

occasione poenitentiae'. In contrast to these tendencies, the Syriac of Sach. and Barh. (Bthg. v 95) gives us a brief but unadulterated reflexion of Theodore: 'Gesprochen auf das Volk in Babel, welches seine Sünden bekennt und um Vergebung und Aufhören seiner Verbannung bittet.'

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NOTES ON COLLECTS.

I

It has been pointed out for some years past that the Western Collect, in a great number of cases, consists of four parts, or some add a fifth, which are these: i. the invocation; ii. a sentence relative to the invocation; iii. the main petition; and iv. the purpose or end for which the petition is made. The fifth part is a pleading of the merits of Christ in those cases in which the collect is addressed to the Eternal Father.

Near thirty years ago¹ I pointed out in a little note a resemblance to this structure of the Western Collect in the prayer of the Apostles before the election of St Matthias. 'Thou, Lord,' is the invocation; 'which knowest the hearts of all *men*,' is the relative sentence; 'shew whether of these two thou hast chosen,' is the main petition; 'that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place' is the purpose or end.

It may be worth while to note that this prayer of the Apostles has been adapted as a collect *pro Ordinandis* at Soissons, thus:

Tu, Domine, qui corda nosti omnium, ostende quos elegeris accipere locum sancti ministerii; et, ut sanctificeris in iis qui appropinquant ad te, abundantes gratiae tuae divitias super eos effunde; Per Dominum.²

It may be asked, Is this kind of prayer only Christian, or is it pre-Christian.

Something with the structure of the Western Collect does appear to have been used by the Jews. There is the prayer of Nehemiah recorded in the first chapter of the second book of the Maccabees³, said during the sacrifice, and it is described as follows:

¹ *Guardian*, May 21, 1884, p. 773: The Western Collect.

² *Missale Suessionense* (F. de FitzJames, eps.), Paris, Coignard, 1745: FERIA Quarta Quatuor Temporum Quadragesimae.

³ According to the articles in Hastings's *Dictionary of the Bible*, the date of the Maccabees and Wisdom is not commonly thought to be later than A. D. 40. So that for the present purpose we may treat these books as pre-Christian.

And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did. And the prayer was after this manner (*vv.* 23, 24).

Then the prayer itself follows, which may be conveniently broken up into the four parts of a collect, and the structure may be shewn better if the Vulgate be used rather than the authorized version, for Latin is the native air of the collect.

i. (*Invocation.*) Domine Deus, omnium creator, terribilis et fortis, iustus et misericors, qui solus es bonus rex, solus praestans, solus iustus et omnipotens et aeternus,

ii. (*Ground of Petition.*) qui liberas Israel de omni malo, qui fecisti patres electos, et sanctificasti eos :

iii. (*Petition.*) accipe sacrificium pro universo populo tuo Israel, et custodi partem tuam et sanctifica : congrega dispersionem nostram, libera eos qui serviunt gentibus, et contemptos et abominatos respice :

iv. (*Purpose.*) ut sciant gentes quia tu es Deus noster, afflige opprimentes nos et contumeliam facientes in superbia, constitue populum tuum in loco sancto tuo, sicut dixit Moyses.

The ninth chapter of the book, called the Wisdom of Solomon, has a prayer which shews an approach to the Western Collect, having three of the four parts needful to make a complete collect ; but it is like the prayer of Nehemiah given above, too long when compared with the terseness of the Western Collect, which has, most unjustly, been described as 'casting forth his ice like morsels'. It is the self-restraint, the absence of enthusiasm, and of all appeal to the emotions, which is the charm of the Western Collect, and separates it off from the verbosity and diffuseness of the Ancient-Gallican or Oriental prayer. Yet there is another prayer in the fourth chapter of the first book of the Maccabees in which a tendency to much the same structure may be noticed as in the prayer of Nehemiah.

i. Benedictus es Salvator Israel,

ii. qui contrivisti impetum potentis in manu servi tui David, et tradidisti castra alienigenarum in manu Ionathae filii Saul et armigeri eius :

iii. conclude exercitum istum in manu populi tui Israel, et confundantur in exercitu suo et equitibus : da illis formidinem, et tabefac audaciam virtutis eorum, et commoveantur contritione sua : deice illos gladio diligentium te :

iv. ut collaudent te omnes qui noverunt nomen tuum in hymnis.
(*v.* 30-*v.* 33.)

