

## Morning Prayer

Tuesday, August 12



### Opening Statement

*Leader*

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer. *Psalm 19:14*

### Confession of Sin

*Leader*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Everyone together, all kneeling:*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*Leader*

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

### The Invitatory

*All stand.*

*Leader*

Lord, open our lips.

*Response*

And our mouth shall proclaim your praise.

*Everyone*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

### The Antiphon

Worship the Lord in the beauty of holiness:  
Come let us adore him.

## **Venite**

Come let us sing to the Lord;\*  
let us shout for joy to the Rock of our salvation.  
Let us come before his presence with thanksgiving\*  
and raise a loud shout to him with psalms.  
For the Lord is a great God,\*  
and a great King above all gods.  
In his hand are the caverns of the earth,\*  
and the heights of the hills are his also.  
The sea is his, for he made it,\*  
and his hands have molded the dry land.  
Come, let us bow down, and bend the knee,\*  
and kneel before the Lord our Maker.  
For he is our God,  
and we are the people of his pasture and the sheep of his hand.\*  
Oh, that today you would hearken to his voice!  
Glory be to the Father and to the Son,  
And to the Holy Spirit.  
As it was in the beginning, is now,  
And will be forever. Amen.  
Worship the Lord in the beauty of holiness:  
Come let us adore him.

## **Psalm 97** *Dominus regnavit*

<sup>1</sup> The Lord is King;  
let the earth rejoice; \*  
let the multitude of the isles be glad.  
<sup>2</sup> Clouds and darkness are round about him, \*  
righteousness and justice are the foundations of his throne.  
<sup>3</sup> A fire goes before him \*  
and burns up his enemies on every side.  
<sup>4</sup> His lightnings light up the world; \*  
the earth sees it and is afraid.  
<sup>5</sup> The mountains melt like wax at the presence of the Lord, \*  
at the presence of the Lord of the whole earth.  
<sup>6</sup> The heavens declare his righteousness, \*  
and all the peoples see his glory.  
<sup>7</sup> Confounded be all who worship carved images  
and delight in false gods! \*  
Bow down before him, all you gods.  
<sup>8</sup> Zion hears and is glad, and the cities of Judah rejoice, \*  
because of your judgments, O Lord.  
<sup>9</sup> For you are the Lord,  
most high over all the earth; \*  
you are exalted far above all gods.  
<sup>10</sup> The Lord loves those who hate evil; \*  
he preserves the lives of his saints  
and delivers them from the hand of the wicked.  
<sup>11</sup> Light has sprung up for the righteous, \*  
and joyful gladness for those who are truehearted.

<sup>12</sup> Rejoice in the Lord, you righteous, \*  
and give thanks to his holy Name.

**Psalm 99** *Dominus regnavit*

<sup>1</sup> The Lord is King;

let the people tremble; \*

he is enthroned upon the cherubim;

let the earth shake.

<sup>2</sup> The Lord is great in Zion; \*

he is high above all peoples.

<sup>3</sup> Let them confess his Name, which is great and awesome; \*

he is the Holy One.

<sup>4</sup> "O mighty King, lover of justice,

you have established equity; \*

you have executed justice and righteousness in Jacob."

<sup>5</sup> Proclaim the greatness of the Lord our God

and fall down before his footstool; \*

he is the Holy One.

<sup>6</sup> Moses and Aaron among his priests,

and Samuel among those who call upon his Name, \*

they called upon the Lord, and he answered them.

<sup>7</sup> He spoke to them out of the pillar of cloud; \*

they kept his testimonies and the decree that he gave them.

<sup>8</sup> "O Lord our God, you answered them indeed; \*

you were a God who forgave them,

yet punished them for their evil deeds."

<sup>9</sup> Proclaim the greatness of the Lord our God

and worship him upon his holy hill; \*

for the Lord our God is the Holy One.

Gloria Patri

Glory be to the Father, and to the Son,

and to the Holy Ghost:

as it was in the beginning, is now,

and ever shall be.

