

AN HOMILY WHEREIN IS DECLARED
THAT COMMON PRAYER AND SACRAMENTS OUGHT
TO BE MINISTERED IN A TONGUE THAT IS
UNDERSTANDED^a OF THE HEARERS.

AMONG the manifold exercises of God's people, dear Christians, there is none more necessary for all estates and at all times than is Public Prayer and the due use of Sacraments. For in the first we beg at God's hand^b all such things as otherwise we cannot obtain; and in the other he embraceth us, and offereth himself to be embraced of us. Knowing therefore that these two exercises are so necessary for us, let us not think it unmeet to consider, first, what Prayer is, and what a Sacrament is; and then, how many sorts of Prayer^c there be, and how many Sacraments: so shall we the better understand how to use them aright.

To know what they be St. Augustine teacheth us. In his book entituled, Of the Spirit and the Soul, he saith this^d of Prayer: "Prayer is," saith he, "the devotion of the mind, that is to say, the returning to God through a godly and humble affection; which affection is a certain willing and sweet enclining of the mind itself towards God."¹ And in the second book against the Adversary of the Law and Prophets^e he calleth Sacraments "holy signs".² And writing to Bonifacius of the baptism of infants he saith:³ "If Sacraments had not a certain similitude of those things whereof they be Sacraments, they should be no Sacraments at all. And of this similitude they do for the most part receive the names of the self things they signify." By

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Margin Notes: 2d ¶: Augustin. de Spiritu et Anima. Augustin. Lib. ii contr. Advers. Leg. et Proph. Augustin. ad Bonifacius.

^a understood] understood 1623. ^b hand] hands *from* 1582. ^c sorts of Prayer] sorts of Prayers 1563 G and H, and *from* 1571. See page 353, lines 11, 13, 37. ^d saith this] saith thus *from* 1582. ^e and Prophets] and the Prophets *from* 1567.

¹ *Scriptor Incertus de Spiritu et Anima, cap. L*, cited before in the Second Part of the Homily concerning Prayer, p. 325, note 1.

² Sacramenta, id est, sacra signa. *Augustin. contra Adversar. Legis et Proph. II, § 33, Opp. VIII, 599 C.*

³ Si enim Sacramenta quamdam similitudinem earum rerum quarum Sacramenta sunt non haberent, omnino Sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. *Augustin. Epist. 98, § 9; Opp. II, 267 F.*

these words of St. Augustine it appeareth, that he alloweth the common description of a Sacrament, which is, that it is a visible sign of an invisible grace, that is to say, that setteth out to the eyes and other outward senses the inward working of God's free mercy, and doth, as it were, seal in our hearts the promises of God. And so was Circumcision a Sacrament, which preached unto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure in the hearts of the circumcised the promise of God touching the promised seed that they looked for.

Now let us see how many sorts of Prayer and how many Sacraments there be. In the Scriptures we read of three sorts *of Prayer, whereof two are private, and the third is common.* The first is that which St. Paul speaketh of in his Epistle to Timothy [1 Tim. 2:[8].], saying, *I will that men pray in every place,⁴ lifting up pure hands, without wrath and striving;*^f and it is the devout lifting up of the mind to God without the uttering of the heart's grief or desire by open voice. Of this Prayer we have example in the first Book of the Kings in Anna the mother of Samuel, when in the heaviness of her heart she prayed in the temple, desiring to be made fruitful. [1 Sam. 1:13.] *She prayed in her heart, saith the text, but there was no voice heard.* After this sort must all Christians pray, not once in a week or once in a day only, but, as St. Paul writeth to the Thessalonians [1 Thess 5:17.], *without ceasing:* and, as St. James writeth [James 5:[16].], *the continual prayer of a just man is of much force.*⁵ The second sort of Prayer is spoken of in the Gospel of Matthew [Matt. 6:[6].] where it is said, *When thou prayest, enter into thy secret closet, and, when thou hast shut the door to thee, pray unto thy Father in secret; and thy Father, which seeth in secret, shall reward thee.* Of this sort of Prayer there be sundry examples in the Scriptures; but it shall suffice to rehearse one, which is written in the Acts of the Apostles. [Acts 10:[1–2, 30].] Cornelius, *a devout man, a captain of the Italian army,* saith to Peter, that, *being in his house in prayer at the ninth hour, there appeared unto him one in a white garment, &c.* This man prayed unto God in secret, and was rewarded openly. These be the *two private sorts of Prayer; the one mental, that is to say, the* devout lifting up of the mind to God; and the other vocal, that

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former lines 11, 13, 37

^f and striving] or striving *from* 1582.

⁴ Βούλομαι οὖν προσεύχασθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ.

⁵ Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Multum enim valet deprecatio justī assidua. *Vulg.*

is to say, the secret uttering of the griefs and desires of the heart with words, but yet in a secret closet or some solitary place.

