Love Thy Neighbor

An Exhibition Commemorating the Completion of the Episcopal Chapel of St. John the Divine

Curated by Christopher D. Cook

Urbana
The Rare Book & Manuscript Library
2007
Contents

Commendation, *The Reverend Timothy J. Hallett* 5

Introduction 7

A Brief History of the Book of Common Prayer,  
*Thomas D. Kilton* 9

Catalog of the Exhibition

  Beginnings 11
  Embroidered Bindings 19
  The Episcopal Church in the United States 21
  On Church Buildings 24

Bibliography 27
It is perhaps a graceful accident that the Episcopal Chapel of St. John the Divine resides across the street from the University of Illinois Library’s remarkable collection of Anglicana. The Book of Common Prayer and the King James version of the Bible have been at the heart of Anglican liturgies for centuries. Both have also enriched the life and worship of millions of Christians beyond the Anglican Communion. This exhibition makes historic editions of these books accessible to a wide audience.

Work on the Chapel has been undertaken not just for Anglicans and Episcopalians, but for the enrichment of the University and of the community, and will make our Church a more accessible resource to all comers. We are grateful to Christopher Cook for instigating and coordinating this exhibition to coincide with the completion of the Chapel of St. John the Divine.

The Reverend Timothy J. Hallett
Rector and Chaplain
The Chapel of St. John the Divine
Introduction

In May 1925, the cornerstone was laid for the Episcopal Chapel of St. John the Divine in Champaign, Illinois. At the same time, the University of Illinois was constructing its new Main Library just across Armory Avenue. The chapel’s first service was held in the autumn of 1927, the year after the University dedicated its library building. For eighty years, the two buildings have stood with their odd west ends perplexing passersby. Owing to a recently constructed high-density storage facility on Oak Street, it seems that the monolithic brick hulk that is the library’s sixth stack addition will serve as that building’s final appendage. More aesthetically pleasing is the completion of the Chapel of St. John the Divine.

This exhibition celebrates the chapel’s long-awaited completion by highlighting some of the Anglican and Episcopal resources available in The Rare Book & Manuscript Library. The Rare Book & Manuscript Library is custodian to hundreds of early editions of the Book of Common Prayer, primers, psalters, and Bibles, all of which may be used by the public. The University Archives has lent a selection of documents from its Episcopal Church Foundation Records, illustrating the construction of the original portion of the chapel. It would be impossible to present a comprehensive history of the English Reformation or of the Chapel of St. John the Divine in the necessarily limited confines of this exhibition. However, I sincerely hope that anyone who views this exhibition will be inspired to investigate the subject further, for there are ample means to do so in the University of Illinois Library.

Exhibitions of any size require the collaboration of many
people and this one is no exception. I would like to thank all who offered assistance with this project, especially Robert Blissard, Alvan Bregman, Tim Hallett, Valerie Hotchkiss, Tom Kilton, Laura Larkin, William Maher, Mary Miller, Gene Rinkel, Justine Schoeplein, Dennis Sears, Winton Solberg, Jane Somera, Marten Stromberg, and Bruce Swann.

C. D. C.
When Henry VIII broke with the Church of Rome in 1534, he created a new religious entity, the Church of England, or Anglican Church. The king himself became the supreme head of the Church of England and the Archbishop of Canterbury served as its spiritual leader. Shortly, efforts were made to produce a prayer book in the vernacular that could serve in the sense of the traditional Roman Catholic altar missal and provide a service book for the participation of worshippers in corporate prayer. These efforts resulted in the publication of the first Book of Common Prayer in 1549 under the editorial hand of Thomas Cranmer, Archbishop of Canterbury.

The first Book of Common Prayer was issued in March of 1549. This book, as well as its numerous successor editions, contained the words of the liturgical services: Holy Communion or the Mass, the daily offices of morning and evening prayer (Matins and Evensong), and “occasional services” for baptism, confirmation, and marriage, among others. It also contained the lectionary for the liturgical year and the psalter.