This in all likelihood is not a ritual prayer, though composed after the example of that of Nehemiah. Such private prayers may be found in Christian times. For in the Acts of St Theodora, which claim to be of

A.D. 304, the following prayer, shewing the four parts in structure, may be found :

Pater Domini nostri Iesu Christi, adiuua me, et libera me de meritorio hoc, qui adiuuisti Petrum cum esset in carcere ; qui eduxisti eum sine contumelia, educ me sine macula hinc : ut omnes uideant, quoniam tua sum ancilla.¹

Private prayers composed after the same model may be found at the end of each Meditation of John Malder², Bishop of Antwerp, and in Dr Johnson's prayers, scattered here and there, of which perhaps the best example is the prayer that he wrote on beginning the *Rambler*.³

Dr Cowley, with his invariable kindness, has pointed out to me certain Blessings or Praises of God in the Morning Service of the Jewish congregations which contain some elements of the collect such as the invocation and the relative sentence : and, indeed, in one of these there are the four parts of the collect, thus :

- i. Blessed art thou, O Lord our God, King of the Universe,
- ii. who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.
- iii. Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel,
- iv. so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy Name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.⁴

Dr Cowley tells me that this part of the service is sometimes considered ancient ; there is another instance of a prayer like a collect in this same book in the *Prayer in the House of Mourning*, which shews all the four parts of a collect as well as its shortness :

- i. O Lord,
- ii. who healest the broken-hearted and bindest up their wounds,
- iii. grant thy consolation unto the mourners : put into their hearts the fear and love of thee ;
- iv. that they may serve thee with a perfect heart, and let their latter end be peace. Amen.⁵

Of the modernness of this service there is no question, for we are told in the preface that 'the Prayer in the House of Mourning' &c. 'are the same that have been in use for some years past, having been drawn up by the late Chief Rabbi'.

¹ *Acta Sanctorum*, Antwerp 1675 : Aprilis t. iii, p. 574, col. i.

² Ioannes Malderus *Meditationes Theologicae*, Antwerp (typ. Plantin) 1630.

³ Samuel Johnson *Prayers and Meditations*, ed. George Strahan, London, Cadell, 1785, p. 9.

⁴ *The authorized daily prayer book of the United Hebrew congregations of the British Empire*, eighth edition, London, Eyre and Spottiswoode, 1908, p. 4.

⁵ *Ibid.* p. 324.

II

Some years ago the late Bishop of Gibraltar, Dr W. E. Collins, asked me to help him with the service at his enthronization; and I came across in *Monumenta Ritualia Ecclesiae Anglicanae* a prayer which reminded me of that at the end of the consecration of Bishops in the Book of Common Prayer, and which has been there since the days of Cranmer. It is an expansion, as I venture to think, of the prayer *Concede quaesumus*¹, which was of course well known to Cranmer, for it is in the Sarum Missal, the collect of a mass *pro episcopo*.² It may be found in other medieval missals, as at Hereford³, and also at Westminster, in a mass for the abbot.⁴

It is my own fault, I have no doubt, but I do not find that the resemblance between these two prayers has been pointed out in our more usual books of instruction on the Common Prayer. This, then, must be my excuse for printing in parallel columns the two prayers. So every one may thus be enabled to form a judgement for himself, whether they be alike or not.

MISSALE SARUM

(ed. Dickinson, col. 816*).

Concede quaesumus Domine
famulo tuo episcopo nostro

ut praedicando et exercendo quae
recta sunt, exemplo bonorum
operum animas suorum instruat
subditorum

[2 Tim. iv 2 : 1 Tim. iv 12]

et aeternae remunerationis mer-
cedem a te piissimo pastore
percipiat.

[2 Tim. iv 7, 8]

EDWARD VI'S FIRST ORDINAL

(Consecration of Bishops).

Most merciful Father, we beseech
thee to send down upon this
thy servant thy heavenly bless-
ing; and so endue him with thy
holy Spirit,

that he preaching thy Word, may
not only be earnest to reprove,
beseech, and rebuke with all
patience and doctrine; but also
may be to such as believe an
wholesome example, in word,
in conversation, in love, in
faith, in chastity, and purity;
that, faithfully fulfilling his course,
at the latter day he may receive
the crown of righteousness laid
up by the Lord the righteous

¹ William Maskell *Monumenta Ritualia Ecclesiae Anglicanae*, London, Pickering, 1847, vol. iii, p. 288.

² *Missale . . . Sarum*, ed. F. H. Dickinson, Burntisland 1861-83, col. 816*.

³ *Missale . . . Ecclesiae Herfordensis*, ed. W. G. Henderson, Leeds 1874, p. 414.

⁴ *Missale ad usum Ecclesiae Westmonasteriensis*, Henry Bradshaw Society, 1893, fasc. ii. col. 1152.