The third sort of Prayer is Public or Common. Of this Prayer speaketh our Saviour Christ when he saith [Matt. 18:[19–20].], *If two of you shall agree upon earth upon any thing, whatsoever ye shall ask, my Father which is in heaven shall do it for you: for, wheresoever two or three be gathered together in my name, there am I in the midst of them.* Although God have promised^g to hear us when we pray privately, so it be done faithfully and devoutly; (for he saith [Ps. 50:[15].], *Call upon me in the day of thy trouble, and I will hear thee;* and *Heliuss, being but a mortal man,* saith St. James [James 5:[17–18].], *prayed, and heaven was shut three years and six months; and again he prayed, and the heaven gave rain;*) yet by the histories of the Bible it appeareth that Public and Common Prayer is most available before God; and therefore it is^h much to be lamented that it is no better esteemed among us, which profess to be but one body in Christ. When the city of Niniveⁱ was threatened [Jonah 3:[4–10].] to be destroyed within forty days, the prince and people^j joined themselves together in public prayer and fasting, and were preserved. In the prophet Joel [Joel 2:[15–17].] God commandeth^k a fasting to be proclaimed, and the people to be gathered together, young and old, man and woman, and are taught to say with one voice, *Spare us, O Lord, spare thy people, and let not thine inheritance be brought to confusion.* When the Jews should have been destroyed all in one day through the malice of Haman [Esth. 4:[16].], at the commandment of Hester they fasted and prayed, and were preserved. When Holofernes besieged Bethulia [Judith 8:[17–27].], by the advice of Judith they fasted and prayed, and were delivered. When Peter was in prison [Acts 12:[5–12].], the congregation joined themselves together in prayer, and Peter was wonderfully delivered. By these histories it appeareth that Common or Public Prayer is of great force to obtain mercy and deliverance at our heavenly Father's hand. [Rom. 12:1.] *Therefore, brethren, I beseech you, even for the tender mercies of God,* let us no longer be negligent in this behalf; but, as a people^l willing to receive at God's hand such good things as in the Common Prayer of the Church are craved, let us join ourselves together in one place of Common Prayer, and with one voice and one heart beg^m of our heavenly Father all those things which he knoweth to be necessary for us. I forbid you

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^g have promised] hath promised *from* 1563 B. ^h therefore it is] therefore is *from* 1563 D. ⁱ city Ninive] city of Ninive *from* 1563 B. ^j and people] and the people 1623. ^k commandeth] commanded *from* 1571. ^l a people] the people *from* 1570. ^m beg of] beg *at from* 1563 B.

not private prayer, but I exhort you to esteem Common Prayer as it is worthy. And before all things be sure that, in all these three sorts of Prayer, your minds be devoutly lifted up to God; else are your prayers to no purpose, and this saying shall be verified in you, *This people honoreth me with their lips, but their heart is far from me.* [Is. 29:[13]; Matt 15:[8].]

Thus much for the three sorts of Prayer whereof we read in the Scriptures.

Now with like or rather more brevity you shall hear how many Sacraments there be that were instituted by our Saviour Christ, and are to be continued and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for visibleⁿ signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ, there be but two, namely, Baptism, and the Supper of the Lord. For, although Absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign, I mean laying on of hands, is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore Absolution is no such Sacrament as Baptism and the Communion are. And, though the Ordering of Ministers hath his visible sign and promise, yet it lacks the promise of remission of sin, as all other Sacraments besides do.^o Therefore neither it nor any other Sacrament else be such Sacraments as Baptism and the Communion are. But in a general acception^p the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the seven Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification

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Margin Note: By last sentence: Dionysius, Bern. de Coen. Dom. et Ablut. Pedum.

ⁿ for visible] for the visible *from* 1567. ^o besides do] besides the two above named do 1623. ^p And as for the number—acception] And as for the number of them, if they should be considered according to the exact signification, as fully so expressed and commended by Christ in the New Testament, there be two, namely, Baptism and the Supper of the Lord: but in a general acception 1563 A 1.

that the two forenamed Sacraments are.⁶ And therefore St. Augustine weighing the true signification and exact meaning of the word, writing to Januarius, and also in the third book of Christian Doctrine, affirmeth that the Sacraments of the Christians, as they are “most excellent in signification”, so are they “most few in number”; and in both places maketh mention expressedly^q of two, the Sacrament of Baptism, and the Supper of the Lord.⁷ And, although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the Institution of Ministers in the Church, Matrimony, Confirmation of children^r by examining them of their knowledge in the Articles of the Faith and joining thereto the prayers of the Church for them, and likewise for Visitation^s of the Sick; yet no man ought to take these for Sacraments in such signification and meaning as the Sacrament of Baptism and the Lord’s Supper are, but either for godly states of life, necessary in Christ’s Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ’s Church.

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^q expressedly] expressly *from* 1582. ^r of children] of the children 1623. ^s for Visitation] for the Visitation *from* 1567.

⁶ The writer who passes under the name of Dionysius calls the Holy Communion τελετῶν τελετή (rendered sacramentorum consummatio in the old translation), and says that other τελεταὶ are imperfect without it. *Pseudo-Dionys. Areop. de Eccles. Hierarch.* III, i. He also callus Unction μύρου τελετή. *Ibid.* IV, i.

