day, the

scriptural (I Cor. V) maliciousnes and wickednes becomes malyce and

wickednesse in the Collect, and bread of purenes and trueth in the

Epistle becomes purenesse of living and trueth in the Collect. [19]

The collects abound in another type of word pair also, the non-

synonymous kind, which, while unlike synonymous pairs in origin and

function, have yet the same aural effect. These could be classified

as parallelisms of structure, but aurally their similarity to the other

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[18] Edwin Wintermute

[19] This, and other instances of wording which foreshadows that of the
     Authorized Version, indicates that Cranmer sometimes chose, from
     a version previous to the Great Bible, the expression later
     adopted in 1611.

word pairs seems so strong as to call for their consideration together.

There is another similarity between the two kinds of pairs: the connect-

ion in thought between the members is so strong that the coordinated

group seems a unit.   In this second type of pair, both words are

necessary to the meaning; they often translate a similar coordinated

group from the Latin; and they frequently express important theological

themes of Scripture, the early Fathers, or the Prayer Book.   This

use of a coordinated pair of words to express a moral or theological

theme is part of a long tradition of gnomic or sententious phrases

in Old and Middle English, such as worda and worca, found in Beowulf

and elsewhere; weole and...wunne, in the Ancren Riwle; bodi and soule

in Wyclif's Sermon on the Nativity; and moste and leiste in Petrus

Comesior.   The two members of such a pair frequently alliterated, or

were antithetical in meaning, and these characteristics are present

in many of the pairs from the 1549 Collects, quoted below:

> the quicke and the dead (I in Advent, with no Latin)
> adoption and grace for gratia...adoptione (Second
>   Christmas)
> heven and earthe for coelestia simul et terrena
>   (II after Epiphany)
> body and soule for mentis et corpore (IV after
>   (Epiphany and XX after Trinity)
> will and dede for vuluntate et actione (I after
>   (Trinity)
> thinke and doe for cogitandi...et agendi (IX
>   after Trinity)
> preuente and folowe for praeveniat et sequatur
>   (XVII after Trinity) 20
> pardon and peace for indulgentiam...et pacem
>   (XXI after Trinity)

As can be seen, other words frequently intervene between the

coordinated members in the Latin.   There are also a few non-synonymous

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20 St. Augustine's discussion of preventing and following grace is quoted
    in Goulburn, op. cit., II, 135, and shows the importance of this
    theme. Prevent in the sense of go before is one of the archaisms of
    the modern Prayer Book.

word pairs in the English Collects which translate single Latin words, such as folowe and fulfill for _gradiamus_ (Conversion of St. Paul); grace and power for convalescant (I after Epiphany) and helpe and goodnes for munere (XVI after Trinity). This type of of word pair, therefore, although it usually reproduces the thought of the Latin, does not always have a formal counterpart there.

It would seem, then, that both the synonymous and non-synonymous word pairs are strictly English rhetorical devices in the 1549 collects.

The importance of the word pair as a distinguishing mark of collect style may be shown by the frequency of its occurrence, as indicated by these figures: of the 63 collects examined, 53 or about five eighths contain one or more word pairs of either type; 28 have non-synonymous pairs only, two to a collect being the limit; 22 have synonymous pairs only, three to a collect being the limit; and three collects, those for I and IV after Epiphany, and the second Good Friday collect, have pairs of both sorts, the latter, of all the collects, being best furnished with word pairs. It has two synonymous and three non-synonymous word pairs. (It is also a good example of the similarity of effect of the two kinds.) In the eighty-three collects, then, we count 41 synonymous word pairs and 35 non-synonymous word pairs, or a total of 76 word pairs of any sort. These figures, of course, might be susceptible of some variation on the basis of a different classification of some of the pairs, which is possible since it is sometimes a matter of opinion whether two words shall be regarded as synonymous or not. In any case it is obvious that word pairs are an outstanding reature of the language of the Collects.

CHAPTER II

Perhaps more striking than word pairs although not quite as
frequent is the use of antithesis - balance in the 1549 collects.
Antithesis is the juxtaposition of two ideas in such a way as to
emphasize the contrast between them; balance is the parallelism in
order, structure or sound of the sentence parts that express these
opposing ideas.   Antithesis refers to content, balance to form, and
it is the two together that constitute a rhetorical device.   The
figures here considered are those which have both these characteristics.

The ancient Greek rhetoricians made much of this figure: it
was one of Aristotle's three "essential elements" [1] and a favorite
preoccupation of the ancient sophists, who handed it on with the
other Gorgian figures to the rhetoricians of the Second Sophistic,
in the second, third and fourth centuries A.D. [2] when Graeco-Roman
rhetoric was studied everywhere in the civilized world.   This was the
period of the great preachers Augustine in Latin Africa [3] and
Gregory Nazianzen in the Greek east, and of the unknown writers of
the first collects in the Roman sacramentaries.   However, "urgency
of subject matter" returned Early Christian preaching to the sound
ancient tradition of rhetoric, that of Aristotle, which emphasized

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[1] Charles Sears Baldwin, Ancient Rhetoric and Poetic, 31.

[2] Baldwin, Medieval Rhetoric and Poetic, 8, 9, 43.

[3] Baldwin, ibid., 6.

giving effectiveness to truth rather than to the speaker. [4] This "urgency" must have been as effective in the writing of prayers as of sermons, and would have made for a more restrained use of antithesis-balance, and other figures, than was characteristic of the Second Sophistic.

Also, the tradition of terseness and brevity in the collect form made over extension and involvement of these *figurae verborum* impracticable. Used wisely, they clarify ideas strikingly in a few words, but as a preoccupation they would result in verbosity. The fact that sophistic use of antithesis-balance led to the faults of padding and superficiality cannot be denied. [5] and one naturally inquires if sincerity of thought and accuracy of emphasis in the collects was sacrificed to this stylistic device. An examination of those ideas which are expressed antithetically, however, reveals that they are all fundamental concepts of the Church's teaching, widely accepted by the Fathers and grounded in Scripture. They are such ideas as lend themselves naturally to a division into parts which have elements of contrast with each other. If this contrast had been forced for the sake of the balanced form, it is doubtful whether these compositions would have endured for so many centuries unchanged.

While it is true that a given antithesis may be repeated in several different collects, this is obviously because repetition of the idea was thought necessary, and not because it so readily furnished a rhetorical figure.

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[4] Baldwin, *ibid.*, 6.

[5] Baldwin, *ibid.*, 43.

While antithesis is a natural feature of all languages, it was not the prevalent, conscious device in Old English that it was in the classical languages. Klaeber [6] mentions an example of it in the Beowulf as an indication of Latin influence. In Middle English translation of classical works must have given greater acquaintance with this figure. But it is in the century following the appearance of the 1549 Book that antithesis was to become a prominent mark of English literary style, reaching its greatest extravagance in euphuism. [7] Whether or not the language of the collects influenced subsequent literary development in that respect, it certainly did not hinder it, since it accustomed English ears to the same figures that later became the preoccupation of Lyly and others.

It may be true that the best examples of antithesis-balance must be sought in Greek and Latin [8] because there inflections permit greater word correspondence, and lack of dependence on word order permits figures of transposition (such as chiasmus). Yet an examination of the way in which these figures were transferred from the Latin to the English versions of the collects reveals a remarkable correspondence of features, and that without sacrifice of idiom in the English.

In the collect for the Innocents' Day, we have not in speakyng: but in dying for non loquendo: sed moriendo, which shows correspondence

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[6] Beowulf, LXVIII.

[7] In a critical note on sentence structure, in his Works of John Lyly, 540, R. Warwicke Bond calls it Lyly's "Dominant artistic principle".

[8] Baldwin, Medieval Rhetoric and Poetic, 44.

in word order and parts of speech.   The rhyme is missing as we

should expect, prose rhymes being rather rare in English.   One

does occur near the end of this same collect, however, in another

figure of antithesis: oure lyfe maye expresse: with owre tongues

we doe confesse, for lingua nostra loquitur: vita fateatur.[9]   Here

is not the neat syntactic correspondence that there was in the

first figure, and it may be that the rhyme was an effort to com-

pensate for this lack.   There is also repetition of oure.   This

antithesis also receives point from being part of the larger pattern,

which is noteworthy, and occurs elsewhere.   That is, the ideas of

talking: doing are expressed briefly first, then in greater detail.

The order of the antithetical elements here is talking: doing, doing:

talking in English, and talking: doing, talking: doing in Latin.

In the propers for the second Sunday in Lent occurs the clearest

and most effective antithesis in the collects.   Outwardly in oure

bodies: inwardly in oure soules translates interius: exteriusque,

where the English reproduces the Latin paronomasia with exactly

equivalent adverbs whose balance is further emphasized by the two

prepositional phrases of equal weight – not makeweight, but legitimate

expansion containing the favorite English pair of contrasting words:

bodies: soules.   The last part of this collect consists of a more

detailed expression of this first antithesis, as in the Innocents'

Day collect, but here the correspondence of the antithetical parts is

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[9] Only those parts of both English and Latin versions which are
     directly involved in the antithesis are quoted, here and
     elsewhere.

much greater.   All adversities which maye happen to the body: all
euil thoughtes which maye assault and hurte [10] the soule translates
omnibus adversitatibus muniamur in corpore: pravis cogitationibus
mundemur in mente.   Although the English cannot reproduce the
paronomasia of the verbs, it compensates by repetition in all: all
and whiche maye: which maye.   It is interesting that here the English
order of antithetical elements is outward: inward, outward: inward.
Whether this chiastic arrangement of the four members of the two
antitheses is itself a "figura verborum" in the Latin is not certain
but from this and the collect discussed in the preceding paragraph
one can see that the translators felt no obligation to transfer the
Latin order of antithetical elements to the English.

Two other collects show this expansion of an original antithesis.
That for St. Matthias' day has no Latin source, being composed for the
1549 Book.   It has traytor Judas: faythfull servaunte Matthias, and
false Apostles: faythfull and true pastors, where the methods of
emphasis are parallelism of structure and alliteration.   The collect
for St. Michael and All Angels has angels: men for Angelorum: hominumque,
and thee...in heavene: us in earth for tibi in caelo: in terra vita
nostra.   The latter is an example of chiasmus (within the antithesis,
not between the two antitheses) not reproduced in the English, where
perhaps slightly greater parallelism compensates.

Other collects contain more than one antithesis but not in the
same relationship to each other as in the four collects considered

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[10] Note that this synonymous word pair does not injure the effect of
balance.

above.   In IX after Trinity we find thinke: doe for cogitandi:
agendi where the only correspondence is in parts of speech; and
without thee: by thee for sine te: secundum te and cannot be (i.e.,
cannot exist): be able to liue (i.e., can exist) for esse non possemus:
vivere valeamus, both being marked by word repetition in English.[11]
In XI after Trinity we have all thynges that maye hurte us: those
thyngs thou wouldst have doen, which are nearly parallel in structure
and have repetition of things, for universa nobis adversantice:
quae tua sunt, which are not parallel at all.   Between the elements
of this antithesis, in the English, are so many modifiers, including
the familiar body and soule, that the force of the longer anti-
thesis is somewhat dissipated.

Among those with several antitheses, the collect for XII after
Trinity has much more striking antithesis-balance in the English
than in the Latin.   Thou...ready to heare: we to praye and $\lceil$ thou $\rceil$
wont to giue: we desyre or deserue are both without formal counter-
parts in the Latin.   Forgeuing us: geuyng unto us translates
dimittas: adjicias, which are followed by parallel quae clauses whose
English counterparts are not parallel, but the English compensates
by the paronamasia of forgeuing: geuyng.

Two of the collects having more than one antithesis have no
Latin originals, but base their figures on Scripture.   That for the
first Sunday in Advent has more antitheses than any other collect.

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[11] The use of be in two different senses makes the English less
satisfactory here than the Latin.   The revision of 1662,
however, has not sharpened the antithesis, but abandoned it,
except for the without thee: by thee.

The first two, cast awaye: put upon, and workes of darknes: armour of light are from Romans XIII, 12, part of the Epistle for the day. Both have perfect syntactic parallelism. In the next one, now in the tyme of this mortall lyfe: in the last daye, lyfe and daye both have modifying relative clauses which are structurally parallel except that the second has an infinitive phrase added to it. within these clauses are the prepositional phrases in great humilitie: in his glorious maiestye, which have alliterating g's and paronamasia to help the parallelism. Scriptural, of course, but in a more general way than the above antitheses. Quicke: dead is another antithesis and mortall lyfe: lyfe immortal, with chiastic word order, still another. Although forty-two words intervene between the two members of this last antithesis, the repetition of words is sufficient to emphasize the contrast. We count therefore six antitheses in this one collect, expressed in parallel structures and enhanced by alliteration, paronomasia and chiasmus, having antithesis within antithesis.