World without end. Amen. *Amen.*

**The Old Testament Lesson**

*Reader*

*A reading from the second book of the Prophet Samuel 14:1-20*

<sup>1</sup>Now Joab son of Zeruiah perceived that the king's mind was on Absalom. <sup>2</sup>Joab sent to Tekoa and brought from there a wise woman. He said to her, "Pretend to be a mourner; put on mourning garments, do not anoint yourself with oil, but behave like a woman who has been mourning many days for the dead. <sup>3</sup>Go to the king and speak to him as follows." And Joab put the words into her mouth. <sup>4</sup>When the woman of Tekoa came to the king, she fell on her face to the ground and did obeisance, and said, "Help, O king!" <sup>5</sup>The king asked her, "What is your trouble?" She answered, "Alas, I am a widow; my husband is dead. <sup>6</sup>Your servant had two sons, and they fought with one another in the field; there was no one to part them, and one struck the other and killed him. <sup>7</sup>Now the whole family has risen against your servant. They say, 'Give up the man who struck his brother, so that we may kill him for the life of his brother whom he murdered, even if we destroy the heir as well.' Thus they would quench my one remaining

ember, and leave to my husband neither name nor remnant on the face of the earth.” <sup>8</sup>Then the king said to the woman, “Go to your house, and I will give orders concerning you.” <sup>9</sup>The woman of Tekoa said to the king, “On me be the guilt, my lord the king, and on my father’s house; let the king and his throne be guiltless.” <sup>10</sup>The king said, “If anyone says anything to you, bring him to me, and he shall never touch you again.” <sup>11</sup>Then she said, “Please, may the king keep the Lord your God in mind, so that the avenger of blood may kill no more, and my son not be destroyed.” He said, “As the Lord lives, not one hair of your son shall fall to the ground.” <sup>12</sup>Then the woman said, “Please let your servant speak a word to my lord the king.” He said, “Speak.” <sup>13</sup>The woman said, “Why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again. <sup>14</sup>We must all die; we are like water spilled on the ground, which cannot be gathered up. But God will not take away a life; he will devise plans so as not to keep an outcast banished forever from his presence. <sup>15</sup>Now I have come to say this to my lord the king because the people have made me afraid; your servant thought, ‘I will speak to the king; it may be that the king will perform the request of his servant. <sup>16</sup>For the king will hear, and deliver his servant from the hand of the man who would cut both me and my son off from the heritage of God.’ <sup>17</sup>Your servant thought, ‘The word of my lord the king will set me at rest’; for my lord the king is like the angel of God, discerning good and evil. The Lord your God be with you!” <sup>18</sup>Then the king answered the woman, “Do not withhold from me anything I ask you.” The woman said, “Let my lord the king speak.” <sup>19</sup>The king said, “Is the hand of Joab with you in all this?” The woman answered and said, “As surely as you live, my lord the king, one cannot turn right or left from anything that my lord the king has said. For it was your servant Joab who commanded me; it was he who put all these words into the mouth of your servant. <sup>20</sup>In order to change the course of affairs your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God to know all things that are on the earth.”

The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the reading.*

### **Canticle 13** A Song of Praise

*Benedictus es, Domine*

*Song of the Three Young Men, 29-34*

Glory to you, Lord God of our fathers; \*

you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name; \*

we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; \*

on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; \*

we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; \*

in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; \*

we will praise you and highly exalt you for ever.

## The New Testament Lesson

*Reader*

*A reading from the Acts of the Apostles 21:1-14*

<sup>1</sup>When we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara. <sup>2</sup>When we found a ship bound for Phoenicia, we went on board and set sail. <sup>3</sup>We came in sight of Cyprus; and leaving it on our left, we sailed to Syria and landed at Tyre, because the ship was to unload its cargo there. <sup>4</sup>We looked up the disciples and stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem. <sup>5</sup>When our days there were ended, we left and proceeded on our journey; and all of them, with wives and children, escorted us outside the city. There we knelt down on the beach and prayed <sup>6</sup>and said farewell to one another. Then we went on board the ship, and they returned home. <sup>7</sup>When we had finished the voyage from Tyre, we arrived at Ptolemais; and we greeted the believers and stayed with them for one day.