Sacramentum dicitur sacrum signum sive sacrum secretum. Multa siquidem fiunt propter se tantum; alia vero propter alia designanda, et ipsa dicuntur signa, et sunt. Ut enim de usualibus sumamus exemplum, datur annulus absolute propter annulum, et nulla est significatio: datur ad investiendum de haereditate aliqua, et signum est; ita ut jam dicere possit qui accipit, Annulus non valet quicquam, sed haereditas est quam quaerebam. In hunc itaque modum appropinquans passioni Dominus de gratia sua investire curavit suos, ut invisibilis gratia signo aliquo visibili praestaretur. Ad hoc instituta sunt omnia Sacramenta, ad hoc Eucharistiae Participatio, ad hoc Pedum Ablutio, ad hoc denique ipse Baptismus, initium Sacramentorum, in quo *complantamur similitudini mortis ejus*. (Rom. 6:5). *Bernard. Serm. in Coena Dom.* § 2; *Opp.* I, 897 C.

⁷ Primo itaque tenere te volo, quod est hujus disputationis caput, Dominum nostrum Jesum Christum, sicut ipse in Evangelio [*sc.* Matth. 11:29–30] loquitur, *leni jugo suo nos subdidisse et sarcinae levi*: unde Sacramentis numero paucissimis, observatione facillimis, significatione praestantissimis, societatem novi populi colligavit; sicuti est Baptismus Trinitatis nomine consecratus, Communicatio Corporis et Sanguinis ipsius, et si quid aliud in Scripturis canonicis commendatur; exceptis iis quae servitatem populi veteris pro congruentia cordis illorum et prophetici temporis onerabant, quae et in quinque libris Moysi leguntur. *Augustin. Epist. LIV ad Januar.* § 1; *Opp.* II, 124 A.

Quaedam pauca pro multis, eademque factu facillima et intellectu augustissima et observatione castissima, ipse Dominus et Apostolica tradidit disciplina; sicuti est Baptismi Sacramentum et Celebratio Corporis et Sanguinis Domini. *De Doctrin. Christ.* III, § 13; *Opp.* III, 49 B.

Now, understanding sufficiently what Prayer is, and what a Sacrament is also, and how many sorts of prayers there be, and how many Sacraments of our Saviour Christ's institution, let us see whether the Scriptures and the example^t of the primitive Church will allow any vocal prayer, that is, when the mouth uttereth the petitions with voice, or any manner of Sacrament, or other public and common^u rite or action pertaining to the profit and edifying of the poor congregation,^x to be ministered in a tongue unknown or not understand^y of the minister or people; yea, and whether any person may privately use any vocal prayer in a language that he himself understandeth not. To this question we must answer, No.

And first of Common Prayer and administration of Sacraments. Although reason, if it might rule, would soon persuade us to have our Common Prayer and administration of Sacraments in^z a known tongue, both for that to pray commonly is for a multitude to ask one and the self thing with one voice and one consent of mind, and to administer a Sacrament is by the outward word and element to preach to the receiver the inward and invisible grace of God;^a and also for that both these exercises were first instituted, and are still continued, to the end that the congregation of Christ might from time to time be put in remembrance of their unity in Christ, and that, as members all of one body, they ought, both in prayers and otherwise, to seek and desire one another's commodity, and not their own without other's; yet we shall^b not need to fly^c to reason's proofs^d in this matter, sith we have both the plain and manifest words of the Scripture, and also the consent of the most learned and ancient writers, to commend the prayers of the congregation in a known tongue.

First, Paul to the Corinthians [1 Cor. 14:[26].] saith, *Let all things be done to edifying*. Which cannot be, unless common prayers and administration of Sacraments be in a tongue known to the people. For, where the prayers spoken by the minister, and the words in the administration of the Sacraments, be not understood^e of them that be present, they cannot thereby be edified. For as [1 Cor. 14:7–8].], when the trumpet that is blown in the field giveth an uncertain sound, no man is thereby stirred up to prepare himself

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^t and the example] and the examples 1563 B–1574, and examples *from* 1582. ^u and common] or common 1623.

^x poor congregation] unlearned 1623. ^y understand] understood 1587, 1595, 1623. ^z of Sacraments in] of the Sacraments in *from* 1582. ^a of God] *not in* 1563 A. ^b yet we shall] yet shall we *from* 1563 D. ^c fly] flee *from* 1563 G.

^d reason's proofs] reasons and proofs *from* 1582. ^e understood] understood 1623.