The second collect for Easter Day also takes an antithesis directly from the Epistle for the day. Leauen of malyce and wickednesse: purenesse of liuing and truth is only a slight variation of I Corinthians V, 8. In the same collect to dye for our synnes: to rise againe for our justification has as Scriptural basis the idea and some of the vocabulary found in Romans V, 24, 25, but not there expressed as an antithesis.

Often a recurrent theme of the Prayer Book has been expressed antithetically in more than one collect with but slight variations in meaning. "Thinking" as opposed to "doing", for example, is

expressed in several ways:

> speaking: dying   (Innocents' Day)
> to know: to fulfill   (I after Epiphany)
> good desires: good effects   (First Easter)
> maye trynke: maye performe   (V after Easter)
> will: dede   (I after Trinity)
> thinke: doe   (IX after Trinity)

The idea of the temporal or bodily as opposed to the spiritual is

expressed in these ways:

> law for man: circumcision of thy spirite   (Circumcision)
> outwardly in oure bodies: inwardly in oure
> soules   (II in Lent)
> thinges temporall: thinges eternall   (IV after
> Trinity)

Sin as opposed to virtue or purity is expressed in these ways:

> sacrifice for synne: example of Godly life
> (II after Easter)
> thinges...contrary: thinges...agreable
> (III after Easter)
> hurtfull thinges: thinges...profitable
> (VIII after Trinity)
> thynges that maye hurte us: thynges that
> thou wouldest have doen   (XX
> after Trinity)
> leauen of malyce and wickednesse: pureness of
> liuing and trueth (Easter Day, second)

In a few instances the 1549 collects have failed to reproduce

antitheses in the Latin originals, although the sense of the Latin

is obviously acceptable.   This might indicate that the translators

were at least not using these _figurae_ for their own sakes.   For

instance, in the collect for XV after Trinity, abstrahatur a noxies:

ad salutaria dirigatur, an antithesis with paronamasia and chiasmus,

has become kepe us euer by thy helpe, and leade us to al thynges

profitable to our saluacion, a coordination which does not match the

neat Latin figure.   The English was either felt as unsatisfactory,

or the 1662 revisers did not wish to miss the opportunity for a figure, because they added a phrase which resulted in a reproduction of the Latin features: Keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, with structural parallelism and word repetition. In another case (the collect for Epiphany) both the English and Latin collects seem to have missed a chance for antithetical expression of a striking contrast in the Scriptural text upon which the prayer was based, that of faith as opposed to sight (II Cor. V, 7), for while the Latin has both fide and speciem, these words have no parallelism in their settings, and the English has a rather elaborate metaphor, fruition of thy glorious Godhead, in place of "sight". The commentators generally regret this failure to use the great Scriptural theme. [12] These two collects are, however, exceptions, for the general tendency of the 1549 collects is to reproduce by comparable means the antitheses in the Latin originals, and where there is no Latin, to make full use of Scriptural antitheses.

A summary of the means used for the expression of antithesis in the English collects includes parallelism of syntactic groups, repetition of words, paronomasia, alliteration, one example of rhyme (Innocents Day) and two examples of chiasmus.(I in Advent and VIII after Trinity). These are of course the very devices used in the Latin collects, but as has been seen there is not exact correspondence between the two versions of feature for feature.

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[12] Massey Hamilton Shepherd, Oxford American Prayer Book Commentary, 108,
Goulburn, op. cit., I, 186.

A summary of the extent to which antithesis-balance is used in the 1549 collects reveals that of the eighty-three collects examined thirty-one, or roughly three eighths, have figures of antithesis-balance. Most of these have one or two figures per collect, only three having more. (There is some leeway in these numbers because sometimes a decision as to whether there is one or two figures is necessarily subjective.) Twenty-four collects base their antitheses on similar figures in the Latin originals. Seven have no Latin originals, but two of these (discussed above) base their antitheses directly on New Testament Scriptural figures.

CHAPTER III

Another outstanding characteristic of the collects' language is

metaphorical expression. I use this term to include two separate

figures, tropes and extended metaphors, which I concede to be

terms often used interchangeably, and which I use even here to

designate two things which are of the same basic nature. But there

is a distinction sometimes made by rhetoricians which will be use-

ful here: a trope is a metaphor expressed in a single word. But

in both trope and metaphor one thing is named or implied where

another is meant. [1]   In this discussion, then, a trope is a single

word applied in something other than its original, literal

signification, implying similarity between the two things involved,

whereas a metaphor is a more extended, implied comparison, using

more than one word, but not using like or as.

Tropes have long been recognized as having their beginning in

necessity during the primitive stages of a language, when concrete

terms are extended to abstract ideas, for which specific terms are

developed relatively late in a language's growth. Through this

necessary activity, users of figurative language are thought to

have discovered pleasure in the use of metaphor as ornament.   Cicero

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[1] John F. Genung , Outlines of Rhetoric, 149.

described the process thus:

> Modus transferendi verba lati patet; quam
> necessitas primum genuit, coacta inopia
> et angustia; post autem delectatio,
> jucunditasque celebravit. [2]

This was, of course, true of the original Hebrew and to a lesser degree the Greek, of the Bible. [3]   This language, through the various sixteenth century English translations, influenced the language of the collects in the use of tropes.   These expressions in the collects, although they seldom reproduce specific passages, are nearly always words used tropically somewhere in English Scripture, usually in several places.

In "whiche haste knitte together thy electe" (All Saints), knitte is a trope used in Judges XX, 11, I Samuel XVIII, 1, I Chronicles XII, 17, Ephesians IV, 16, Bishops Bible (the Authorized Version has joined), and Colossians II, 2 and 19.   In the latter passage the English trope in translating an unfigurative Greek word, has apparently added to the meaning of the original.[4]

The passage "mortifye and kyll all vices" (Innocents' Day) uses kyll tropically as part of the word pair which translates the Latin mortifica, probably a trope itself.   Kill is used tropically in Job V, 2, Proverbs XXI, 25, and II Corinthians III, 6.   Mortifye is

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[2] De Oratore, Book III.

[3] John Livingston Lowes, "Noblest Monument of English Prose" in Essays in Appreciation.

[4] Goulburn, op. cit., II, 375.

a trope in Romans VIII, 13, and Colossians III, 5, and is probably
always tropical in modern usage.

In "blast of vaine Doctrine" (Saint Mark's Day) the trope blast
is substituted for wind, used as a trope in the day's Epistle,
Ephesians IV, on which this collect is based.   Blast is used tropically
five places in the Old Testament.

In the word pair "embrace and euer holde fast" (II in Advent)
embrace is probably a trope.   Certainly embrace must have still had
a strong literal meaning in 1549, since the Oxford Dictionary gives
as its first citation for the sense of "adopting or accepting a
doctrine", which is essentially the meaning of embrace in this
instance, the use of the word in Brinklow's Lament, in 1545.

The trope clense occurs in the collects for XVI and XXI after Trinity
and abundantly in Scripture.   In the Latin originals of both collects
it is a form of the verb mundare, which in classical Latin already
.had the extended meaning to purify and hence may or may not have been
used tropically in the Latin collects.   Similarly, powre seems to be
a trope in "powre down upon us" (XII after Trinity) and powre thy grace
into our heartes (Annunciation), in all of which powre translates
effunde or infunde, which had by the time of classical Latin acquired
its extended meaning.   This English trope has extensive Scriptural
use, occurring seven times in the Psalter alone.

Other words in the collects may be regarded as tropes and especially
may have been so regarded in the sixteenth century, but we have chosen
to consider here only those whose literal meaning is still in modern
English so strong as to suggest a figure, and which we may therefore
consider to have been used for effectiveness.   What tropes are used

appear to have been Scriptural, with the exception noted above.
As there are few tropes in the Latin collects, the originals may
have exerted a restraining influence in this respect.

The other type of metaphor, the more extended implied comparison,
is much more plentiful in the English collects. Nearly all of the
metaphors occur several times each, and it will be convenient to dis-
cuss all instances of each metaphor in one place.

Most frequent of all are metaphors using the imagery of battles.
This frequent allusion to war is sometimes explained by the troublous
times during which the Latin originals were written, when the Roman
Empire was breaking up in the west and the dangers of invasion were ever
present. But one can also find ample suggestion of this sort in the
Bible, and particularly in the Psalms, where war and battles are
possibly the most frequent source of imagery. When the time came
for translation of the Bible into English, a long tradition of the
transfer of warlike epithets to Christian concepts already existed, such
as Godes andsaca,[5] moncynnes weard.[6]

This ancient imagery has, of course, been carried on into modern
Christian literature and particularly into the militant hymns.

Usually these metaphors of war are applied, in the Collects,
to the struggle between good and evil. We may cast awaye the workes
of darknes, and put upon us the armour of light (I in Advent) is a mili-
tary metaphor (as well as a metaphor of darkness and light, as noted
below), which is borrowed from Romans XIII, 13, 14, in the Epistle

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[5] Beowulf, l. 1682.

[6] Caedmon in Bright, op. cit., 10.

for the day, with the difference that Cranmer has gone back to
Wyclif's word works, instead of deeds, which is the word used in
the 1549 version of the Epistle.   Possibly works had a military
connotation more harmonious with armour,   If development of the
military metaphor were uppermost in the writer's mind, that might
have suggested this choice.   In any case it is interesting that the
words used by the 1549 collect are those eventually adopted by the
1611 translators of the Bible.   The metaphors are also antitheses,
which are discussed in Chapter II.   The collect has no Latin original.

In the collect for II in Lent the "enemy" is again evil.
All euel thoughtes which maye assault and hurte the soule presents
the figure of the besieged fortress.   This metaphor like the one
in the collect above, is part of the larger figure of antithesis.
This is one of the collects thought to reflect the wars of the times
in which it was written.[7]   The specific part under consideration,
however, seems to be a war metaphor in the English but not at all
in the Latin, where it is a pravis cogitationibus mundemur in mente.

The other war metaphors do not seem to suggest aid against an
enemy which represents evil, so much as aid against actual worldly
enemies.   Yet it is possible to interpret these references as being to
spiritual enemies, also.   Such are (1) stretche foorthe the right
hande of thy maiestie to bee oure defense against all oure enemies
(III in Lent), which again is a stronger metaphor in the English than
in the Latin, which has no mention of enemies; (2) defended against
al adversitie (Sexagesima) and (3) be defended from all aduersitie