After the appearance of the 1549 edition, several subsequent editions were issued under Edward VI. When Roman Catholicism once again became the state church in England under Mary I (1553–1558), however, use of the Book of Common Prayer was prohibited on pain of death—and indeed, its architect, Archbishop Cranmer, was burned at the stake. The final major revision was issued in 1662, following the period of the Commonwealth and Protectorate (1649–1660) during which Presbyterianism became the dominant faith. To this day, the 1662 edition remains the official prayer book of the
Church of England, although it shares altar and lectern space with *Common Worship*, a prayer book alternative published in 2000.

The Episcopal Church is the representative of the Anglican Communion in the United States. It has had its own Book of Common Prayer since just after the American Revolution (1789), although the text is derived largely from the 1662 prayer book. The current version of the Book of Common Prayer in use by the Episcopal Church was published in 1979. Although it has undergone numerous revisions over the past four and half centuries, the Book of Common Prayer remains the cornerstone of the Anglican faith throughout the world.

Thomas D. Kilton
*Retired Modern Languages & Linguistics Librarian & Professor of Library Administration Emeritus*
Catalog of the Exhibition

Beginnings


The so-called Great Bible, first issued in 1539, is a revision by Miles Coverdale of the 1537 translation known as Matthew’s Bible. A September 1538 injunction by Thomas Cromwell, vicar general to Henry VIII, ordered the clergy to set up a copy of the English Bible in every church so that parishioners could read it. The Great Bible was eventually used for Biblical passages in the first Book of Common Prayer of 1549.

The woodcut border of the New Testament title-page depicts Henry on his throne handing the Word of God to Cromwell and Thomas Cranmer, Archbishop of Canterbury. Lower on the page, the latter two distribute Bibles to the people who shout “Vivat Rex” and “God save the Kinge.” In this 1541 edition, there is a space just below the figure of Cromwell where his coat of arms has been obliterated: he was executed as a traitor on 28 July 1540, sixteen months before this book was produced.


This primer, prepared under Henry VIII’s supervision, was intended to aid the devout (both young and old) by providing
a selection of psalms, prayers, collects, and liturgical rites in Latin and English and to serve as a devotional manual. In his preface, the king explains that “we have sette out [and] geven to our subjectes a determinate fourme of praiying in their owne mother toung, to thentente that suche as are ignoraunt of any straunge or foren speche, maie have what to praie in their owne acquainted [and] familiar language with fruicte [and] understanding....” Richard Grafton was responsible for publishing the first authorized English primer in May 1545, preceding this bilingual one by just over four months. The primers foreshadowed what soon was to come to England: a common prayer book in English. Delivery of the liturgy in the vernacular would become a lasting legacy of the Reformation.


Primers served their function well, but the need for a more comprehensive vernacular prayer book grew quickly. In the autumn of 1548, a group of twelve bishops and scholars met under Archbishop Cranmer’s leadership to draft what would soon become the Book of Common Prayer. The book was sanctioned by Parliament’s Act of Uniformity of 21 January 1549 as the kingdom’s official prayer book.

Rights to print the first authorized Book of Common Prayer were granted to Edward Whitchurch and Richard Grafton,
Item no. 2. *The Primer in Englishe and in Latyn*, 6 September 1545. The title-page, with ownership inscriptions ranging from 1633 to 1823.
The title-page, dated March 1549, with contemporary manuscript inscriptions.
the King’s Printer. Whitchurch released the first edition on 7 March 1549 and Grafton’s first issue followed the next day. The two were responsible for ten separate issues of the Book of Common Prayer that year. The present copy is Grafton’s issue dated June 1549 in the colophon.


This collection of sermons was compiled, as the preface explains, so “that all Curates, of what learnyng soever they be, may have some Godly and fruitfull lessons in a redynes, to reade and declare unto theyr parishioners, for theyr edifying, instruccion, and comfort....” Topics include, among others, the reading of Scripture, salvation, Christian love and charity, swearing, death, and adultery.