to the fight; and as, when an instrument of music maketh no distinct sound, no man can tell what is piped; even so, when prayers or administration of Sacraments shall be in a tongue unknown to the hearers, which of them shall be thereby stirred up to lift up his mind to God, and to beg with the minister at God's hand those things which in the words of his prayers the minister asketh? or who shall in the ministration of the Sacraments understand what invisible grace is to be craved of the hearer, to be wrought in the inward man? Truly no man at all. For, saith St. Paul [1 Cor. 14:2, 11], *he that speaketh in a tongue unknown shall be unto^f the hearer an alient:^g* which in a Christian congregation is a great absurdity. For we are *not strangers^l* one to another, *but we are the citizens of the saints, and of the household of God, yea, and members all of^h one body.* And therefore, whiles our minister is in rehearsing the prayer that is made in the name of us all, we must give diligent earⁱ to the words spoken by him, and in heart beg at God's hand those things that he beggeth in words. And, to signify that we so do,^k we say, Amen, at the end of the prayer that he maketh in the name of us all. And this thing can we not do for edification, unless we understand what is spoken. Therefore it is required of necessity, that the Common Prayer be had in a tongue that the hearers to understand. If ever it had been tolerable to use strange tongues in the congregation,^l the same might have been in the time of Paul and the other Apostles, when they were miraculously endued with the gift^m of tongues. For it might then have persuaded some to embrace the Gospel, when they had heard men that were Hebrews born, and unlearned, speak the Greek, the Latin, and other languages. But Paul thought it not tolerable then; and shall we use it now, when no man cometh by the knowledgeⁿ of tongues otherwise than by diligent and earnest study? God forbid: for we should by that means bring all our Church exercises to frivolous superstition, and make them altogether unfruitful.

Luke writeth [Acts 4:23–24.] that, when Peter and John were discharged by the princes and high priests of Jerusalem, *they came to their fellows and told them all that the princes of the priests and elders had spoken unto them.^o Which when they heard, they lifted up their voice together to God with one assent, and said, Lord, thou*

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Margin Note: ^l Eph. 2:[19]; 1 Cor. 10:[17], and 12:[12–27].

^f be unto] be to *from* 1582. ^g alient] aliant *from* 1574. ^h members all of] members of *from* 1563 D. ⁱ ear] ears 1623.

^k so do] do so 1623. ^l the congregation] the congregations *from* 1563 D. ^m with the gift] with gift 1582, with gifts 1623.

ⁿ the knowledge] that knowledge *from* 1574. ^o unto them] to them 1623.

art he that hast made heaven and earth, the sea, and all things that are in them, &c. Thus could they not have done if they had prayed in a strange tongue that they had not understand.^p And no doubt of it, they did not all speak with several voices,^q but some one of them spake in the name of them all, and the rest, giving diligent ear to his words, consented thereunto; and therefore it is said, that *they lifted up their voice together*. St. Luke saith not, *their voices*, as many, but, *their voice*, as one. That one voice therefore was in such language as they all understood, otherwise they could not have lifted it up with the consent of their hearts; for no man can give consent to^r the thing he^s knoweth not.

As touching the times before the coming of Christ, there was never man yet that would affirm, that either the people of God or other had their prayers or administrations of Sacraments^t or sacrifices in a tongue that they themselves understood not. As for the time since Christ, till that usurped power of Rome began to spread itself, and to enforce all the nations of Europe to have the Romish language in admiration, it appeareth, by the consent of the most ancient and learned writers, that there was no strange or unknown tongue used in the congregations^u of Christians.

Justinus Martyr, who lived about one hundred and sixty years after Christ, saith this of the administration of the Lord's Supper in his time.⁸ "Upon the Sunday assembles^w are made, both of them that dwell in cities, and of them that dwell in the country also: amongst whom, as much as may be, the writings of the Apostles and Prophets are read. Afterwards, when the reader doth cease, the chief minister maketh an exhortation, exhorting them to follow so^x honest things. After this we rise all together, and offer prayers: which being ended, as we have said, bread and wine and water are brought forth; then the head minister offereth prayers and thanksgiving with all his

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Margin Note: Last ¶: Justin. Apol. 2.

^p understand] understood 1587, 1595, 1623. ^q several voices] several voice 1623. ^r consent to] consent of *from* 1563 EF.

^s thing he] thing that he 1623. ^t of Sacraments] of the Sacraments 1623. ^u congregations] congregation *from* 1582.

^w assembles] assemblies *from* 1582. ^x so] *omitted after* 1574.

⁸ Τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροῦς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀκομνημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν Προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ, εἶτα, παυσαμένον τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. ἔπειτα ἀνιστάμεθα κοινῇ καὶ εὐχὸς πέμπομεν· καὶ, ὡς προέφηεν, παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν. Justin. Mart. Apol. I, § 67.

power, and the people answer, Amen.” These words with their circumstances, being duly considered, do declare plainly, that not only the Scriptures were read in a known tongue, but also that prayer was made in the same, in the congregations of Justin’s time.

Basilius Magnus and Johannes Chrysostomus did in their time prescribe public orders of public administration, which they call Liturgies;⁹ and in them they appointed the people to answer to the prayers of the minister sometime, Amen, sometime, Lord have mercy upon us, sometime, And with thy spirit, and, We have our hearts lifted up to^y the Lord, &c.; which answers the people could not have made in due time, if the prayers had not been made^z in a tongue that they understood. The same Basil, writing to the clergy of Neocaesarea [Epist. 63.], saith thus of his usage in Common Prayer:¹⁰ “Appointing one to begin the song, the rest follow; and so with divers songs and prayers passing over the night, at the dawning of the day all together, even as it were with one mouth and one heart, they sing unto the Lord a song of confession, every man framing unto himself meet words of repentance.” In another place [Basil. Hom. 4] he saith:¹¹ “If the sea be fair, how is not the assemble^a of the congregation much more fair, in which a joined sound of men, women, and children, as it were of the waves beating on the shore, is sent forth in our prayers unto our God?” Mark his words: “a joined sound,” saith he, “of men, women, and children;” which cannot be, unless they all understand the tongue wherein the prayer is had.^b And Chrysostom upon the words of Paul [I Cor. 14:[16].]