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[7] Shepherd, op. cit., 127.
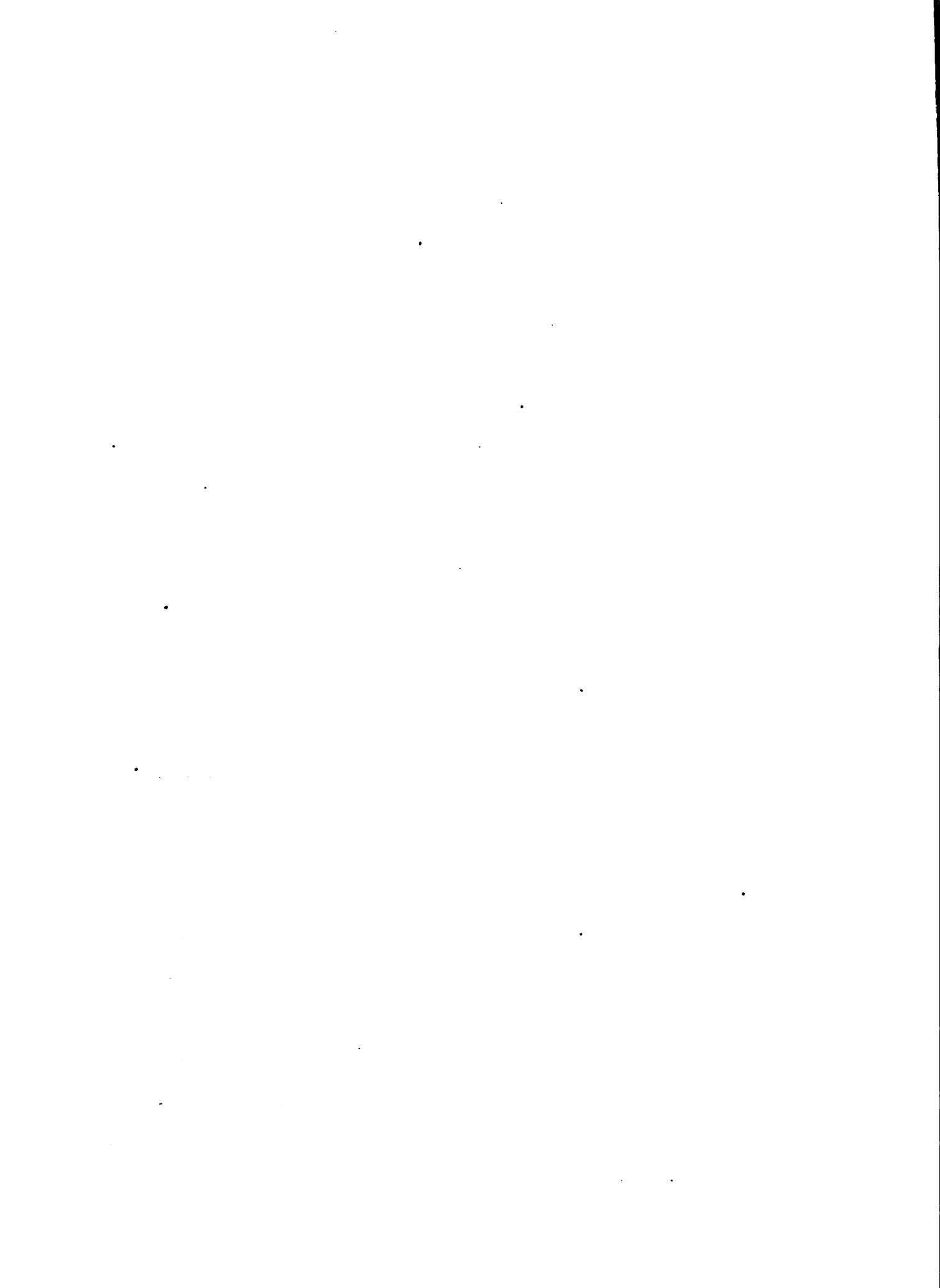
(Trinity Sunday) both of which are nearly literal renderings of similar Latin passages; (4) by thy mightie ayd we may be defended (III after Trinity) which considerably expands the Latin tribue defensionis auxilium, but was further expanded in 1661, when it became we...may by thy mighty aid be defended and comforted in all dangers and adversities; (5) let thy continual pitie clense and defende thy congregation...it cannot continue in safety without thy succour, preserve it...by thy help (XVI after Trinity), where the English version by the use of safety, succour, preserve and help, has suggested the figure of a military rescue, whereas the Latin has only the word muniat to suggest such an image, and in its latter part suggests the idea of the church's spiritual health (salva) [8] at least as strongly as its military safety; and lastly (6) our refuge and strength (XXIII after Trinity), which translates closely refugium nostrum et virtus and also possibly foreshadows the A.V. translation of verse 1 of Psalm XLVI, which has "God is our refuge and strength", rather than Coverdale's "God is our hope and strength". It is interesting that development of the war metaphor in this collect has produced a passage which may have influenced the 1611 translators of the Bible. We have referred to eight war metaphors in all, enough to make this subject the greatest source of imagery in the collects. On the whole they are more explicit in the English than in the Latin, and have appeared to be based on Scripture in the main.

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[8] Christian Latin had developed this word to mean "saved from sin", or "spiritually healthy", from which it developed the word "Salvator". See Christine Mohrmann, "Le Latin commun et le latin des chretiens", in Vigiliae Christianae, I, No. 1, Jan. 1947. The fact that Old English uses the word haelend to translate Salvator is interesting, since OE haelend never refers to one who brings military salvation, but means "healer".

Metaphors using light, or light versus darkness are second in number in the collects. These, of course, are distinctly Scriptural and in three out of the five occurrences are based directly upon the Epistle for the day. The figure caste awaye the workes of darknes and put upon us the armour of light (I in Advent) is from Romans XIII, 12, 13, and is the darkness versus light metaphor within the war figure. The metaphor lighten the darkenes of our hearte (III in Advent) is also suggested by a passage in the day's Epistle: "until the Lord come, which will lighten things that are hid in darkness", I Corinthians IV, 5. This very brief collect had no Latin original and in the 1662 version was replaced by a lengthy and complicated one, which does not retain this metaphor.

The most extended metaphor of light in the collects is that for St. John the Evangelist's Day: cast thy bryght beames of lyght upon thy churche, that it beeyng lightened, which perhaps expands and strengthes the metaphor in the Latin, which has Ecclesiam tuam... illustra...ut...illuminata. Illustra and illuminata had already lost much of their figurative power in classical Latin, but the English words give a definite image. The Epistle f r the day also gives a basis for this metaphor in the passage in I John I, 5-7, beginning "...God is light". Shepherd notes the suitability of this figure: "The metaphor of 'light' which suffuses this collect is especially appropriate, for it is constantly so used in the Gospel and the First Epistle of John to describe not only the nature of Christian experience, but also the nature of God Himself. [9]

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[9] Shepherd, op. cit., 101.

This is one of the metaphors which was further extended in the
1662 revision which added the phrases "light of thy truth" and "light
of everlasting life" in the last part, and changed the word lyghtened
to enlightened, possibly because the former had already undergone
semantic change by 1662.

The light of thy truth (III after Easter) translates veritatis
tuae lumen, and the lyght of thy Holy Spirit (Whitsunday) translates
Sancti Spiritus illustratione, but neither of these is based upon a
specific phrase in the Epistle as in the case of the other "light"
metaphors, ~~and Cranmer finds metaphor of light confusing or
inaccurate~~.

Metaphors of physical health or strength are also five in
number. For mannes fraylnes we cannot always stand uprightly; Graunt
...health of body and soule (IV after Epiphany) is a close translation
of the Latin collect, which suggests the metaphor through the words
fragilitate and salutem. The latter word, wnose Christian develop-
ment was similar to that of salva, mentioned above, has here both its
spiritual and physical meanings included, since it occurs with mentis
et corporis. Stand uprightly, a picturesque phrase in the English,
makes a much stronger metaphor there than subsistere does in the Latin.
No specific passage of Scripture furnishes all the details of this
metaphor, and its connection with both the Epistle and Gospel for
the Day is lacking or very indirect. We know that Cranmer changed the
Epistle for the day, but even the older Epistle, Romans XIII, 8-10,
from the Salisbury Use, lacks the close connection with the
collect seen in other instances.

The 1928 American revision changed the Gospel for the day, which now includes two miracles of physical healing, so that the metaphor in the collect now bears closer relation to the Gospel. In the 1662 revision strength was substituted for health and other changes were made in the last part of the collect, but the original metaphor remained unchanged.

Very similar is the metaphor in the collect for XV after Trinity: the frailtie of man without thee cannot but fall translates the Latin sine te labitur humana mortalitas, where again the English image seems more vivid than the Latin, frailtie at least being more pictorial than mortalitas. The original Latin of this collect has been explained as expressing the anti-Pelagianism of its writer, Gelasius, who wished to emphasize man's inability to save himself, [10] and the English metaphor is not inharmonious with this idea.

The most extended metaphor in this class is, as might be expected, in the collect for St. Luke's Day: Luke the physician...a phisician of the soule...by the holesome medicines of his doctryne, to heale all the diseases of our soules. It has no Latin original and no connection with the Epistle and Gospel for the day, but combines the fact of Luke's profession, explicitly stated by St. Paul, and indicated by his Gospel, with the many metaphorical allusions in Scripture to "healing" of the soul, as in Psalm CIII, 2-3: "Bless the Lord, O my soul...who healeth all thy diseases." It is interesting that the American revision of 1928 replaced this collect with one that prayed for bodily as well as spiritual healing powers, in accordance

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[10] Goulburn, op. cit., II, 120.

with the idea of a healing ministry, then being emphasized by the church. [11]   The 1549 metaphor, accordingly, was not retained.

Two other expressions might be called metaphors of health: infirmities (III after Epiphany) a word still having chiefly physical connotations in English, for infirmitatem, and infeccions of the Deuil (XVIII after Trinity) for diabolica contagia. The latter was definitely suggested by the Latin, since no Scriptural reference to the devil as a source of "infection" can be found. [12]

Agriculture, which supplies so many metaphors in the Bible, is the source of three metaphors in the collects. Graff in our heartes... increase in us...norishe us... (VII after Trinity) translates the equally suggestive Latin words insere...praesta augmentum...nutrias. The metaphor of a growing tree or vine could have been suggested by the Epistle's words, "...h t fruit had you then..."   There are two other expressions which can be placed in this class. Plenteously bringing furth the frute of good workes (XXV after Trinity) is probably a more vivid figure than the Latin divini operis fructum...exequentes, which, using meanings well established by the time of classical Latin, could mean "accomplishing the result of divine work", and hence may not have been a mixed metaphor, as Goulburn suggests. [13]   In any case, the English metaphor could have been suggested by the verb percipiant,

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[11] Shepherd, op. cit., 254.

[12] So far as I know, "infections of the Devil" is a phrase peculiar to this collect, but C.S. Lewis, modern Anglican writer, in Beyond Personality, uses the phrase "Good Infection" as a chapter heading and to designate a concept.

[13] Goulburn, op. cit., II, 190.

which has <u>gather</u> as one meaning. References to "fruits of the
Spirit", etc., abound in Scripture. <u>Fruicion of thy Glorious
Godhead</u> occurs in the Epiphany collect and may be intended to present
the image of gathering fruit, but if so, it seems inappropriate here,
since the "faith" versus "sight" idea is what is expected, and what
the Latin collect has. [14]

Two other figures occur three times each, both of them being so
much a part of Christian ideology that they hardly seem metaphorical.
One is the figure of the "way", or the footsteps of one walking a path.
In the collect for III after Easter we have <u>all men that be in errour
...that they maie returne into the waye...and folow all such thinges</u>,
which takes all its metaphorical elements from the Latin: <u>qui
errantibus, ut in viam possuit redire...et...sectari</u>. If the English
word <u>error</u> be taken in its literal sense of "wandering", which is the
meaning of its Latin counterpart, the figure is more complete.
This prayer was originally intended for the day on which the newly
baptized catechumens were admitted to the church, and it is they who,
redeemed from original sin, are likened to the wanderers. While the
figure is not found in the Epistle or Gospel of the day it has ample
Scriptural basis elsewhere. The collect for the Sunday before (II
after Easter) has a similar metaphor: <u>to follow the blessed steppes</u>
of his moste holy lyfe. This collect has no Latin original, but the
metaphor has connections with a line in the Epistle for the day: "For
ye were as sheep going astray" (I Peter 25). The fact that these
similar metaphors occur on consecutive Sundays, in one instance trans-
lated from the Latin, in the other in free English composition, suggests

[14] See discussion of this collect in the chapter on antithesis.

that they were one means of giving unity of thought to the post-
Resurrection propers in the English book.

In the collect for St. Philip and St. James's Day the Scriptural
passage, John XIV, 6, which has placed this metaphor at the heart of
Christian teaching, is quoted: to know thy Sonne Jesus Christe to be
the way, the trueth, and the lyfe. As happened in several instances,
the 1662 revision of this collect greatly expanded the metaphor..
It adds these words: following the steps...we may stedfastly walk in
the way...

Metaphorical description of the church as God's "household" or
"Family" is equally important in Christian teaching. It occurs in
this thy famely (Good Friday, First), literal translation of hanc
familiam tuam; thy household the church (XXII after Trinity), for
familiam tuam; and thy church and household (V after Epiphany) for
familiam tuam. Goulburn notes about the last collect: "there is
no 'church' in the original: people who use the Collect are supposed
to understand that God's household is the Church".[15]   where
church is added in the two English phrases above, it may have been
for sake of rhythm; or it may have been from a wish to be more ex-
plicit about this concept of the church. This metaphor abounds in
Scripture.