The first musical setting of portions of the Book of Common Prayer was written by John Merbecke, a lay clerk and musician at St. George’s Chapel, Windsor Castle. With the advice of Archbishop Cranmer, Merbecke composed settings for the singing of Matins, Evensong, Benedicite, Quicunque vult (Whosoever will be saved), as well as communion and burial
services. Merbecke’s work was supplanted by the 1552 Book of Common Prayer but his settings experienced a revival in the 1840s and are used widely today.


The King James, or Authorized, version of the Bible stands alongside the Book of Common Prayer and Shakespeare’s plays as one of the most important and enduring works in the English language. With the king’s keen interest and support, the translation was completed over the course of seven years by nearly fifty translators working in six teams.

The earliest editions of the King James Bible are bibliographically complex. The first issue is commonly referred to as the “He” Bible because of the reading in Ruth 3:15 “he went into the citie.” The second issue, displayed here, is known as the “She” Bible, in which Ruth 3:15 reads “she went into the citie.”

_The Book of Common-prayer and Administration of the Sacraments and Other Rites & Ceremonies of the Church, According to the Use of the Church of England._ London: [John Bill and Christopher Barker], 1662. [7] (IUQ00705)

Revision of the 1604 Book of Common Prayer—the third after the 1549 edition—began in March 1661 and was completed by the end of the year. Charles II approved the new text on 24
February 1662. By an Act of Uniformity, all clergy and teachers throughout England and Wales were required to declare publicly their “unfeigned assent, and consent” to everything contained in the new prayer book before the Feast of St. Bartholomew (24 August) of the same year. The 1662 Book of Common Prayer includes, at the end, state services in thanksgiving for the foiling of the Gunpowder Plot (5 November 1605), in memorial of the martyrdom of Charles I (30 January 1649), and in thanksgiving for the birth of Charles II (29 May 1630).

*Embroidered Bindings*

The art of embroidered bindings dates back to the middle ages. However, the practice flourished in the first half of the seventeenth century in England and was used especially on small devotional books such as psalters and New Testaments. It is not uncommon to find related devotional texts bound together, as two of these five volumes illustrate.

*The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church of England*. Edinburgh: [Robert Young], 1633


| Bound With | The Holy Bible Containing the Old Testament and the New. Edinburgh: Robert Young, 1637


[8] (IUA02364)
This rather large embroidered binding covers four texts, two of which are Scottish imprints. Its typical floral pattern is enhanced by wound silver thread (purl) and silver sequins. Inscriptions inside the book reveal that it once was owned by a certain M. H. Barry and was given to one Mrs. Jane Burford as a New Year’s gift in 1700.


This volume demonstrates not only an embroidered binding but also a dos-à-dos, or back-to-back, binding. The two texts—in this case a New Testament and a psalter—share a back cover. The embroidery’s silver thread has been well-polished by many fingers.


This otherwise unrecorded copy of a 1631 Sternhold and Hopkins psalter is protected by an embroidered binding replete with gold and silver sequins and framed with silver piping on all of its edges.

In contrast to the almost life-like floral representations on the other embroidered bindings displayed here, the needlework on this book’s covers conforms to a more geometric layout.


This volume lacks its title-page but is identifiable as a Sternhold and Hopkins psalter from the 1630s. A technique known as stump-work embroidery delivers a sculptural effect manifested on this book by large leaves that rise from the surface. The original bright pink color of the silk ground is visible in a few places where sequins are missing.

*The Episcopal Church in the United States*

This reader was produced to “train up a Child in the Way he should go” as the quotation from Proverbs 22 on the title-page informs us. Although the Church of England catechism was being taught in the Episcopal Academy of Philadelphia (the first official American Book of Common Prayer would not appear until 1790), there is no doubt about the intended American audience of this book, for at the foot of page two we read: “The Blanks left in Page 6, were formerly filled up with the Words (King) and (him); but as that Form of Expression does not fit our Republican Governments, the Teacher will be pleased to fill up the Blanks with what Words he may deem expedient.”


[14] (264.03 P94b 1789)

In 1786, a proposed American prayer book was undertaken to provide a common means of worship that would be as close as possible to that of the Church of England and, at the same time, reflect the needs of the Church in post-revolutionary America. The proposed text was first published in Philadelphia in 1786 and reprinted three years later in London for John Debrett. The first authorized American Book of Common Prayer was adopted in 1789 and published in 1790.