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^y up to] up unto *from* 1563 B. ^z been made in] been in *from* 1567. ^a assemble] assembly 1623. ^b is had] is said *from* 1567.

⁹ Liturgies attributed to Basil and Chrysostom are printed in many Collections of Liturgies. Concerning them see the second and third Sections of *Palmer’s Dissertation on Primitive Liturgies* in the first volume of his *Origines Liturgicae*.

¹⁰ Ἐκ νυκτὸς γὰρ ὀρθρίζει παρ’ ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρῦων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον, ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμωδίαν καθίστανται. καὶ νῦν μὲν διχῆ διανεμηθέντες ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἑαυτοῖς διοικούμενοι· ἔπειτα πάλιν ἐπιτρέψαντες ἐνὶ κατάρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμωδίας τὴν νύκτα διενεγκόντες, μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιοῦμενοι. Basil. Epist. 207 (*al.* 63) ad Cler. Neocaes. § 3; Opp. III, 311 B.

¹¹ Εἰ δὲ θάλασσα καλὴ καὶ ἐπαινετὴ τῷ Θεῷ, πῶς οὐχὶ καλλίων ἐκκλησίας τοιαύτης σύλλογος, ἐν ἧ συμμιγῆς ἦχος, οἶόν τινος κύματος ἠϊόνι προσφερομένου, ἀνδρῶν καὶ γυναικῶν καὶ νηπίων, κατὰ τὰς πρὸς τὸν Θεὸν ἡμῶν δεήσεις ἐκπέμπεται; Basil. in Hexaem. Hom. IV, § 7; Opp. I, 39 D.

saith, so soon as the people hear these words, World without end, they all do forthwith answer, Amen. This could they not do, unless they understood the word spoken by the priest.^c¹²

Dionysius saith, that hymns were said of the whole multitude of people in the administration of the communion.¹³

Cyprian saith:¹⁴ “The priest doth prepare the minds of the brethren with a preface before the prayer, saying, Lift up your hearts, that, whiles the people doth answer, We have our hearts lifted up to the Lord, they may be^d admonished that they ought to think on none other thing than the Lord.”

St. Ambrose writing upon the words of St. Paul [1 Cor. 14:[2].] saith:¹⁵ “This is it that he saith, because he which speaketh in an unknown tongue speaketh to God, for he knoweth all things; but men know not, and therefore there is no profit of this thing.” And again upon these words [1 Cor. 14:16]: *If thou bless, or give thanks, with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving thanks, seeing he understandeth not what thou sayest?* “That^e is,” saith Ambrose,¹⁶ “if thou speak the praise of God in a tongue unknown to the hearers. For the unlearned, hearing that which he understandeth not, knoweth not the end of the prayer, and answereth not, Amen, which word is as much to say as, Truth, that the blessing or thanksgiving may be confirmed. For the confirmation of the prayer is fulfilled by them that do answer, Amen, that all things

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Margin Notes: 1st ¶ indent: Dionysius. 2d ¶: Cyprian. Serm. 6 de Orat. Dom.

^c by the priest] *not in* 1563 A.

^d they may be] they be *from* 1563 EF.

^e That] This *from* 1582.

¹² Ἐν εὐλογίῃ τῇ τῶν βαρβάρων φωνῇ, οὐκ εἰδὼς τί λέγεις, οὐδὲ ἐρμηνεύσαι δυνάμενος, οὐ δύναται ὑποφωνῆσαι τὸ ὁμῆν ὁ λαϊκός· οὐ γὰρ ἀκούων τὸ εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅπερ ἐστὶ τέλος, οὐ λέγει τὸ ἄμῆν. Chrysost. in Epist. I ad Cor. Hom. 35; Opp. X, 325 E.

¹³ Οἱ δὲ τῆς λειτουργικῆς διακοσμῆσεως ἔκκριτοι σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θεοῦ θυσιαστηρίου προτιθέασιν τὸν ἱερὸν ἄρτον καὶ τὸ τῆς εὐλογίας ποτήριον (1 Cor. 10:16), προομολογηθείσης ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος τῆς καθολικῆς ὑμνολογίας. Pseudo-Dionys. Areop. de Eccles. Hierarch. III, ii.