Two collects use the figure of shackles or bonds for sins. In
the collect for IV in Advent the English words derive a complete image
from relatively slight suggestion in the Latin: soore lette and hindred
with its emphatic adverb and word pair translates praepediunt; spedily

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[15] Op. cit., VI, 220.

deliuer, again with the adverbial element added, and with the
suggestion of "untying" in the verb, translates acceleret. This
metaphor was evocative enough as it stood; the 1662 revision, appar-
ently to extend the metaphor, added "in running the race that is set
before us," words which are Scriptural, Hebrews, XII, 1, but which
m.ke an insertion too complicated and lengthy to be in true Collect
style. The other collect using this metaphor is that for XXIV
after Trinity: that...we may be delivered from the bands of all
those sins for ut a peccatorum nostrorum nexibus quae contraximus...lib-
eremur. One explanation of the Latin figure would give it more
meaning than has been transferred to the English. [16]   According
to it, nexus could mean, besides band, the liability, in Roman law,
of a citizen to become a slave to his creditor if he were unable to
pay his bills. Contraximus meant we have contracted [debts].
Therefore, liberemur would mean "we are freed from slavery resulting
from our sins." The parable of the servant who was forgiven his
debts, Matt. XVIII, 27, could be the Scriptural basis of this
interpretation.

There are two metaphors of sheep and shepherd in the collects.
The third collect for Good Friday has: fetche them home...to thy
flocke, that they maye bee...made one folde under one shepherde,
but neither of the three Latin collects which furnished elements of
this collect contains any suggestion of this metaphor. Nor is it
found in the Epistle or Gospel for the day, although there is abundant

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[16] Goulburn, op. cit., II, 185.

Scriptural example of it elsewhere, especially John X, 16. The
other instance of this metaphor is in the collect for St. Peter's
Day: commaundeste him...to feede thy flocke; make...all bishops
and pastors diligently to preache...and the people obediently to
folowe. There is no Latin original for this and no such metaphor
in the Epistle and Gospel for the day, but Scriptural basis is
found in John XXI, 16, where the reference is directly to St. Peter.
Twice seems a relatively infreouent occurrence for the pastoral
metaphor, considering its prominence in the Bible, and its extended
use in other Christian communions.

One metaphor alone, in the 1549 collects, has something of
ambiguity in its expression. This is the figure of a lord of a
household distributing treasure to his retainers, who run to re-
ceive it. Or perhaps it is a picture of men running a race to receive
the prizes. For the latter, a number of New Testament passages could
have furnished the suggestion. These are explained as "allusion to
the custom in their races, of hanging up a crown or garland at the
goal, and such as first laid hold on it and took it down had it as a
reward." [17] The collect for XI after Trinity has: we, running to
thy promises, may be made partakers of thy heavenly treasure, a close
translation of the Latin, which has bonorum, a word which hardly
suggests prizes for a race. The metaphor in XIII after Trinity has
we may so runne to thy heauenly promises that we faile not finally to
attayne the same, for ad promissiones tuas sine offensione curramus,
with again no Latin word for "treasure". The difficulty of inter-
preting this figure seems to be the words "running to promises",

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[17] Cruden, Concordance to the Holy Scriptures, 500.

whether the "promises" are figured as prizes or a share of treasure.
Since the two collects occur only one Sunday apart, it is natural
to suppose that the same image was intended in each case, but exactly
what the image was is not clear.   This is unusual, since as a rule
the picture suggested however lightly by a metaphor in the collects
is quite specific.   At any rate, in 1662 this expression was
changed to the more Scriptural "running the way of thy commandments"
in XI after Trinity, and to "attain thy heavenly promises" in XIII
after Trinity, possibly because of the uncertainty about the metaphor.
The changes, however, represent not a clarification of the original
metaphor, but a substitution for it.   The modern collect for XI
after Trinity has "we, running the way of thy commanuments, may
obtain thy gracious promises;" the modern collect for XIII, after
Trinity has "Grant...that we may so faithfully serve thee in this
life, that we fail not finally to attain thy heavenly promises."

One metaphor of building occurs, an unusually extended one, in
the collect for St. Simon and St. Jude's day: O Almighty God, whiche
hast builded the congregacion upon the foundacion of the Apostles
and prophetes, Jesus Christ himselfe beyng the head corner-stone...
graunt us so to bee i yned together in unitie of spirite by their
doctrine, that we maye be made an holy temple acceptable unto thee...
There is no Latin original, but the words are very close to Ephesians
II, 19-22, a passage which in the American revision of 1928 has
replaced the traditional Epistle of the day from the book of Jude.
This metaphor, because of its detailed development and almost word
for word use of scriptural phrases, reminds us of the metaphors in the
collects for St. Luke's Day and St. Peter's Day.

In addition to tropes, we have discussed thirty-three metaphors, which means that roughly 40% of the 83 collects have this figure of speech. Eight of these metaphors are in collects without Latin originals. In two cases, Epiphany and the third Good Friday collect, although there are generally accepted Latin originals for these they furnish no basis for the m taphors in the English. All the other metaphors could have been suggested by words in the Latin originals, but usually the figure has been more fully developed in the English than in the Latin, by the use of more words, and particularly of more modifiers, and by the addition of more concrete details. Even granting that the Latin words had more connotations for sixth century Christians than we c n possibly know about, we must conclude that the Latin mtaphors seem barely suggested figures beside their English developments. Most of the Latin words used had had abstract meanings for centuries before the collects were written; and sometimes the Latin versions can be translated almost without metaphorical suggestion.

This degree of vividness in the English metaphors is probably due to their Scriptural nature, for although they have been suggested by the Latin originals they have taken their phraseology from English Scripture, and we know that sixteenth century English has been adjudged a good match for the original Hebrew and Greek of the Bible, [18] in the matter of vividness and concreteness. At the same time, however, the English versions show the restraining influence of the Latin in this matter. We can see this by contrasting them with the

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[18] Lowes, op. cit.

metaphors in those collects composed new in 1549, especially the
saint's day collects mentioned above, where extended metaphors are
reproduced from Scripture almost word for word, and where the results
are nearly twice the length of the translated collects. But however
the Scriptural source has been used, it is the only source used, and the
metaphors are those found not once or twice but usually many other times
in the Bible. This is in accord with a principle formulated in
modern times: "Scriptural phrases and images have, therefore, pe-
culiar authority for the Church, and their use in worship, especially
public worship, has a unique appropriateness." [19]

That the writers of the collects and subsequent revisers of the
Prayer Book were conscious of the imagery they used is evident, since
several times a particular metaphor, by its repetition on consecutive
Sundays, seems to have been used as a means of giving unity to a part-
icular season; and in several instances revisions following 1549
have changed the Epistle or Gospel to include a passage which has the
Scriptural basis of the metaphor in the collect.

As to their place in literary history, the 1549 metaphors are
unlike the earliest English metaphors, the picturesque kennings of
Old English poetry, nor are they anything like the novel and outré
metaphors in which the Euphuistic style of the period immediately
following, delighted. They are also less complicated and more terse
than those of the 1662 revision of the Book of Common Prayer. They
are, in short, strictly according to Scriptural convention, concrete,

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[19] Doctrine in the Church of England, The Report of the Commission on
Christian doctrine appointed by the Archbishops of Canterbury
and York in 1922, 34.

but limited in extension; and modern writers who would add collects

to the service should be especially careful that the metaphors they

use are perfectly harmonious with those in the original 1549 collects.

Otherwise a false note is struck.

CHAPTER IV

A number of minor rhetorical devices distinguish the l nguage of the
collects. These are parallelisms of structure other than those used
to express antitheses, series, paronomasia and alliteration.

Parallel syntactic groups occur in several places. Our hearts
may surely there be fixed: whereas true joys are to be found (IV
after Easter) shows an effort to render the Latin parallelism ibi
nostra fixa sint corda: ubi vera sunt gaudia. There is perhaps some
straining for effect in the position of there in the English, although
this may not have sounded out of place in 1549. It is worthy of note
that the Latin word play in ibi: ubi and sint: sunt, which cannot be
reproduced in English, is compensated by the alliteration of fixed:
found, which are parallel grammatical forms. The collect for
Ascension Day has a parallelism much more marked in the English than
in the Latin, which has no parallelism here, - in heart and mind
thither ascend: with him continually dwell. It is interesting that
the three syntactic elements, prepositional phrase, adverb, and
verb, give an effect of perfect balance in English, without any
correspondences other than syntactic weight. Thus, the objects of
the prepositions can be compound and single, the adverbs need not
be formed in the same way, and the verbs need not correspond in any
way except tense and number. This is not al ays the case in the
English parallelisms, however. In the collect for IV after Trinity
we find word repetition added to syntactic correspondence: nothing is
strong, nothing is holy translates nihil est validum, nihil sanctum,

where ellipsis prevents as complete correspondence as the English
has, unless the inflexional endings of the adjectives are con-
sidered to contribute greater parallelism than does repetition of the
verb.   In fact, it may be that the possibility of play with inflexional
endings in Latin contributed to development of the habit of parallelism\$
there; certainly those in the Latin collects, including the many used
in antitheses, have inspired their English translators to imitation in
so far as the nature of the language permits.

Another device, one which is responsible for some of the most
striking and oft-quoted collects, is the series.   It is a kind of
parallelism but always involves more than two units.   Unlike parallel
groups of two units, it seems not to have been a feature of the Latin
collects, for only one such group occurs there, and that one is taken
from Scripture.   Most famous of these passages is probably the series
from the collect for II in Advent, commonly known as "Bible Sunday":
graunte us that we maye in suche wise heare them, read, marke, learne,
and inwardly digeste them.   Like all the series in the collects,
the various members of this one seem to be arranged in ascending order
of importance of meaning, in this case "to give the idea of a gradual
progress from a superficial acquaintance with the Holy Scriptures to
the profoundest reception of them in the inner man." 1   These words
cannot be found as a series in Scripture, but have been separately
ascribed to various passages in the New Testament.   (The collect has no
Latin original, and took its theme from the Epistle for the day.)   The
success of this series is due partly to its comprehensiveness of meaning

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1 Goulburn, op. cit., VI, 119.

and partly to its rhythmical pattern, which has unity because it
begins and ends with a trochaic foot, but has in between these
feet an interesting distribution of accented and unaccented
syllables: **/ ᴗ / // ᴗ / ᴗᴗᴗ / ᴗ**

This is accomplished by insertion of an object with the first verb and
an adverbial modifier with the last, two words which save this series
from monotony, and are evidently used for that purpose, since they
are unnecessary to the meaning. A similar insertion, before the
last verb of the series, occurs in the collect for VII after Trinity:
graffe in our hartes the loue of thy name, increase in us true religion,
norishe us with all goodnes, and of thy great mercy kepe us...Here a series
takes the place of the Latin anaphora: quae sunt bona metrias...quae
sunt nutrita custodias.

The third Good Friday collect has two series, but the first is a
simple enumeration and without rhetorical significance: all Jewes,
Turkes, Infidels, and heretikes, which was replaced by an inclusive
designation in the 1928 American revision. The other one has its
members arranged in ascending order of importance: take from the
all ignoraunce, hardnes of heart, and contempt of thy word, which has
been explained as referring to the "roots of unbelief" in mind, heart,
and will. [2] It has no counterpart in any of the three Latin collects
upon whiche this one is based.

Two of the remaining three series in the collects are Scriptural.
Geve unto us the increase of faythe, hope, and charitie (XIV after
Trinity) is a close translation of da nobis fidei spei, et charitatis

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[2] Goulburn, op. cit., VI, 337.

augmentum, the only series in the Latin collects, and one which
is obviously Scriptural. The other Scriptural series is in
the collect for S. Philip and S. James: Graunt us perfectely to
knowe thy sonne Jesus Christe to bee the way, the trueth, and the lyfe,
a direct quotation from John XIV, 6, in the Gospel for the day.

One other series remains to be noted; that is, the collect
for S. John Baptist's day: and after his example constantly speake
the trueth, boldly rebuke vice, and paciently suffre for the
truethes sake. There is no Latin original for this, and no
corresponding series in Scripture, although Scriptural basis for each
separate adjuration can be found. The third member of this series
seems to be emphasized in this instance by attachment of a modifying
phrase which is longer than the objects attached to the other members.
This series has always seemed to me too heavy to be effective. As
this is the only series where the syntactic key word in each member
(here the verb) is preceded by a modifier, in each case a rather long
adverb, this may be where the trouble lies. The whole collect is of
unusual length, and compasses unusual quantity of matter, as noted
by Goulburn. [3]

In general, the use of series in collect style is an aid to
terseness. If three to five syntactic units can be made to depend
upon one unit, something has been achieved in the way of condensation.
Also, the use of series is an aid to emphasis, since a string of units
permits building up to a climax, or the arrangement of items in order
of importance. That it is a successful device is amply demonstrated

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[3] Op. cit., II, 289,

by the frequency with which some of the collects here cited are
quoted.