<sup>8</sup>The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. <sup>9</sup>He had four unmarried daughters who had the gift of prophecy. <sup>10</sup>While we were staying there for several days, a prophet named Agabus came down from Judea. <sup>11</sup>He came to us and took Paul's belt, bound his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'" <sup>12</sup>When we heard this, we and the people there urged him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." <sup>14</sup>Since he would not be persuaded, we remained silent except to say, "The Lord's will be done."

The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the reading.*

## Canticle 18 A Song to the Lamb

*Dignus es*

*Revelation 4:11; 5:9-10, 13*

Splendor and honor and kingly power \*  
are yours by right, O Lord our God,  
For you created everything that is, \*  
and by your will they were created and have their being;  
And yours by right, O Lamb that was slain, \*  
for with your blood you have redeemed for God,  
From every family, language, people, and nation, \*  
a kingdom of priests to serve our God.  
And so, to him who sits upon the throne, \*  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor, \*  
for ever and for evermore.

## The Gospel

*Reader*

*A reading from the Gospel according to Mark 10:1-16*

<sup>1</sup>He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

<sup>2</sup>Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" <sup>3</sup>He answered them, "What did Moses command you?" <sup>4</sup>They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." <sup>5</sup>But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. <sup>6</sup>But from the beginning of creation, 'God made them male and female.' <sup>7</sup>'For this reason a man shall leave his father and mother and be joined to his wife, <sup>8</sup>and the two shall become one flesh.' So they are no longer two, but one flesh. <sup>9</sup>Therefore what God has joined together, let no one separate."  
<sup>10</sup>Then in the house the disciples asked him again about this matter. <sup>11</sup>He said to them, "Whoever divorces his wife and marries another commits adultery against her; <sup>12</sup>and if she divorces her husband and marries another, she commits adultery."  
<sup>13</sup>People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. <sup>14</sup>But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. <sup>15</sup>Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." <sup>16</sup>And he took them up in his arms, laid his hands on them, and blessed them.

The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the reading.*

### **The Apostles' Creed**

*All stand*

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. *Amen.*

### **The Lord's Prayer**

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins

as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. *Amen.*

### **Suffrages**

Show us your mercy, O Lord;  
*And grant us your salvation.*

Clothe your ministers with righteousness;  
*Let your people sing with joy.*

Give peace, O Lord, in all the world;  
*For only in you can we live in safety.*

Lord, keep this nation under your care;  
*And guide us in the way of justice and truth.*

Let your way be known upon earth;  
*Your saving health among all nations.*

Let not the needy, O Lord, be forgotten;  
*Nor the hope of the poor be taken away.*

Create in us clean hearts, O God;  
*And sustain us with your Holy Spirit.*

### **The Collect of the Day**

*Leader*

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **For Mission**

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

### **Collect of Commemoration**

O God, who gave grace to your servant Florence Nightingale to bear your healing love into the shadow of death: Grant to all who heal the same virtues of patience, mercy, and steadfast love, that your saving health may be revealed to all; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## Trinity cycle of Prayer

*Terence McCorry*

Let us pray now for our own needs and those of others.

### A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

### Benediction

*Leader*

Let us bless the Lord.

*Everyone*

Thanks be to God.

*Leader*

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20, 21*

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### The Commemoration

The commemoration of Florence Nightingale is controversial. On the one hand, she doubted or denied many of the central articles of the Creed. On the other hand, she believed in God and devoted her life to His service as she understood it.

She was born in Florence on 12 May 1820 of upper-class English parents travelling through Italy, and named for her native city. ("Florence" was not an accepted first name at the time. Her sister was born in Naples and named "Parthenope," the Greek name for that city.) Florence was reared in the Unitarian Church, but later joined the Church of England.

In her diary, an entry shortly before her seventeenth birthday reads: "On February 7th, 1837, God spoke to me and called me to his service." She did not know what the service would be, and therefore decided that she must remain single, so as to have no encumbrances and be ready for anything. With this in mind, she rejected a proposal of marriage from a young man whom she dearly loved.

She suffered from "trances" or "dreaming" spells, in which she would lose consciousness for several minutes or longer, and be unaware when she recovered that time had passed. (Could this be a form of petit mal epilepsy? No biographer of hers that I have read uses the word.) She found the knowledge that she was subject to such spells terrifying, and feared that they meant that she was unworthy of her calling, particularly since she did not hear the voice of God again for many years.