¹⁴ Ideo et sacerdos ante orationem praefatione praemissa parat fratrum mentes dicendo, Sursum corda, ut, dum respondet plebs, Habemus ad Dominum, admoneatur nihil aliud se quam Dominum cogitare debere. Cyprian. *di Orat. Dom. p. 152 ed. Oxon., p. 213 ed. Paris.*

¹⁵ *Nam qui loquitur lingua non hominibus loquitur, sed Deo; nemo enim audit: spiritu autem loquitur mysteria.* Hoc est quod dicit, quia qui loquitur incognita lingua Deo loquitur, quia ipse omnia novit; homines vero nesciunt, ideoque nullus est ex hac re profectus: *spiritu autem loquitur mysteria*, non sensu, quia ignorat quod dicit. Hilar. *Diac. Comment. in Epist. I ad Cor. 14:2; Ambros. Opp. II Apend. 156 B.*

¹⁶ Hoc est, si laudem Dei lingua loquaris ignota audientibus. Imperitus enim, audiens quod non intelligit, nescit finem orationis, et non respondet, Amen, id est, Verum, ut confirmentur benedictio. Per hos enim impletur confirmatio precis qui respondent, Amen, ut omnia dicta veri testimonio in audientium mentibus confirmentur. *Ibid. in v. 16, col. 157 C.*

spoken might be confirmed in the minds of the hearers through the testimony of the truth.” And after many weighty words to the same end he saith:¹⁷ “The conclusion is this, that nothing should be done in the Church in vain; and that this thing **ought chiefly to be laboured for, that the unlearned also might** take profit, lest any part of the body should be dark through ignorance.” And, lest any man should think all this to be meant of preaching, and not of prayer, he taketh occasion of these words of St. Paul [1 Cor. 14:28], *If there be not an interpreter, let him keep silence in the Church*, to say as followeth:¹⁸ “Let him pray secretly, or speak to God, who heareth all things that be dumb: for in the Church must he speak that may profit all persons.”

St. Hierome writing upon these words of St. Paul [1 Cor. 14:16], *How shall he that supplieth the place of the unlearned &c.*, saith:¹⁹ “It is the layman whom Paul understandeth here to be in the place of the ignorant man, which hath no ecclesiastical office. How shall he answer, Amen, to the prayer that^f he understandeth not?” And a little after,^g upon these^h words of St. Paul [1 Cor. 14:14], *For if I should pray in a tongue &c.*, he saith thus:²⁰ “This is Paul’s meaning: if any man speak in strange and unknown tongues, his mind is made unfruitful, not to himself, but to the hearer; for, whatsoever is spoken, he knoweth it not.”

St. Augustine, writing upon the eighteenth Psalm [Ps. 18], saith:²¹ “What this should be we ought to understand, that we may sing with reason of man, notⁱ with chattering of birds. For ousels²² and popinjays²³ and ravens and pies^k and other such

[Continued on Page 363]

former line 1

former line 5

^f prayer that] prayer of that *from* 1574. ^g a little after] *so in all*. ^h these] the *from* 1563 G. ⁱ man, not] man, and not *from* 1567. ^k ousels and popinjays and ravens and pies] owls, popinjays, ravens, pies *from* 1567.

¹⁷ *Omnia ad aedificationem fiant*. Conclusio haec est, ut nihil incassum in Ecclesia geratur, hocque elaborandum magis, ut et imperiti proficiant, ne quid sit corporis per imperitiam tenebrosus. *Ibid. in v. 26, col. 158 E.*

¹⁸ Hoc est, intra se tacite oret, aut loquatur Deo, qui audit muta omnia. In Ecclesia enim ille debet loqui qui omnibus prosit. *Ibid. in v. 28.*

¹⁹ Laicum significat, qui nullo gradu ecclesiastico fungitur. Then the writer of the Homily seems to have taken words of St. Paul, which are the lemma for the next Comment, as part of the Comment itself. *Quomodo dicet, Amen, super tuam benedictionem, quoniam quid dicas nescit?* On these the Exposition is, Quomodo tuae perhibet benedictioni testimonium vel consensum. *Scriptor. Incert. Comment. in Epist. I ad Cor., Hieron. Opp. XI, 939 F.*

²⁰ Hoc dicit: quoniam, si quis incognitis aliis linguis loquatur, mens ejus non ipsi efficitur sine fructu, sed audienti; quicquid enim dicitur ignorat. *Ibid. 939 D.*

²¹ Quid hoc sit intelligere debemus, ut humana ratione, non quasi avium voce, cantemus. Nam et meruli et psittaci et corvi et picae et hujusmodi volucres saepe ab hominibus docentur sonare quod nesciunt: scienter autem cantare naturae hominis divina voluntate concessum est. *Augustin. Enarr. II in Psal. 18, § 1; Opp. IV, 81 E.*

²² ousels: perhaps blackbirds. Some writers call them so, while others more correctly use the two names for different birds. The Ring Ousel nearly resembles the Blackbird: both belong to the family of Merulidae.

²³ popinjays: parrots.

like birds are taught by men to prate they know not what; but to sing with understanding is given by God's holy will to the nature of man." Again, the same Augustine saith:²⁴ [De Magist.] "There needeth no speech when we pray, saving perhaps as the priests do for to declare their meaning, not that God, but that men may hear them, and so being put in remembrance by consenting with the priest they may hang upon God."