There are several kinds of word play in the collects:
repetition of the same word or another form of the same word; paronomasia,
or repetition of word parts; and even a few instances of rhyme. The
first of these, repetition, we should expect since it is an ancient
device of emphasis in all languages, and is especially useful in
compositions intended to be spoken, since it contributes repetition
of sound as well as of sense. A few of the more striking examples
in the collects must suffice. In the collect for II in Lent, we
find: we have no power of ourselves to help ourselves, and then
bodies...souls, body...soul, which has been mentioned in the section
on antithesis. This collect has no Latin original. In XIX after
Trinity occurs without thee we are not able to please thee, for
tibi sine te placere non possumus, which cannot be said to inspire
the repetition, since Latin uses more cases of the pronoun and
hence has different words for it here. Again, plenteously bringing
forth the fruit of good works, may of thee be plenteously rewarded
(XXV after Trinity) gets no inspiration from the Latin: divini
operis fructum propensius exequentes, pietatis tuae remedia majora
percipiant. There is repetition in the Latin collects, however,
as in nihil est validum, nihil sanctum (IV after Trinity), which
becomes nothyng is strong, nothing is holy. But later in the same
collect the Latin has te Rectore, te Duce, translated thou being our
ruler and guide, without repetition, and per bona temporalia...
aeterna which becomes through things temporal...things eternal, with
repetition of things. We must conclude that repetition is used in

both languages, but not instance for instance.

Paronomasia, or repetition of word elements, which might be expected to be much more frequent in Latin than in English because of the presence of more inflexional endings in Latin, does very well in English, also. In the collect for XII after Trinity occurs eyther we desyre or deserue, where alliteration contributes to the word relationship, translating et merita...et vota which is hardly comparable as word play. In other instances, however, the English paronomasia is formed on nearly the same pattern as the Latin figure, as in outwardly in oure bodies, and inwardly in our soules (II in Lent) for interius exteriusque. It will be noticed that in the English figures native and borrowed Latin words work equally well, probbly because the method of compounding words is the same in both languages, and it is the presence of compound words with recognizable elements that makes paronomasia possible. As this figure is nearly always the handmaiden of antithesis-balance, examples of it have been cited in the section on the latter figure, and there is no need for multiplying them here. Possibly as a consequence of using this device, an occasional rhyme has slipped into the prose of the collects: oure lyfe may expresse...we doe confesse (Innocents' Day) and truely repent, and lament (St. Mary Magdalene's Day). These may be considered accidental, since they are so rare and since rhyme has never been a characteristic of dignified English prose, although it did become a characteristic of Euphuistic style.

There remains only the purely aural figure, alliteration, to be discussed. Alliteration was of course a traditional feature both of prose and poetry in English, and of Latin literature, although in

Old English verse the alliteration is not an added suggestion, as

in Latin verse, but an organic part. [4] In the latter half of the

sixteenth century alliteration as a prose ornament was carried to

the greatest extremes, as exemplified in the styles of Thomas Becon,

George Pettie, and John Lyly. [5] The last named developed the

most complicated patterns of alliteration in his Euphues, which are

described by his chief editor and critic. [6] But as in the case

of the other rhetorical devices, the 1549 collects observe restraint

in the use of alliteration. Counting only those instances where

the initial consonant is repeated three or more times, slightly over

a third of the English collects have alliteration, with the new

1549 compositions having it as frequently as those with Latin originals.

It is not quite so prevalent in the Latin collects as in the English,

and where it does occur it most often is the letter p which is

repeated. This is probably due to the large number of words beginning

with this letter which occur in Christian Latin prayers, such as forms

of pax, peccatum, peto, pietas, placeo, poenitentia, populus, praesto,

preces, proemium, and propitionis. Since most of these are trans-

lated by English words beginning with p there are some English collects

where that letter alliterates, but there is no preponderance of it,

and no correspondence between the English and Latin alliterations of

word for word or letter for letter. For example, power, pitie,

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4 Baldwin, Medieval Rhetoric and Poetic, 148.

5 Krapp, Rise of English Literary Prose, 338-347 passim.

6 Bond, Complete Works (Introductory Essay), 123, 124.

promises, partakers (XI after Trinity) has little correspondence with

maxime, miserando, manifestas, multiplica in the Latin for the day.

And sometimes there is no alliteration in the Latin original, as in

the collect for St. John, Evangelist's, day, which has in the

English beseche, bryght beames, lyght, beyng lyghtened, blessed

/ euer 7 lastyng.   This example is noteworthy for the mixed

alliteration it contains, which may foreshadow the later patterned

alliteration of Euphues, mentioned above.   And as has been noted

in previous sections, alliteration is sometimes used in the collects

to point up antitheses and other parallelisms.

A kind of internal consonant repetition sometimes occurs, also,

as in the collect for I in Advent where r is repeated: workes,

darknes, armour, mortall, great, glorious, immortal, and in the

collect for Innocents' Day, where s is repeated: innocentes,

witnesses, confessed, vyces, us, conversacion, expresse, confesse.

CHAPTER V

In the preceding chapters I have discussed in some detail the way in which the rhetorical devices of word pairs, antithesis-balance, metaphors, parallelisms(including series) various kinds of word play, and alliteration were used in the 1549 collects. I venture to suggest several conclusions which one might draw from this examination.

In the first place one observes the constituent nature of these devices. Each collect-sentence is such a well-unified whole that all of its parts are necessary to its total effect. We can and must separate out its various features for analysis and classification; but we usually discover that any given figure is also part of another figure, and we find it difficult to discuss an antithesis apart from the syntactic parallelism, alliteration and paronomasia which express it, or a series apart from the metaphor it expresses. This interweaving is only possible because the figures are well chosen and have the appearance of spontaneity. In the Euphuistic literature of the period following 1549 this was not always the case, for antitheses were constructed where there was no real contrast in thought, metaphors were dragged in from faraway places, and alliteration was pursued at the expense of appropriateness in the alliterating words. [1]

The second observation is that although these rhetorical devices are usually called "ornamental" they in no way detract from the terseness of the collect style, but rather add to it. Metaphors are more

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[1] Bond, op. cit., 120-124, passim.

economical comparisons than similes, and since those in the collects
are Scriptural they are a brief way of directing the listeners'
attention to the Bible. Synonymous word pairs may seem unnecessary
except for rhythm, but they are not of much greater syllabic
length than inflected Latin words. Antitheses, by pointing up
elements of contrast, bring to mind all the rest of the important
theological concepts they emphasize. Therefore, in these and other
ways the rhetorical features help the author to say more, as well as to
say it more effectively.

Thirdly certain facts can be observed about the kind of in-
fluence which the Latin models exerted on the English translation.
For one thing it was general rather than specific, except in the case
of antitheses, which are usually transferred intact from Latin to
English. But word play, for instance, at one place in a Latin
collect might not be translated into an English figure of paronomasia,
but might suggest such a figure for another place in the English
version, or we can even say that the presence of word play in some
Latin collects suggests its use in some English collects, and so with
the other figures. This was a result of having the English do all that
the Latin did, but in its own idiom, rather than forcing it into
Latin molds.

Another and very important feature of this Latin influence was
its restraining effect.

> It was not enough that the service of the reformed
> church should be simple and uniform, they must also
> be beautiful in themselves. In satisfying this
> demand, with rare discretion Cranmer and his assoc-
> iates avoided the extravagances of the fashionable
> and ephemeral literary styles of the time, and

fixed their attention upon the purer and more
permanent models of liturgical expression
long traditional in the Latin services of the
church. [2]

We have noted above that metaphors, to take one figure as an

example, are more restrained in the Latin than in the English, and

in the collects than in slightly later literature, which lacked Latin

models.   We can imagine how far the English might have gone

without the ideals held before them by the Latin service.

In the fourth place, study of the rhetorical devices in the

collects emphasizes the Scriptural nature of the language of the

collects, and inescapably of their thought. This influence has not

only been specific, from the ancient practice of basing the collect

upon a passage in the Epistle for the day (see Introduction), but

general, through the influences of the Latin Vulgate carried

through the Latin collects, and through the various English

translations which were the object of intensive study by Cranmer

and his associates. Thus in subjecting themselves completely to the

influence of the early Church's prayers, and to all the available forms

of Holy Scripture, the makers of the 1549 Book were subjecting

themselves to the linguistic and rhetorical traditions of the Hebrew,

Greek, Roman, and English peoples. These influences have produced a

unified and describable collect-style, which has set a standard for all

elevated and devotional prose in English. We might say it is the

work of Cranmer's worthy right hand.

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[2] Krapp, Rise of English Literary Prose, 263.

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APPENDIX

The English and Latin Texts of the Collects

The English text of the collects here given is that of the 1549 version
of the Book of Common Prayer as reproduced in the Everyman Edition,
1910, reprinted 1932, 32-210 passim.   The Latin text, except for one
collect, is taken from William Palmer's Origines Liturgicae, 1839, I,
317-363.   Palmer gives in footnotes the manuscript sources of the
Latin text.   The Latin text of the first collect for Christmas Day
is taken from John Henry Blunt, The Annotated Book of Common Prayer, 77.

The First Sunday in Advent

Almyghtye God, geue us grace,
that we may cast awaye the workes
of darknes, and put upon us the
armour of light, now in the
tyme of this mortall lyfe, (in
the whiche thy sonne Jesus Christe
came to visite us in great
humilitie;) that in the last
daye whē he shal come again in
his glorious maiestye to judge
bothe the quicke and the dead,
we maye ryse to the lyfe immortal,
through him who liueth and
reigneth with thee and the holy
ghoste now and euer.   Amen.

The Second Sunday in Advent

Blessed lord, which hast caused
all holy Scriptures to bee
written for our learnyng;
graunte us that we maye in
suche wise heare them, read,
marke, learne, and inwardly
digeste them; that by pacience,
and coumfort of thy holy woorde,
we may embrace, and euer holde
fast the blessed hope of euer-
lasting life, which thou hast
geuen us in our sauiour Jesus
Christe.

The Third Sunday in Advent

Lord, we beseche thee, geue
eare to our prayers, and by
thy gracious visitacion
lighten the darkenes of our
hearte, by our Lorde Jesus
Christe.

The Fourth Sunday in Advent

Lorde rayse up (we pray the)
thy power, and come among us,
and with great might succour us;
that whereas, through our
synnes and wickednes, we be soore
lette and hindred, thy bountifull
grace and mercye, through the
satisfaccion of thy sonne our
Lord, may spedily deliuer us;
to whom with thee and the holy
gost be honor and glory, worlde
without ende.

Christmas Day, First

God, whiche makest us glad with
the yerely remembraunce of the
birth of thy onely sonne Jesus
Christ; graunt that as we ioy-
fully receiue him for our re-
demer, so we may with sure con-
fidence beholde hym, when he
shall come to be our iudge,
who liueth and reigneth, etc.

Deus, qui nos redemptionis
nostrae annua expectatione laet-
ificas: praesta: ut Unigenitum
tuum quem redemptorem laeti
suscipimus: venientem quoque
judicem securi videamus
Dominum nostrum Jesum Christum
Filium tuum. Qui tecum.

Christmas Day, Second

Almyghtye God, whiche haste geuen
us thy onlye begotten sonne to
take our nature upon hym, and
this daye to bee borne of a pure
Vyrgyn; Graunte that we beyng
regenerate, and made thy
children by adoption and grace,
maye dailye be renued by thy
holy spirite, through the same
our Lorde Jesus Christe who
lyueth and reygneth etc.

Omnipotens sempiterne Deus, qui
hunc diem per incarnationem
Verbi tui, et partum beatae
Mariae Virginis consecrasti,
da populis tuis in hac cele-
britate consortium, ut qui,
tua gratia sunt redempti, tua
sint adoptione securi. Per
eundem.

Saint Stephen's Day

Graun e us, O Lorde, to learne
to loue oure enemies, by the
example of thy marter saincte
Stephin, who prayed to thee
for hys persecutors; whiche
liuest and reignest, etc.

Da nobis, quaesimus, Domine,
imitari quod colimus, ut dis-
camus et inimicos diligere,
quia ejus natalitia celebramus,
qui novit etiam pro persecu-
toribus exorare Dominum nostrum
Jesum Christum Filium tuum
qui tecum vivit et regnat P.

Saint John the Evangelist's Day

Mercyfull Lorde, we beseche
thee to caste thy bryght
beames of lyght upon thy
Churche: that it beeyng
lyghtened by the doctryne of
thy blessed Apostle and
Euangelyste John may attayne
to thy euerlastyng gyftes;
Through Jesus Christe our
Lorde.

Ecclesiam tuam quaesumus Domine
benignus illustra: ut beati
Joannis apostoli tui et
evangelistae illuminata
doctrinis, ad dona perveniat
sempiterna. Per Dominum.