The formation of the Confederate States of America in 1861 necessitated a new church body, distinct from the Episcopal Church of the United States. This led to the founding of the Protestant Episcopal Church in the Confederate States of America. The Confederate Episcopal Church, like the nation, was short-lived, dissolving after its second General Council in November 1865. This selection from the Confederate Book of Common Prayer survives as a witness to the denomination’s brief existence.


Revision of the 1892 Episcopal prayer book was authorized in October 1928. Four prominent printers—the Cambridge and Oxford university presses, Bruce Rogers, and Daniel Berkeley Updike—competed for the printing commission which eventually went to Updike, proprietor of the Merrymount Press in Boston. The print run for the “standard edition” was
limited to five hundred copies, twelve of which are on vellum. The printing of this third American Book of Common Prayer was funded entirely by J. Pierpont Morgan, Jr.

On Church Buildings


John Dart wrote histories of Canterbury Cathedral and Westminster Abbey, neither of which were well-received. The Oxford Dictionary of National Biography says of Dart’s books that “both were more notable for the quality of their engravings, which were by J. Cole, than their antiquarian content.” James Cole’s engravings of Canterbury Cathedral depict the “Mother Church of the Anglican Communion” in all her splendor.


Jeremiah Dyke served as rector of Epping—a small town separated from London by the Epping Forest—from 1609 until his death in 1639. In his preface, Dyke reminds his parishioners that “God hath given you much ... in raying you up so many good friends, and benefactors, for the enlargement and repaire of your Chappell....”

In September 1666, the Fire of London destroyed St. Paul’s Cathedral along with much of London itself. Just eight years before the catastrophe, William Dugdale and Wenceslaus Hollar collaborated to produce this book which records the appearance of the pre-fire cathedral. Dugdale made a name for himself as an antiquarian, writing books on local history and nobility along with his famous history of English monasteries, *Monasticon Anglicanum*. Hollar was born in Prague and settled in London permanently at the age of forty-four. The antiquary and the artist forged a business relationship which led to engraved illustrations by Hollar in Dugdale’s *Monasticon Anglicanum, Antiquities of Warwickshire*, and *History of St. Paul’s Cathedral*. This copy of the *History of St. Paul’s Cathedral* bears the name “Cromwell” on its title-page. The name is written in the unsteady hand of a weary Oliver Cromwell who must have acquired the book shortly before his death on 3 September 1658.

*A Prayer to Be Used at the Opening the Cathedral Church of St. Paul, December 2, 1697, Being the Thanksgiving-day*. [London?, 1697?]. [20] (IUA02873)

After the destruction of St. Paul’s Cathedral, England’s premier architect, Sir Christopher Wren, undertook to design a new building. The cathedral’s quire was completed first and put
into service on 2 December 1697. This prayer, authorized by
William III and promulgated by Thomas Tenison, Archbishop
of Canterbury, would have been used at the time of the first
service.

Most gracious Father, who hast remembered thy ancient
loving kindness, and restored to us the publick Solemnities
of worship in this thy House: we offer our devout praises and
thanksgivings to Thee for this thy Mercy, humbly beseeching
Thee to perfect and establish this good work. Thou, O Lord,
dwellest not in houses made with hands, Heaven and the
Heaven of Heavens cannot contain Thee. But tho’ thy Throne
is in Heaven, earth is thy footstool. Vouchsafe therefore, we
beseech Thee, thy gracious Presence in this thy House, to hear
our prayers and accept our sacrifices of praise and thanksgivings:
And grant that it may never be defiled with idolatrous worship
or prophaneness; but that truth and peace may dwell in this
place, that sincere piety and devotion may be the Glory of it,
that they who here minister may attend on their Ministry; they
who teach, on teaching; they who exhort, on exhortation; they
who rule, with diligence: that thy Name may be in all things
glorified, through Jesus Christ our Lord. Amen.
Bibliography