Thus are we taught both by the Scriptures¹ and ancient doctors, that in the administration of Common Prayer and Sacraments no tongue unknown to the hearers ought to be used. So that for the satisfying of a Christian man's conscience we need to spend no more time in this matter. But yet to stop the mouths of the adversaries, which stay themselves much upon general decrees, it shall be good to add to these testimonies of Scriptures and doctors one Constitution made by Justinian the Emperor, who lived five hundred and twenty^m and seven years after Christ, and was Emperor of Rome. The Constitution is this.²⁵ [Nov. Const. 123.] "We command that all bishops and priests do celebrate the holy oblation and the prayers used in holy Baptism, not speaking low, but with a clear or loud voice, which may be heard of the people, that thereby the mind of the hearers may be stirred up with great devotion in uttering the praisesⁿ of the

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¹ Scriptures] Scripture *from* 1582. ^m hundred and twenty] hundred twenty *from* 1582. ⁿ praises] prayers *from* 1563 EF.

²⁴ Quare non opus est locutione cum oramus, id est, sonantibus verbis, nisi forte sicut sacerdotes faciunt significandae mentis suae causa, non ut Deus, sed ut homines audiant, et consensione quadam per commemorationem suspendantur in Deum. *Augustin. de Magistro*, § 2: *Opp.* I, 542 B.

²⁵ Ad haec jubemus omnes episcopos et presbyteros non in secreto, sed cum ea voce quae a fidelissimo populo exaudiatur, divinam oblationem it precationem quae fit in sancto baptisate facere; ut inde audientium animi in majorem devotionem et Dei laudationem et benedictionem efferantur. Sic enim et divinus Apostolus docet, dicens in priore ad Corinthios Epistola: *Caderum, inquit, si solum benedicis spiritu, is qui idiotae locum implet quomodo tum gratiarum actioni subjiciet* Deo sanctum illud *Amen, siquidem quid dicas non novit? Tu autem pulchre gratias agis, sed alius non aedificatur.* Et rursus in ea quae est ad Romanos sic dicit: *Corde quidem eveditur ad justitiam, ore autem confessio fit ad salutem.* Ideireo igitur convenit, ut ea precatio quae in sancta allatione dicitur et aliae orationes cum voce a sanctissimis episcopis et presbyteris proferantur Domino nostro Jesu Christo, Deo nostro cum Patre et Spiritu Sancto; scituris religiosissimis sacerdotibus quod, si quid horum contempserint, et horrendo *Dei et Salvatoris nostri Jesu Christi* iudicio rationem redituri sunt, et nos ista cognoscentes non relinquemus quia et inulta. *Authent. Collat.* IX, XX, 6; *Nov. Const.* 137, e. 6. In the Greek text of this law it is one and the same word, *προσκομιδή*, which is here rendered Oblatio in one place and Allatio in another.

Lord God. For so the holy Apostle teacheth in his first Epistle to the Corinthians, [1 Cor. 14:16–17] saying, *Truly, if thou only bless, or give thanks, in spirit, how doth he which^o occupieth the place of the unlearned say, Amen, at thy^p giving of thanks^q unto God? for he understandeth not what thou sayest. Thou verily givest thanks well, but the other is not edified.* And again, in the epistle to the Romans [Rom. 10:10], he saith: *With the heart a man believeth unto righteousness, and with the mouth confession is made unto salvation.* Therefore for these causes it is convenient, that, among other prayers, those things also which are spoken in the holy oblation be uttered and spoken of the most religious bishops and priests unto our Lord Jesus Christ, our God with the Father and the Holy Ghost, with a loud voice. And let the most religious priests know this, that if they neglect any of these things, that they shall give an account for them in the dreadful judgment of *the great God and Saviour Jesus Christ* [Tit. 2:13]; neither will we, when we know it, rest and leave it unrevenged.” This Emperor, as Sabellicus writeth,²⁶ favoured the bishop of Rome; and yet we see how plain a decree he maketh for the praying^r and administering of Sacraments in a known tongue, that the devotion of the hearers might be stirred up by knowledge, contrary to the judgment of them that would have ignorance to make devotion. He maketh it also a matter of damnation to do these things in a tongue that the hearers understand not. Let us therefore conclude, with God and all good men’s assent, that no Common Prayer or Sacraments ought to be ministered in a tongue that is not understood^s of the hearers.

Now a word or two of private prayer in an unknown tongue. We took in hand, where we began to speak of this matter, not only to prove that no Common Prayer or administration of Sacraments ought to be in a tongue unknown to the hearers, but also that no person ought to pray privately in that tongue that he himself understandeth not. Which thing shall not be hard^t to prove, if we forget not what prayer is. For, if prayer be that devotion of the mind which enforceth the heart to lift up itself to God, how should it be said that that person prayeth that understandeth not the words that his tongue speaketh in prayer? Yea, how can it be said that he speaketh? For to speak is by

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^o he which] he that 1623. ^p at thy] at that thy 1623. ^q giving of thanks] giving thanks 1623. ^r for the praying] for praying from 1582. ^s understood] understood 1623. ^t hard] heard 1623.