The Innocents Day

Almighty God, whose prayse
this daye the yong innocentes
thy witnesses hath confessed
and shewed forth, not in
speakyng but in dying; Mortifye
and kyll all vyces in us,
that in oure conuersacion oure
lyfe maye expresse thy fayth,
whiche with oure tongues we doe
confesse; through Jesus Christe
oure Lord.

Deus cujus hodierna die prae-
conium innocentes martyres,
non loquendo sed moriendo, con-
fessi sunt; omnia in nobis
vitiorum mala mortifica, ut fi-
dem tuam, quam lingua nostra
loquitur, etiam moribus vita
fateatur.   Per.

.The Circumcision of Christ

Almyghtie God, whiche madeste
thy blessed sonne to be circum-
cised, and obedyente to the law
for man; Graunt us the true
circumcision of thy spirite,
that our hertes, and al our
membres, being mortifyed from
al wordly and carnal lustes,
may in al thinges obey thy blessed
wil; through the same thy sonne
Jesus Christ our Lorde.

Omnipotens Deus, cujus uni-
genitus hodierna die, ne legem
solveret, quam adimplere ve-
nerat, corporalem suscepit cir-
cumcisionem; spirituali cir-
cumcisione mentes vestras ab
omnibus vitiorum incentivis
expurget; et suam in vos in-
fundet benedictionem.   Amen.

The Epiphany

O God, which by the leading of
a starre diddest manifest thy
onelye begotten sonne to the
Gentiles; Mercifully graūt,
that we, which know thee now by
faith, may after this life haue
the fruicion of thy glorious
Godhead; through Christe our
Lorde.

Deus, qui hodierna die uni-
genitum tuum Gentibus, stella
duce, revelasti; concede pro-
pitius, ut qui jam te ex fide
cognovimus, usque ad con-
templandum speciem tuae cel-
situdinis perducamur.   Per
eumdem[e].

The First Sunday after Epiphany

Lorde we beseche the mercyfullye
to receiue the praiers of thy
people which cal upo thee; and
graunt that they maie both
perceaue and knowe what thinges
they ought to do, and also
haue grace and power faithfully
to fulfill the same.

Vota, quaesumus, Domine,
supplicantis populi coelesti pie-
tate prosequere; ut et quae
agenda sunt, videant; et ad
implenda quae viderint, cɔnva-
lescant.   Per[e].

The Second Sunday after Epiphany

Almightie and euerlasting God,
whiche doest gouerne all
thynges in heauen and earthe;
mercifully heare the supplicacion
of thy people, and graunt us thy
peace all the dayes of our life.

Omnipotens sempiterne Deus,
qui coelestia simul et terrena
moderaris, supplicantiones po-
puli tui clementer exaudi, et
pacem tuam nostris concede
temporibus.   Per Dominum.

The Third Sunday after Epiphany

Almyghtye and euerlastyng God,
mercifullye looke upon oure
infirmities, and in al our
daungiers and necessities,
stretche foorth thy ryghte hande
to helpe and defende us;
through Christ our Lorde.

Omnipotens sempiterne Deus,
infirmitatem nostram propitius
respice, atque ad protegendum
nos dexteram tuae majestatis
extende.   Per Dominum.

The Fourth Sunday after Epiphany

God, whiche knoweste us to bee
set in the middest of so many
and great daungers, that for
mannes fraylnes we cannot al-
wayes stande uprightly; Graunt
to us the health of body and
soule that al those thinges which
we suffer for sinne, by thy helpe
we may wel passe and ouercome;
through Christ our lorde.

Deus qui nos in tantis peri-
culis constitutos, pro humana
scis fragilitate non posse sub-
sistere; d₀ nobis salutem men-
tis et corporis, ut ea quae pro
peccatis nostris patimus, te ad-
juvante vincamus. Per.

The Fifth Sunday after the Epiphany

Lord, we beseche thee to kepe
thy Churche and housholde con-
tinually in thy true religion;
that they whiche do leane onlye
upon hope of thy heauenly grace
may euermore bee defended by
thy mightie power; through
Christ our lorde.

Familiam tuam, quaesumus,
Domine, continua pietate cus-
todi; ut quae in sola spe gratæ
coelestis innititur, tua semper
protectione muniatur. Per
Dominum.

Septuagesima Sunday

O Lord, we beseche thee
fauourably to heare the
praiers of thy people; that we
whiche are iustly punished for
our offences, may be mercifully
deliuered by thy goodnes, for
the glory of thy name, through
Jesu Christ our sauior, who liu-
eth and reigneth, etc.

Preces populi tui, quaesumus
Domine, clementer exaudi, ut
qui juste pro peccatis nostris
affligimur, pro tui nominis glo-
ria misericorditer liberemur.
Per Dominum.

Sexagesima Sunday

Lorde God, whiche seest that we
put not our trust in any thyng
that we do; mercyfully graunt
that by thy power we may be de-
fended against all aduersitie;
through Jesus Christ our Lorde.

Deus qui conspicis quia ex
nulla nostra actione confidi-
mus; concede propitius, ut
contra omnia adversa Doctoris
gentium protectione munia-
mur.

Quinquagesima Sunday

O Lorde whiche doeste teache
us that all our doynges with-
oute charitie are nothyng woorthe;
sende thy holy ghost, and powre
into our heartes that most ex-
cellent gyft of charitie, the
very bond of peace and al
vertues, without the whiche who-
soeuer liueth is counted dead
before thee: Graunte this for
thy onlye sonne, Jesus Christes
sake.

The First Day of Lent

Almightye and euerlastyng God,
whiche hatest nothyng that thou
haste made, and doest forgeue
the sinnes of all them that be
penitente; Creat and make in us
newe and contrite heartes, that
wee worthely lamentyng oure
synnes, and knowlegyng our
wretchednes, maye obtaine of
thee, the God of all mercye,
perfect remission and forgeue-
nes; thorough Jesus Christ.

Omnipotens sempiterne Deus
qui misereris omnium et nihil
odisti eorum quae fecisti,
dissimulans peccata hominum
propter poenitentiam.

The First Sunday in Lent

O Lord, which for oure sake dyd-
deste faste fortye dayes and
fourtie nightes; Geue us grace
to use suche abstinence, that,
oure fleshe beyng subdued to
the spirite, wee maye euer obeye
thy Godlye mocions in righteous-
nesse, and true holinesse, to
thy honoure and glorye, which
lyueste and reigneste, etc.

The Second Sunday in Lent

Almightye God, whiche doest see
that we haue no power of oure-
selues to helpe ourselues; kepe
thou us both outwardly in oure
bodies, and inwardly in oure
soules; that we maye be defended
from all aduersities which maye
happen to the body, and from all
euel thoughtes which maye assault
and hurte the soule; through
Jesus Christ etc.

Deus, qui conspicis omni nos
virtute destitui, interius exte-
riusque custodi: ut ab omni-
bus adversitatibus muniamur
in corpore, et a pravis cogita-
ionibus mundemur in mente.
Per Dominum.

The Third Sunday in Lent

We beseche thee, almighty God,
looke upon the hartye desires
of thy humble seruauntes, and
stretche foorth the right hande
of thy maiestie, to bee oure
defence against all oure enemies;
through Jesus Christe oure
Lorde.

Quaesumus, omnipotens Deus,
vota humilium respice; atque
ad defensionem nostram dex-
teram tuae majestatis extende.
Per Dominum.

The Fourth Sunday in Lent

Graunte, we beseche thee, al-
myghtye God, that we, whiche
for oure euill dedes are worthely
punyshed, by the comforte of
thy grace may mercyfully be re-
leued; through our Lorde Jesus
Christe.

Concede quaesumus, omni-
potens Deus, ut qui ex merito
nostrae actionis affligimur, tuae
gratiae consolatione respiremus.
Per Dominum.

The Fifth Sunday in Lent

We beseche thee, almyghtie God,
mercifullye to looke upon thy
people; that by thy greate good-
nesse they may be gouerned and
preserued euermore, both in body
and soule; through Jesus Christe
our Lorde.

Quaesumus, omnipotens De-
us, familiam tuam propitius re-
spice; ut te largiente regatur
in corpore, et te servante cus-
todiatur in mente. Per Domi-
num.

The Sunday next before Easter

Almightie and euerlastynge God,
whiche of thy tender loue towarde
man, haste sente our sauior Jesus
Christ, to take upon him oure
fleshe, and to suffre death
upon the crosse, that all man-
kynde shoulde folowe the example
of his greate humilitie;
mercifully graunte that we both
folowe the example of his
pacience, and be made partakers
of his resurreccion; thoroughe
the same Jesus Christ our lorde.

Omnipotens sempiterne De-
us, qui humano generi ad imi-
tandum humilitatis exemplum,
Salvatorem nostrum carnem su-
mere, et crucem subire fecisti:
concede propitius, ut et pati-
entiae ipsius habere documenta,
et resurrectionis consortia me-
reamur. Per eumdem Christum
Dominum.

Good Friday, First

Almightie god, we beseche thee
graciously to behold this thy
famely, for the which our lord
Jesus Christ was contented to
bee betrayed, and geuen up into
the handes of wicked men, and
to suffre death upon the crosse:
who liueth and reigneth, etc.

Respice, Domine, quaesumus,
super hanc familiam tuam,
pro qua Dominus noster Jesus
Christus non dubitavit manibus
tradi nocentium, et crucis sub-
ire tormentum. Qui tecum
vivit.

Good Friday, Second

Almyghtye and euerlastyng God,
by whose spirite the whole body
of the Churche is gouerned and
sanctified; receiue our
supplicacions and prayers,
whiche wee offre before thee for
all estates of men in thy holye
congregacion, that euerye membre
of the same, in his vocacion
and ministerye, maye truelye
and godlye serue thee;
thoroughe our Lord Jesus Christe.

Omnipotens sempiterne De-
us, cujus spiritu totum corpus
ecclesiae sanctificatur et regi-
tur; exaudi nos pro universis
ordinibus supplicantes: ut gra-
tiae tuae munere ab omnibus
tibi gradibus fideliter servia-
tur. Per.

Good Friday, Third

Mercyfull God, who hast made
all men, and hatest nothyng
that thou hast made, nor wouldest
the deathe of a synner, but
rather that he should be con-
uerted and liue; haue mercy upon
all Jewes, Turkes, Infidels,
and heretikes, and take from
the all ignoraunee, hardnes
of heart, and contempt of thy
word; and so fetche them home,
blessed Lorde, to thy flocke,
that they maye bee saued among
the remnant of the true Israel-
ites, and be made one folde under
one shepeherde, Jesus Christ our
Lord; who lyueth and reigneth,
etc.

Omnipotens sempiterne Deus, qui
salvas omnes homines, et neminem
vis perire; respice ad animas di-
abolica fraude deceptas, ut omni
haeretica pravitate deposita, er-
rantium corda resipiscant, et ad
veritatis tuae redeant unitatem.
Per.
Omnipotens sempiterne Deus, qui
etiam Judaecam perfidiam a
tua misericordia non repellis;
exaudi preces nostras quas pro
illius populi obcaecatione de-
ferimus; ut agnita veritatis tuae
luce quae Christus est, as suis
tenebris eruatur. Per Eumdem
Dominum.
Omnipotens sempiterne Deus, qui
non vis mortem peccatorum,
sed vitam semper inquiris; suscipe
propitius orationem nostram; et
libera eos (paganos) ab idolorum
cultura; et aggrega ecclesiae
tuae sanctae ad laudem et gloriam
nominis tui. Per Dominum.

Easter Day, First

Almightie God, whiche through
thy onely begotten sonne
Jesus Christ hast ouercome
death, and opened unto us the
gate of euerlasting life; we
humbly beseche thee, that, as
by thy speciall grace, preuenting
us, thou doest put in our mindes
good desires, so by thy continu-
all help we may bring the same
to good effect; through Jesus
Christ our Lorde who lyueth
and reigneth, etc.

Deus, qui hodierna die per
Unigenitum tuum aeternitatis
nobis aditum, devicta morte,
reserasti; vota nostra, quae
praeveniendo aspiras, etiam ad -
juvando prosequere. Per eum-
dem Dominum nostrum P.

Easter Day, Second

Almighty father, whiche hast
geuen thy only sonne to dye for
our sinnes, and to rise againe
for oure iustificacion; Graunte
us to putte awaye the leauen of
malyce and wickednesse, that we
maye alwaye serue thee in pure-
nesse of liuing and trueth;
through Jesus Christe our Lorde.