In the spring of 1844 she came to believe that her calling was to nurse the sick. In 1850 her family sent her on a tour of Egypt for her health. Some extracts from her diary follow:

March 7. God called me in the morning and asked me would I do good for Him, for Him alone without the reputation. March 9. During half an hour I had by myself in my cabin, settled the question with God.

April 1. Not able to go out but wished God to have it all His own way. I like Him to do exactly as



He likes without even telling me the reason.

May 12. Today I am thirty--the age Christ began his mission. Now no more childish things. No more love. No more marriage. Now Lord let me think only of Thy Will, what Thou wilt me to do. Oh Lord Thy Will, Thy Will.

June 10. The Lord spoke to me; he said, Give five minutes every hour to the thought of Me. Couldst thou but love Me as Lizzie loves her husband, how happy wouldst thou be." But Lizzie does not give five minutes every hour to the thought of her husband, she thinks of him every minute, spontaneously.

Florence decided that she must train to be a nurse. Her family was horrified. In her day, nursing was done mostly by disabled army veterans or by women with no other means of support.

It was common for nurses of either sex to be drunk on the job most of the time, and they had no training at all. It was common practice never to wash or change the sheets on a bed, not even when a patient died and his bed was given to a new patient.

Florence was told to go to Kaiserswerth, Germany, to learn and train with the Lutheran order of Deaconesses who were running a hospital there.

Back in England again, she used the influence of Sidney Herbert, a family friend and Member of Parliament, to be appointed supervisor of a sanatorium in London. Under her able guidance, it turned from a chamber of horrors into a model hospital.

The innovations introduced by Miss Nightingale were, for their day, little short of revolutionary.

She demanded, and got, a system of dumb-waiters that enabled food to be sent directly to every floor, so that nurses did not exhaust themselves carrying trays up numerous flights of stairs.

She also invented and had installed a system of call bells by which a patient could ring from his bed and the bell would sound in the corridor, with a valve attached to the bell which opened when the bell rang, and remained open so that the nurse could see who had rung. "Without a system of this kind," she wrote, "a nurse is converted to a pair of legs."

While working in the poorer districts of London, Miss Nightingale encountered a Roman Catholic priest, Henry Edward Manning (later Cardinal Manning), who was working among the poor of London. She was impressed by the assistance he gave to many who had nowhere else to turn, and they became friends for life. She was greatly attracted by Roman Catholicism, but rejected much of its theology, and so reluctantly decided against joining it.

Then war broke out in the Crimea (in Russia, on the north edge of the Black Sea), and Sir Sidney Herbert, now Secretary of War, obtained permission for Florence to lead a group of 38 nurses there.

Of these, 10 were Roman Catholic nuns, 14 were Anglican nuns, and the remaining 14 were "of no particular religion, unless one counts the worship of Bacchus."

They found conditions appalling. Blankets were rotting in warehouses while the men did without, because no one had issued the proper forms for their distribution.

The lavatories in the hospitals had no running water, and the latrines were tubs to be emptied by hand. But no one emptied them, since official regulations did not specify which department was responsible for doing so. The result was that the hospital had a foul stench that could be smelled for some distance outside its walls. Far more men were dying in hospitals of infection than of wounds.

The chief concern of many of the Army doctors was that the nurses might usurp some of their authority.

Florence gradually managed to win the doctors and other authorities over, and to reform hospital procedures, with spectacular results.

Once the medical situation had ceased to be an acute problem, she turned her attention to other aspects of the soldiers' welfare.

For example, most of them squandered all their pay on drink. She noted that there was no trustworthy way for them to send money home to their families, and she set up facilities for them to do so.

First, she undertook to send money home herself for any soldier in the hospital that wanted it sent, and the soldiers brought in about 1000 pounds a month. She asked the authorities to set up an official service to do this, and they refused. By appealing to Queen Victoria herself, she overcame opposition to the idea, and the men sent home 71,000 pounds sterling in less than six months.

She established with her own money a reading-room with tables for writing letters, and the men used it enthusiastically.