²⁶ *Sabellic. Rhaps. Hist. Ennead. VIII, Lib. ii, sub fin.*

voice to utter the thought of the mind; that a man uttereth in speaking is nothing else but the messenger of the mind, to bring abroad the knowledge of that which otherwise lieth secret in the heart, and cannot be known, according to that which St. Paul writeth [1 Cor. 2:[11].]: *What man, saith he, knoweth the things that appertain to man, saving only the spirit of man, which is in man?* He therefore that doth not understand the voices that his tongue doth utter cannot properly be said to speak, but rather to counterfeit, as parrots and such other birds use to counterfeit men's voices. No man therefore that feareth to provoke the wrath of God against himself will be so bold to speak to^u God unadvisedly, without regard of reverent understanding, in his presence; but he will prepare his heart before he presume to speak unto God. And therefore in our Common Prayer the minister doth oftentimes say, Let us pray, meaning thereby to admonish the people, that they should prepare their ears to hear what he shall^x crave at God's hand, and their hearts^y to consent to the same, and their tongues to say, Amen, at the end thereof. On this sort did the Prophet David prepare his heart, when he said [Ps. 57:[7].], *My heart is ready, O God, my heart is ready, I will sing and declare a psalm.* The Jews also, when in the time of Judith [Judith 4:9–15] they did with all their heart pray God to visit his people of Israel, had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed and said, *And now, O Lord, do I bow the knees of mine^z heart, asking of thee part of thy merciful kindness.* When the heart is thus prepared, the voice uttered from the heart is harmonious in the ears of God.^a Otherwise he regardeth it not, to accept it; but, forasmuch as the person that so babbleth his words without sense in the presence of God sheweth himself not to regard the Majesty of him that he speaketh to, he taketh him as a contemner of his Almighty Majesty, and giveth him his reward among hypocrites, which make an outward shew of holiness, but their hearts are full of abominable thoughts even in the time of their prayers. For it is *the heart that the Lord looketh upon*, as it is written in the history of Kings [1 Sam. 16:[7].]. If we therefore will that our prayers be not abominable before God, let us so prepare our hearts before we pray, and so understand the things that we ask when we pray, that both

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Margin Note: By italics following "...Manasses...": 2 Paral. 36 [Prayer of Manasses.]

^u speak to] speak of *from* 1563 EF. ^x he shall] he should *from* 1563 B. ^y and their hearts] and the hearts *till* 1571.

^z mine] my *from* 1582. ^a ears of God] ears God 1563 A.

our hearts and voices may together sound in the ears of God's Majesty, and then we shall not fail to receive at his hand the things that we ask; as good men which have been before us did, and so have from time to time received that which for their soul's health they did at any time desire.

St. Augustine seemeth to bear in this matter: for he saith thus of them which, being brought up in grammar and rhetoric are converted to Christ, and so must be instructed in Christian religion. "Let them know also," saith he,²⁷ "that it is not the voice, but the affection of the mind, that cometh to the ears of God. And so shall it come to pass, that, if haply^b they shall mark that some bishops or ministers in the Church do call upon God either with barbarous words, or with words disordered, or that they understand not, or do disorderly divide the words that they pronounce, they shall not laugh them to scorn." Hitherto he seemeth to bear with praying in an unknown tongue; but in the next sentence he openeth his mind thus: "Not for that things ought not to be amended, that the people might say,^c Amen, to that which they do plainly understand. But yet these things must be godly borne^d withal of these catechists, or instructors of the faith, that they may learn, that, as in the common place where matters are pleaded the goodness of an oration consisteth in sound, so in the Church it consisteth in devotion." So that he alloweth not the praying in a tongue not understand^e of him that prayeth, but he instructeth the skilful orator to bear with the rude tongue of the devout simple minister.

To conclude. If the lack of understanding the words that are spoken in the congregation do make them unfruitful to the hearers, how should not the same make the words read unfruitful to the reader? The merciful goodness of God grant us his grace to call upon him as we ought to do, to his glory and our endless felicity; which we shall do, if we humble ourselves in his sight, and in all our prayers, both common and private, have our minds fully fixed upon him. [Ecclus. 35:[17–18].] *For the prayer of them that humble themselves shall pierce through the clouds; and till it draw nigh unto God, it will not be answered; and till the Most High do regard it, it will not depart. And the Lord will not be slack, but he will deliver the just, and execute judgment.* To him therefore be all honour and glory for ever and ever. Amen.

Margin Note: 1st ¶, 2d sentence: De Catechizandis Rudibus.

^b haply] happily *from* 1582. ^c might say] may say *from* 1563 G. *See before, page 362, lines 1, 5.* ^d these things must be godly borne] these godly things must be borne *from* 1582. ^e understand] understood 1587, 1595, 1623.

²⁷ Noverint etiam non esse vocem ad aures Domini nisi animi affectum: ita enim non irridebunt, si aliquos antistites et ministros Ecclesiae forte animadverterint vel cum barbarismis et soloecismis Deum invocare, vel cadem verba quae pronuntiant non intelligere, perturbateque distinguere. Non quia ista minime corrigenda sunt, ut populus ad id quod plane intelligit dicat, Amen; sed tamen pie toleranda sunt ab eis qui didicerint, ut sono in foro, sic voto in Ecclesia bene dici. *Augustin. de Catechiz. Rud.* § 13, *Opp.* VI, 272 C.