The Second Sunday after Easter

Almightie God, whiche haste
geuen thy holy sonne to bee
unto us, bothe a sacrifice for
synne, and also an example of
Godly life; Geue us the grace
that we maie alwaies moste
thankfully receiue that his
inestimable benefite, and also
dayely indeuour ourselfes to
folow the blessed steppes of
his moste holy lyfe.

The Third Sunday after Easter

Almightye God, whiche shewest
to all men that be in errour
the light of thy truth, to
the intent that they maie re-
turne into the waye of right-
eousnes; Graunt unto all them
that bee admitted into the
felowship of Christes religion,
that they maye exchew those thinges
that be contrary to their pro-
fession, and folow all such
thinges as be agreable to the
same; through our Lorde Jesus
Christ.

Deus, qui errantibus, ut in
viam possint redire justitiae,
veritatis tuae lumen ostendis;
da cunctis qui Christiana pro-
fessione censentur, et illa re-
spuere, quae huic inimica sunt
nomini, et ea quae sunt apta,
sectari.   Per Dominum.

The Fourth Sunday after Easter

Almightie God, which doest make
the myndes of all faythfull men
to be of one wil; graunt unto
thy people, that they maye loue
the thyng, whiche thou commaund-
est, and desyre, that whiche
thou doest promes; that among
the sondery and manifold
chaunges of the worlde, oure
heartes maye surely there bee
fixed, whereas true ioyes are
to be foude; through Christe
our Lorde.

Deus, qui fidelium mentes
unius efficis voluntatis, da po-
pulis tuis id amare quod praeci-
pis, id desiderare quod pro-
mittis, ut inter mundanas va-
rietates ibi nostra fixa sint
corda ubi vera sunt gaudia.
Per.

The Fifth Sunday after Easter

Lorde from whom all good thynges
do come; graunte us, thy humble
seruauntes, that by thy holy
inspiracion wee maie thynke
those thynges that bee good,
and by thy mercifull guydyng
maye perfourme the same;
thorow our Lorde Jesus Christ.

Deus, a quo bona cuncta
procedunt; largire supplicibus
tuis ut cogitemus te inspirante
quae recta sunt, et te guber-
nante eadem faciamus. Per.

The Ascension Day

Graunte we beseche thee,
almightie god, that like as
we doe beleue thy onely-
begotten sonne our lorde to
haue ascended into the heauens;
so we may also in heart and
mind thither ascende, and with
him continually dwell.

Concede quaesumus omnipo-
tens Deus, ut qui hodierna die
unigenitum tuum Redempto-
rem nostrum ad coelos ascen-
disse credimus, ipsi quoque
mente in coelestibus habite-
mus. Per eundem.

The Sunday after the Ascension

O God, the kyng of glory, which
hast exalted thine only sonne
Jesus Christe, with great
triumphe unto thy kingdom in
heaue; we beseche thee, leaue
us not comfortles; but sende
to us thine holy ghost to comfort
us, and exalte us unto the same
place whither our sauiour Christe
is gone before; who lyueth and
reigneth, etc.

O rex Gloriae, Domine vir-
tutum, qui triumphator hodie
super omnes coelos ascendisti,
ne derelinquas nos orphanos,
sed mitte promissum Patris in
nos Spiritum Veritatis.

Whit-Sunday

God, whiche as upon this daye
haste taughte the heartes of
thy faithful people, by the
sending to them the lyght of
thy holy spirite; graunte us
by the same spirite to haue a
right iudgement in al thinges,
and euermore to reioyce in hys
holy coumforte; through the
merites of Christ Jesus our
sauiour; who liueth and reigneth
with thee, in the unitie of the
same spirite, one God, worlde
without ende.

Deus, qui hodierna die corda
fidelium Sancti Spiritus illus-
tratione docuisti; da nobis in
eodem Spiritu, recta sapere,
et de ejus semper consolatione
gaudere. Per Dominum, in
unitate ejusdem.

Trinity Sunday

Almightye and euerlastyng God,
whiche haste geuen unto us
thy seruauntes grace by the
confession of a true fayth
to acknowlege the glorye of
the eternall trinitie, and in
the power of the diuyne
maiestie to wurshippe the
unitie; we beseche thee, that
through the stedfastnes of
thys fayth, we may euermore
be defended from all aduersitie,
which liueste and reignest,
one God, worlde without end.

Omnipotens sempiterne Deus,
qui dedisti famulis tuis, in con-
fessione verae fidei aeternae
Trinitatis glori:m agnoscere,
et in potentia Majestatis ad-
orare Unitatem; quaesumus, ut
ejusdem fidei firmitate ab om-
nibus semper muniemur adversis.
Per Dominum nostrum.

First Sunday after Trinity

God, the strength of all
theym that trust in thee,
mercifully accept our prayers;
and because the weakenes of
oure mortall nature can do
no good thyng without thee,
graunt us the helpe of thy
grace, that in kepyng of thy
commaundementes we may please
thee, both in will and dede;
through Jesus Christ our lorde.

Deus, in te sperantium forti-
tudo, adesto propitius invoca-
tionibus nostris; et quia sine
te nihil potest mortalis infir-
mitas; praesta auxilium gratiae
tuae; ut in exequendis manda-
tis tuis; et voluntate tibi et
actione placeamus. Per Do-
minum.

Second Sunday after Trinity

Lord, make us to haue a perpetu-
all feare and loue of thy
holy name: for thou neuer
faillest to helpe and gouerne
them whom thou doest bryng up
in thy stedfast loue.
Graunt this, etc.

Sancti nominis tui, Domine,
timorem pariter et amorem
fac nos habere perpetuum;
quia nunquam tua guberna-
tione destituis, quos in solidi-
tate tuae dilectionis instituis.
Per Dominum.

Third Sunday after Trinity

Lorde, we beseche thee merci-
fully to heare us, and unto
whom thou hast geuen an heartie
desyre to pray; graunt that
by thy mightie ayde we may be
defended: through Jesus Christ
our Lorde.

Deprecationem nostram, quae-
sumus Domine, benignus ex-
audi; et quibus supplicandi
praestas affectum, tribue defen-
sionis auxilium. Per Domi-
num.

Fourth Sunday after Trinity

God the protector of all that
trust in thee, without whom
nothyng is strong, nothing
is holy; increase and multiply
upon us thy mercye; that thou
being our ruler and guyde, we
may so passe through thinges
temporall, that we fynally
lose not the thinges eternall:
Graunt this heauenly father,
for Jesu Christes sake our
Lorde.

Protector in te sperantium
Deus, sine quo nihil est vali-
dum, nihil sanctum; multi-
plica super nos misericordiam
tuam, ut te Rectore, te Duce,
sic transeamus per bona tem-
poralia, ut non amittamus ae-
terna. Per Dominum nostrum.

Fifth Sunday after Trinity

Graunte Lorde, wee beseche
thee, that the course of thys
worlde maye bee so peaceably
ordred by thy gouernaunce,
that thy congregacion may
ioyfully serue thee in
all godly quietnes; thoroughe
Jesus Christe oure Lorde.

Da nobis quaesumus Domine,
ut et mundi cursus pacifice no-
bis tuo ordine dirigatu, et
Ecclesia tua tranquilla de-
votione laetetur. Per Dominum
nostrum.

Sixth Sunday after Trinity

God, whiche haste prepared
to them that loue thee suche
good thynges as passe all
mannes understanding; Powre
into our hartes such loue
toward thee, that we louyng
thee in al thinges, may
obteine thy promises, whiche
excede all that we canne
desyre; Through Jesus Christe
our Lorde.

Deus qui diligentibus te bona
invisibilia praeparasti; in-
funde cordibus nostris, tui am-
oris affectum; ut te in omnibus
et super omnia diligentes, pro-
missiones tuas, quae omne de-
siderium superant, consequa-
mur. Per Dominum nostrum.

Seventh Sunday after Trinity

Lorde of all power and might,
whiche art the author and geuer
of all good thynges; graffe
in our hartes the loue of thy
name, increase in us true re-
ligion, norishe us with all
goodnes, and of thy great
mercy kepe us in the same;
Through Jesus Christe our Lorde.

Deus virtutum, cujus est to-
tum quod est optimum; insere
pectoribus nostris amorem tui
nominis, et praesta in nobis re-
ligionis augmentum; ut quae
sunt bona nutrias, ac pietatis
studio quae sunt nutrita custo-
dias. Per.

Eighth Sunday after Trinity

God, whose prouidence is
neuer deceiued, we humbly
beseche thee that thou wilt
put away fro us al hurtfull
thinges, and geue those things
whiche be profitable for us;
through Jesus Christe our
Lorde.

Deus, cujus providentia in
sui dispositione non fallitur;
te supplices exoramus, ut noxia
cuncta submoveas, et omnia no-
bis profutura concedas. Per.

Ninth Sunday after Trinity

Graunt to us Lorde we be-
seche thee, the spirite to
thinke and doe alwayes suche
thynges as be rightfull;
that we, which cannot be without
thee, may by thee be able to
liue accordyng to thy wyll;
Through Jesus Christe our
Lorde.

Largire nobis, Domine, quae-
sumus, semper spiritum cogi-
tandi quae recta sunt, propitius,
et agendi; ut qui sine te esse
non possumus, secundum te
vivere valeamus. Per.

Tenth Sunday after Trinity

Let thy merciful eares, O
Lord, be open to the praiers
of thy humble seruauntes;
and that they may obteine
their peticions, make them to
aske suche thinges as shal
please thee; Through Jesus
Christe our Lorde.

Pateant aures misericordiae
tuae, Domine, precibus suppli-
cantium; et ut petentibus de-
siderata concedas, fac eos quae
tibi placita sunt postulare.
Per Dominum.

Eleventh Sunday after Trinity

God, which declarest thy al-
mighty power, most chiefly
in shewyng mercy and pitie;
Geue unto us abundauntly thy
grace, that we, running to thy
promises, may be made partakers
of thy heauenly treasure;
through Jesus Christe our
Lorde.

Deus, qui omnipotentiam
tuam parcendo maxime et mi-
serando manifestas; multiplica
super nos gratiam tuam, ut ad
tua promissa currentes, coeles-
tium bonorum facias esse con-
sortes. Per.

Twelfth Sunday after Trinity

Almightie and euerlastyng God,
which art alwayes more ready
to heare then we to praye,
and art wont to geue more
than eyther we desyre or
deserue; Powre downe upon
us the aboundance of thy mercy;
forgeuing us those thynges
wherof our conscience is afrayde,
and geuyng unto us that that our
prayer dare not presume to
aske, through Jesus Christe
our Lorde.

Omnipotens sempiterne De-
us, qui abundantia pietatis tuae
et merita supplicum excedis et
vota; effunde super nos mise-
ricordiam tuam; ut dimittas
quae conscientia metuit, et ad-
jicias quae oratio non praesumit.
Per.

Thirteenth Sunday after Trinity

Almyghtie and mercyfull God,
of whose onely gifte it cometh
that thy faythfull people doe
unto thee true and laudable
seruice; graunte we beseche
thee, that we may so runne
to thy heauenly promises,
that we faile not finally to
attayne the same; through
Jesus Christe our Lorde.

Omnipotens et misericors
Deus, de cujus munere venit,
ut tibi a fidelibus tuis digne
et laudabiliter serviatur; tribue
nobis quaesumus ut ad promis-
siones tuas sine offensione cur-
ramus. Per.

Fourteenth Sunday after Trinity

Almightye and euerlastyng God,
geue unto us the increase of
faythe, hope, and charitie;
and that we may obteine that
whiche thou doest promise;
make us to loue that whiche
thou doest commaunde,
through Jesus Christe our
Lorde.

Omnipotens sempiterne Deus,
da nobis fidei, spei, et chari-
tatis augmentum; et ut mere-
amur adsequi quod promittis;
fac nos amare quod praecipis.
Per.

Fifteenth Sunday after Trinity

Kepe we beseche thee, O Lorde,
thy Churche with thy per-
petuall mercye: and because
the frailtie of man without
thee, cannot but fall: Kepe
us euer by thy helpe, and
leade us to al thynges pro-
fitable to our saluacion;
through Jesus Christe our Lorde.

Custodi, Domine, quaesumus,
ecclesiam tuam propitiatione
perpetua; et quia sine te labi-
tur humana mortalitas; tuis
semper auxiliis et abstrahatur
a noxiis, et ad salutaria diriga-
tur. Per.

