

THE BOOK OF
COMMON PRAYER

AND
ADMINISTRATION OF THE SACRAMENTS

AND OTHER RITES AND CEREMONIES OF THE
CHURCH, ACCORDING TO THE USE OF

THE CHURCH OF ENGLAND

TOGETHER WITH

THE PSALTER OR PSALMS OF DAVID
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES

AND THE FORM AND MANNER OF MAKING
ORDAINING, AND CONSECRATING OF
BISHOPS, PRIESTS, AND DEACONS

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AN ACT

FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE
IN THE CHURCH, AND ADMINISTRATION OF THE
SACRAMENTS.

PRIMO ELIZABETHÆ.

WHEREAS at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service and Prayers, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament*, holden in the fifth and sixth Years of our said late Sovereign Lord King Edward the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming; and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations and Additions therein added and appointed by this Statute, shall stand and be, from and after the said Feast of the Nativity of St. John Baptist, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be It Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present

Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or any place within this Realm of England, Wales, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. John Baptist next coming, be bounden to say and use the Mattens, or Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King Edward the Sixth: with one alteration, or addition, of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. John Baptist next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately stand in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, *Open Prayer, in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*

or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction; And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprize. And if any such Person, once convicted of any Offence concerning the Premises, shall after his first conviction etsoons offend, and be thereof in form aforesaid lawfully convicted; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and that it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premises, shall not be benefited nor have any Spiritual Promotion, that then the same Person so offending and convicted, shall for the first Offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprize. And if any such Person, not having any spiritual Promotion, after his first Conviction shall etsoons offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after

the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs, Rhymes, or by other open Words, declare or speak any thing in the derogation, depraving, or displaing of the same Book, or of any thing therein contained, or of any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain, any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments; or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person or Persons, so thereof lawfully convicted, in form aforesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convicted of any such Offence, etsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convicted; that then the same Person so offending, and convicted, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convicted of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted, that then every Person so offending and convicted, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premises, shall be convicted in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convicted, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprize. And if any Person or Persons, that for his second Offence concerning

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the Premises, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not so paying the same, shall for the same second Offence, in the stead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprize, And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church or Chapel accustomed, or upon reasonable let thereto, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Prelates, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocese and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Diocese, shall have full

Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any their Jurisdictions, or Diocese, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Treaspas, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justice of Oyer and Determiner, or to the said Justice of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested,

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of or for any the Offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns Corporate within this Realm, Wiles, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences abovesaid, and every of them, yearly within fifteen Days after the Feast of Easter and St. Michael the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above-mentioned, done, committed, or perpetrated, within the limits of their Jurisdiction and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other

Censures and Process, in like form, as heretofore hath been used in like Causes by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for the Offence first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence afterwards be convicted before the Justices: And likewise receiving for the said first Offence, Punishment by the Justices, shall not for the same Offence afterwards receive Punishment of the Ordinary; any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England, by Authority of Parliament, in the second Year of the Reign of King Edward the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the missing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

THE PREFACE.

IT hath been the wisdom of the Church of England ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry Inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her therunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient; Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished unless some timely means were used to prevent it; those men who under the late usurped powers

had made it a great part of their business to render the people discontented thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions therunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ; or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of civil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give in general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explication of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scriptures, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the best Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due

places; particularly for those at Sea, together with an Office for the Baptism of such as are of Ripper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall like the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (no far as lay in us) to the consciousness of all men; though we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can we expect that such factious, jealous, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greater part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should by often reading and meditation (in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth: and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God,

and be the more inflamed with the love of his true Religion.

But these many years passed, this goodly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Recitations, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Adwens*, and the Book of *Genesis* in *Sevingspostens*; but they were only begun, and never read through: after like sort were other Books of holy Scripture used. And moreover, whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same: The Service in this Church of *England* these many years hath been read in Latin to the people, which they understood not; so that they have heard with their ears only, and their

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heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalm* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Antiphons, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lin-*

coln; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine Service arbitrarily or without the good will of the people, any question which may arise between the Minister of a parish and the people with regard to such arrangement and conduct of the Services shall stand referred to the Bishop of the Diocese, who, after such consultation as he shall think best, both with the Minister and the Parochial Council constitutionally established, shall make orders thereupon and these orders shall be final, provided they be not contrary to anything contained in this Book.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth; and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

Why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the Institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected; other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, for the which they were first devised, as because they pertain to edification, whereto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you, saith Saint Paul, in a seemly and due order*: The appointment of the one or other pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized therunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom that they would innovate all things, a good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; wherewith Saint *Augustine* in his time complained, that they were grown to such

a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And be counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; wherunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew; then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have respect unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangledness, which (as many as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences with-

	MATTINS.	EVENSONG.
21st Sunday after Trinity.	116, 117	128, 129, 130, 131
22nd "	118	132, 133, 134
23rd "	116, 135	137, 138, 139
24th "	129	140 (omit vv. 9, 10), 141
25th "	49	(omit vv. 7, 8), 142
26th "	84, 144	79, 88
27th "	145, 149	147, 148, 149, 150
Sunday next before Advent.		