She imported four schoolmasters to give lectures, and the halls were filled to overflowing. All this was done despite opposition from officers who said, "The men are hopeless brutes. You cannot expect anything from them."

At night, she would often patrol the wards, carrying a dim lamp, to make sure that all was well and no one was in need of help. She became famous as "the Lady with the Lamp."

In April 1856 the war was over, and by mid-July the hospital was emptied and her work in Crimea over. She returned to England a national hero, with a great welcome prepared for her; but she slipped into the country unnoticed and went to a convent that had supplied some of her nurses.

There, she spent the day in prayer before coming out to face the public and beginning to lobby Parliament for suitable legislation.

She wrote pamphlet after pamphlet, pointing out by pie charts, for example, that the major cause of deaths in the Army was not wounds caused by enemy action but disease caused by lack of proper sanitation.

She is perhaps the first person to use pie charts and similar graphic devices to convey statistical information.

She obtained the formation of an Army Medical Staff Corps and a Sanitary Commission to oversee military health conditions.

Throughout these efforts, she relied on the help of Sidney Herbert, insisting that he must work hard and long to get the legislation she needed through Parliament. When he protested that she was asking too much, she would not listen. His health broke, and he died in August 1861.

Florence prayed God to raise him from the dead, explaining that she needed him for the job. When God failed to comply, her faith was badly shaken.

She wrote a book called, "[Suggestions for Thought: An Address to the Artisans of England](#)", in which she explained that God was less of a Person and more of a Cosmic Force than is generally supposed by Christians. (But note that she was working on this book before Sir Sidney died, and one cannot call it simply a response to his death.)

Advance copies were given to a few friends, such as John Stuart Mill, who praised it highly.

However, it was never published since Florence kept revising it--arguably, because her beliefs on the nature of God were simply not internally consistent.

Eventually, it seems, God spoke to her again and said, "You are here to carry out my program. I am not here to carry out yours." She wrote in her diary, "I must remember that God is not my private secretary."

Before his death, Sir Sidney had gotten her involved in Indian affairs. She served on the Indian Sanitary Commission.

In May 1859, she decided that there were insufficient data available in England on conditions in the Indian Army, and she wrote to 200 military stations there, asking for copies of all regulations and all documents relating to the health and sanitary administration of the army. The reports that came back filled two vans. She read them all and summarized them for the Report of the Commission. Her conclusion was that the death toll from disease in the Indian Army was appallingly high (69 out of 1000 annually), and that this was largely due, not to the climate, but to lack of sanitation, and that preventive measures included sanitation not just for army posts but for neighboring villages and, in the long run, for all of India.

She was a friend of General Charles George Gordon, who captured the British imagination when he and his troops were besieged at Khartoum in the Sudan, and finally captured and killed.

After his death, Florence wrote to a friend that suffering, disappointment, and lack of success are the tribute which it is the soul's greatest privilege to present to God. In Gordon's death, she wrote, we see "the triumph of failure, the triumph of the Cross. With him, all is well."

She met the scholar Benjamin Jowett, who was translating Plato into English. They became fast friends, and she contributed to the translation.

She also began an anthology of mystical writings, called ["Notes from Devotional Authors of the Middle Ages, Collected, Chosen, and Freely Translated by Florence Nightingale."](#) It was her contention that mystical prayer is not just for monks and nuns, but should form a part of the every-day life of ordinary persons.

Under the strain of ceaseless overwork, her own health broke, and she was an invalid for the latter half of her life.

On Christmas Day when she was sixty-five, she wrote: "Today, O Lord, let me dedicate this crumbling old woman to thee. Behold the handmaid of the Lord. I was thy handmaid as a girl. Since then, I have backslid."

She wrote a manual called Notes for Nurses, and a set of instructions for the matron in charge of training nurses, emphasizing the importance for a nurse of a schedule of daily prayer.

A few years before her death, she was the first woman to receive the Order of Merit from the British government. She died at ninety, and, by her directions, her tombstone read simply, "F.N. 1820-1910".

Florence Nightingale died on 13 August 1910, and is commemorated on this day on the Lutheran Calendar. The Episcopal calendar commemorates Jeremy Taylor on 13 August, and accordingly has shifted the commemoration of Nightingale.