Sixteenth Sunday after Trinity

Lord, we beseche thee, let
thy continual pitie clense
and defende thy congregacion;
and, because it cannot continue
in safetie without thy suc-
coure, preserue it euermore
by thy helpe and goodnes;
through Jesus Christ our Lorde.

Ecclesiam tuam, Domine
quaesumus, miseratio continua-
ta mundet et muniat; et quia
sine te non potest salva con-
sistere; tuo semper munere
gubernetur. Per.

Seventeenth Sunday after Trinity

Lord we praye thee that thy
grace maye alwayes preuente
and folowe us, and make us
continuallye to be geuen
to all good workes thorough
Jesus Christe our Lorde.

Tua nos Domine, quaesumus,
gratia semper et praeveniat et
sequatur; ac bonis operibus
jugiter praestet esse intentos.
Per Dominum.

Eighteenth Sunday after Trinity

Lorde we beseche thee, graunt
thy people grace to auoyde
the infeccions of the Deuil,
and with pure harte and mynde
to folowe thee the onelye
God; Through Jesus Christ
our Lorde.

Da, quaesumus Domine, po-
pulo tuo diabolica vitare con-
tagia; et te solum Deum puro
corde sectari. Per.

Nineteenth Sunday after Trinity

O God, for asmuche as without
thee, we are not able to please
thee; Graunte that the
workyng of thy mercie maye in
all thynges directe and rule
our heartes; Through Jesus
Christ our Lorde.

Dirigat corda nostra, quae-
sumus Domine, tuae miseration-
nis operatio; quia tibi sine te
placere non possumus. Per
Dominum.

Twentieth Sunday after Trinity

Almightie and merciful God,
of thy bountiful goodnes,
kepe us from all thynges that
maye hurte us; that we, beyng
ready bothe in body and soule,
may with free heartes ac-
complishe those thynges that
thou wouldest haue doen;
Through Jesus Christ our Lorde

Omnipotens et misericors
Deus, universa nobis adver-
santia propitiatus exclude; ut
mente et corpore pariter ex-
pediti, quae tua sunt liberis
mentibus exequamur. Per Do-
minum.

Twenty-first Sunday after Trinity

Graunt we beseche thee, merci-
ful Lord, to thy faithfull
people pardon and peace, that
they maye bee clensed from
all their synnes, and serue
thee with a quiet mynde.
Through Jesus Christ our Lorde.

Largire, quaesumus Domine,
fidelibus tuis indulgentiam pla-
catus et pacem; ut pariter ab
omnibus mundentur offensis,
et secura tibi mente deservi-
ant. Per.

Twenty-Second Sunday after Trinity

Lorde we be seche thee to kepe
thy housholde the churche in
continuall godlines; that
throughe thy proteccion it
maye be free from al aduersities,
and deuoutly geuen to serue
thee in good workes, to the
glory of thy name; Through
Jesus Christ our Lorde.

Familiam tuam, quaesumus
Domine, continua pietate cus-
todi; ut a cunctis adversitati-
bus te protegente sit libera, et
in bonis actibus tuo nomini sit
devota. Per Dominum.

Twenty-Third Sunday after Trinity

God, our refuge and strength,
which art the author of all
godlines, be ready to heare the
deuoute prayers of thy churche;
and graunt that those thynges
which we aske faithfully we
maye obteine effectually;
through Jesu Christe our lorde.

Deus, refugium nostrum et
virtus, adesto piis Ecclesiae tuae
precibus, auctor ipse pietatis;
et praesta, ut quod fideliter pe-
timus, efficaciter consequamur.
Per.

Twenty-Fourth Sunday after Trinity

Lord we beseche thee, assoyle
thy people from their offences,
that through thy bountiful
goodnes we maye bee delyuered
from the bandes of all those
synnes, whiche by our frayltye
we haue committed: Graunt
this, etc.

Absolvere, quaesumus Do-
mine, tuorum delicta populo-
rum; ut a peccatorum nostro-
rum nexibus, quae pro nostra
fragilitate contraximus, tua be-
nignitate liberemur. Per Do-
minum.

Twenty-Fifth Sunday after Trinity

Stiere up we beseche thee, O
Lord, the wylles of thy fayth-
full people, that they, plente-
ously bringing furth the fruite
of good workes; may of thee, be
plenteously rewarded; through
Jesus Christe our Lorde.

Excita, quaesumus Domine,
tuorum fidelium voluntates;
ut divini operis fructum pro-
pensius exequentes, pietatis
tuae remedia majora percip-
ant. Per Dominum.

Saint Andrew's Day

Almyghtie God, which hast
geuen such grace to thy
Apostle saynct Andrew, that
he counted the sharp and
painful death of the crosse
to be an high honour, and a
great glory; Graunt us to
take and esteme all troubles
and aduersities which shal
come unto us for thy sake,
as thinges proffytable for
us toward the obtaining of euer-
lasting life; through Jesus
Christ our Lorde.

Saint Thomas the Apostle

Almightie euerliuing God,
whiche for the more con-
fyrmacion of the fayth didst
suffer thy holy apostle
Thomas to bee doubtfull in
thy sonnes resurreccyon;
graunte us so perfectly,
and without all doubt, to
beleue in thy sonne Jesus
Christe, that our fayth in
thy syghte neuer be reproued;
here us, O Lorde, through
the same Jesus Christe, to
whome with thee and the holy
goste be all honour, etc.

The Conversion of Saint Paul

God, whiche haste taughte all
the worlde, through the
preachyng of thy blessed
apostle saincte Paule;
graunt, we beseche thee, that
we whiche haue hys wonderfull
conuersion in remembraunce,
maye folowe and fulfill the
holy doctryne that he taughte;
through Jesus Christ our Lorde.

Deus, qui universum mun-
dum beati Pauli Apostoli tui
praedicatione docuisti; da no-
bis, quaesumus, ut qui ejus ho-
die conversionem colimus, per
ejus ad te exempla gradiamus.
Per.

The Purification of St. Mary the Virgin

Almyghtye and euerlastyng God,
we humbly beseche thy Maiestie,
that as thy onelye begotten
sonne was this day presented
in the Temple in the substaunce
of our fleshe; so graunte that
we maie bee presented unto
thee with pure and cleare myndes;
By Jesus Christ our Lorde.

Omnipotens sempiterne De-
us, Majestatem tuam supplices
exoramus, ut sicut unigenitus
Filius tuus hodierna die cum
nostrae carnis substantia in
templo est praesentatus, ita nos
facias purificatis tibi mentibus
praesentari. Per eundem Do-
minum.

Saint Matthias's Day

Almyghtye God, whiche in the
place of the traytor Judas,
didst chose thy faythfull
seruaunte Mathie to be of
the number of thy twelue
Apostles; Graunt that thy
churche, being alway pre-
serued from false Apostles,
may be ordred and guided by
faythfull and true pastors;
Through Jesus Christ our Lorde.

Annunciation of the Virgin Mary

We beseche thee, Lorde, powre
thy grace into our heartes;
that, as we haue knowen Christ,
thy sonnes incarnacion, by
the message of an Angell; so
by hys crosse and passion,
we maye be brought unto the
glory of his resurreccion;
Through the same Christe
our Lorde.

Gratiam tuam, quaesumus
Domine mentibus nostris in-
funde; ut qui angelo nuntiante
Christi Filii tui incarnationem
cognovimus, per passionem ejus
et crucem ad resurrectionis
gloriam perducamur. Qui te-
cum vivit et regnat Deus.

Saint Mark's Day

Almyghtie God, whiche haste
instructed thy holy Church with
the heauenly doctrine of thy
Euangelist Sainct Marke; Geue
us grace s to be established
by thy holy Gospell, that we
be not, lyke chyldren, caried
away with euery blast of vaine
Doctrine; through Jesus Christ
our Lorde.

Saint Philip and Saint James's Day

Almightie God, whome truely
to knowe is euerlasting lyfe;
Graunt us perfectely to knowe
thy sonne Jesus Christe to bee
the way, the trueth, and the
lyfe, as thou hast taught sainct
Philip and other the Apostles;
Through Jesus Christ our Lorde.

Saint Barnabas the Apostle

Lorde Almightie, whiche hast
indued thy holy Apostle
Barnabas with singuler giftes
of thy holy goste; let us not
be destytue of thy manyfold
giftes, nor yet of grace
to use them alway to thy honour
and glory; through Jesus
Christ our Lorde.

Saint John, Baptist

Almightie God, by whose
prouidence thy seruaunte John
Baptiste was wonderfully borne,
and sente to prepare the way
of thy sonne our sauiour, by
preaching of penaunce; make us
so to folowe his doctrine and
holy lyfe, that we may truely
repent accordyng to his
preachyng; and after his ex-
ample constantly speake the
trueth, boldly rebuke vice,
and paciently suffre for the
truethes sake; through Jesus
Christ our Lorde.

Saint Peter's Day

Almightie God, whiche by thy sonne
Jesus Christe haste geuen to thy
Apostle saincte Peter many excellente
giftes, and commaundeste him earnest-
ly to feede thy flocke; make, wee
beseche thee, all bishops and pastors
diligently to preache thy holy woorde
and the people obediently to folowe
the same, that they maye receiue the
croune of euerlasting glory; through
Jesus Christ our Lord.

Saint Mary Magdalene

Mercyful father geue us grace,
that we neuer presume to synne
thorough the example of any
creature; but if it shall
chaunce us at any tyme to
offende thy diuine maiestie;
that then we may truely repent,
and lament the same, after the
example of Mary Magdalene, and
by lyuely fayth obtaine re-
mission of all our sinnes;
through the only merities of
thy sonne our sauiour Christ.

Saint James, Apostle

Graunt, O merfifull God,
that as thyne holy apostle
James, leauyng his father
and all that he had, without
delay was obedient unto the
calling of thy sonne Jesus
Christ, and folowed hym; So
we, forsakyng all worldly and
carnal affeccions, may be
euermore ready to folowe thy
comaundementes; thorough
Jesus Christ our lorde.

Saint Bartholomew the Apostle

O Almightie and euerlastyng
God, whiche haste geuen grace
to thy apostle Bartholomewe
truly to beleue and to preache
thy worde; graut, we beseche
thee, unto thy Churche, both
to loue that we beleued, and
to preache that he taught;
thorough Christ our Lorde.

Omnipotens sempiterne De-
us, qui hujus diei venerandam
sanctamque laetitiam in beati
Bartholomaei Apostoli tui fes-
tivitate tribuisti; Da Ecclesiae
tuae quaesumus et amare quod
credidit, et praedicare quod do-
cuit. rer Dominum nostrum.

Saint Matthew the Apostle

Almightie God, whiche by
thy blessed sonne dyddest
call Mathewe from the re-
ceipte of custome to be
an Apostle and Euangelist;
Graunt us grace to forsake
all couetous desires, and
inordinate loue of riches,
and to folowe thy sayed sonne
Jesus Christ; who lyueth and
reigneth, etc.

Saint Michael and all Angels

Euerlastyng God, which haste
ordayned and constituted the
seruices of all Argels and me
in a wonderfull ordre: merci-
fully graunt, that they whiche
alwaye doe thee seruice in
heauen, may by thy appoyntment
succour and defende us in
earth: through Jesus Christe
our Lorde, etc.

Deus, qui miro ordine An-
gelorum ministeria hominum-
que dispensas; concede propi-
tius, ut quibus tibi ministran-
tibus in coelo semper assistitur;
ab his in terra vita nostra mu-
niatur.

Saint Luke the Evangelist

Almightie God which calledst
Luke the phisicion, whose
prayse is in the gospell, to be
a phisicion of the soule;
it may please thee, by the
holsome medicines of his
doctryne, to heale all the
diseases of our soules; through
thy sonne Jesus Christe our
Lorde.

Simon and Jude, Apostles

Almightie God, whiche hast builded
the congregacion upon the foundac-
ion of the Apostles and prophetes,
Jesu Christ himselfe beyng the
head corner-stone; graunte us so
to bee ioyned together in unitie
of spirite by their doctrine, that
we maye be made an holye temple to
thee; through Jesu Christe our
Lorde.

All Saints

Almightie God, whiche haste
knitte together thy electe in
one Communion and felowship,
in the misticall body of thy
sonne Christe our Lord;
graunt us grace so to folow thy
holy Saynctes in all virtues,
and godly liuyng, that we maye
come to those inspeakeable
ioyes, whiche thou hast pre-
pared for all them that
unfaynedly loue thee; through
Jesus Christe.

INDEX TO COLLECTS OF THE DAY

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