Per Dominum nostrum Iesum
Christum Filium tuum qui
tecum vivit et regnat in unitate
Spiritus sancti Deus per omnia
saecula saeculorum. *Amen.*

Judge, who liveth and reigneth
one God with the Father and
Holy Ghost, world without end.
Amen.

III

When I was working in the University Library at Würzburg in May 1909 I came across a collect in the Würzburg Breviary which reminded me of the Christmas collect in the Book of Common Prayer. The same collect is in an *incunabula* edition as well as in that of 1518, and it is said at none on Christmas Day. It appeared afterwards that Dr Neale had come across some prayer of the same kind; for he says 'We have noted something like our own Collect in more than one German Missal: a fact which ought to be known to English liturgical scholars'.¹

It is quite possible that the Würzburg Collect given below may be that which Dr Neale noticed as like to the collect in the Book of Common Prayer. It is indeed to be found in other liturgical books: for instance, at none on Christmas Day in the Eichstädt breviary of 1525 and the Constanz breviary of 1561: also at none on Christmas Day in the breviary of Uzès of 1493; and in the Lyons diurnal of 1738; at sext on Christmas Day in the Pampeluna breviary of 1562; in the list of Christmas collects in the breviary of the canons of St Augustine at Coimbra of 1531.

From its appearance in so many different parts of Europe, it will be gathered that the collect is old; and by the aid of Mr H. A. Wilson's invaluable Index to the Roman Sacramentaries it will be found in the Gelasian Sacramentary as the collect of a mass for Christmas.² It occurs also, as Mr Wilson points out, in a list of collects for use at Christmas in the Gregorian Sacramentary.³

A likeness of the collect in the Gelasian Sacramentary to that in the Prayer Book had been noticed by Mr Henry Bailey as long ago as 1847⁴; but his observation does not seem to have been remarked by many. Cranmer was not likely to have been acquainted with manuscripts of the Gelasian or the Gregorian Sacramentary; whereas it is quite possible that in his expeditions to Germany he may have come across a German breviary with this collect and taken from it the idea of

¹ J. M. Neale *Essays on Liturgiology &c.*, London 1863, p. 52.

² L. A. Muratori *Liturgia Romana Vetus*, Venetiis 1748, t. i, col. 495.

³ *Ibid.* t. ii, col. 11.

⁴ Henry Bailey *Rituale Anglo-Catholicum*, London, J. W. Parker, 1847, p. 113.

'adoption' and 'grace', which he afterwards planted into the latter part of the Edwardine collect. Nor does the early part of the collect seem so dissimilar that it might not have been suggested by the Latin collect. But in this I do not expect to find that all the world agrees with me. It will be enough if I have pointed out a possible source in the German collect for the reference which had escaped Dr Neale, and which possible source he desired should be known to Englishmen.

I will now give the two collects printed side by side :

WÜRZBURG BREVIARY 1518
(ad nonam in die nativitatis
Domini).

FIRST BOOK OF EDWARD VI
(Christmas Day at the second
communion).

Omnipotens sempiterne Deus: qui
hunc diem per incarnationem
Verbi tui et partum beatae
Mariae Virginis consecrasti :

Almighty God which hast given
us thy only-begotten Son to
take our nature upon him and
this day to be born of a pure
Virgin :

da populis tuis in hac celebritate
consortium : ut qui tua gratia
sunt redempti, tua sunt ado-
ptione securi. Per eundem.

Grant that we being regenerate
and made thy children by adop-
tion and grace, may daily be
renewed by thy Holy Spirit.
Through the same, &c.

J. WICKHAM LEGG.

AN EXAMINATION OF SOME OMISSIONS OF THE CODEX SINAITICUS IN ST JOHN'S GOSPEL.

WHILE examining some of the readings of the Codex Sinaiticus for another purpose, I noticed that the two omissions in John iii 20, 21, which are, I think, peculiar to \aleph^* and were practically beyond doubt not omitted in the exemplar from which \aleph was copied—they are restored by \aleph^{ca} —could be much more naturally explained if the lines in this exemplar contained on the average about eleven letters each.¹ This is

¹ Scrivener suggests (*Collation of the Codex Sinaiticus* p. xv) that the Codex Sinaiticus must have been derived from one more ancient, in which the lines were similarly divided—i. e., into lines of 12 to 14 letters (p. xiii; the average is, however, rather over 13, there are sometimes 17 letters in a line). He adds as his reason for this opinion that 'the writer occasionally omits just the number of letters which would suffice to fill a line, and that to the utter ruin of the sense; as if his eye had heedlessly wandered to the line immediately below. Instances of this want of care will be found in Luke xxi 8, xxii 25, perhaps John iv 45, xii 25, where complete lines