One or more of the following Psalms may be used on the occasions specified:—

Eves of Holy-days and Holy-days.—1, 16, 24, 30, 34, 42, 48, 84, 91, 103, 111, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Rogation Days.—94, 62, 68, 69, 67, 102, 121, 127, 144.

Pentecost Festival.—94, 48, 84, 122, 132, 133, 134.

Thanksgiving for Harvest.—63, 67, 103, 104, 144, 145, 147, 148, 150.

For Home Missions and Missions beyond the Seas.—2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of trouble or anxiety.—25, 26, 46, 77, 80, 86, 90, 130.

Occasions of thanksgiving.—30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150.

TABLES OF LESSONS.

¶ Except on Septuagesima Sunday, and the Sunday next before Advent, on every Sunday on which Lessons from the Gospels are provided both for Mattins and Evensong, one of such Lessons shall always be read.

¶ It is convenient that, when alternative Lessons are provided, choice be exercised according to some scheme of consecutive reading.

	M.	E.
ADVENT SUNDAY	Is. 1, 1-20	Is. 2 Matt. 24, 1-28 Rev. 14, 13-15, 4
M.	3, 1-15	James 1, 2
Tu.	5, 1-17	2, 1-13
W.	6	2, 14-end
Th.	9, 8-10, 4	3
F.	10, 24-11, 9	4
S.	13, 1-14, 2	5
SECOND SUNDAY IN ADVENT	5	Matt. 24, 29-end Rev. 20 and 21, 1-8
M.	17	1 Pet. 1, 1-21
Tu.	19, 1-17	1, 22-2, 10
W.	21, 1-12	2, 11-3, 7
Th.	24	3, 8-4, 6
F.	28, 14-end	4, 7-end
S.	29, 15-end	5
	M.	E.
	John 3, 1-21	Is. 2
	1 Thes. 4, 13-5, 11	1, 18-end
	Mark 1, 1-20	4, 2-end
	1, 21-end	5, 18-end
	2, 1-22	8, 16-9, 7
	2, 23-3, 12	10, 5-23
	3, 13-end	11, 10-12 end
	4, 1-20	14, 3-27
	John 5, 19-40	10, 33-11, 9
	2 Pet. 3, 1-14	11, 10-12 end
	Mark 4, 21-end	18
	5, 1-20	19, 18-end
	5, 21-end	22, 1-14
	6, 1-13	23, 1-13
	6, 14-29	29, 1-14
	6, 30-end	30, 1-18

	M.	E.
THIRD SUNDAY IN ADVENT .	Is. 25, 1-9	Luke 3, 1-17 1 Tim. 1, 12-2, 7
M.	" 30, 19-end	Mark 7, 1-23
Tu.	" 38, 1-20	" 7, 24-8, 10
Ember Day .. W.	" 40, 12-end	" 8, 11-9, 1
Th.	" 42, 1-17	" 9, 2-32
Ember Day .. F.	" 43, 14-44, 5	" 9, 33-end
Ember Day .. S.	" 44, 24-45, 13	" 10, 1-31
FOURTH SUNDAY IN ADVENT	" 32, 1-18	Luke 1, 26-45 2 Tim. 3, 14-4, 8
M.	" 46	Mark 10, 32-end
Tu.	" 48	" 11, 1-26
W.	" 51, 1-16	" 11, 27-12, 12
Th.	" 52, 13-53 end	" 12, 13-34
F.	" 56, 1-8	" 12, 35-13, 13
S.	" 59	" 13, 14-end
CHRISTMAS EVE	—	—
CHRISTMAS DAY	Is. 9, 2-7	Luke 2, 1-20
ST. STEPHEN	Gen. 4, 1-10	Acts 6
ST. JOHN EVANGELIST	Ex. 33, 9-19	John 13, 21-35
INNOCENTS' DAY	Jer. 31, 1-17	Matt. 18, 1-10
		Is. 26 " 28, 1-22 " 31 " 40, 1-11 " 41 " 42, 18-43, 13 " 44, 6-23 " 45, 14-end
		" 33, 2-22 " 35 " 47 " 50, 4-10 " 51, 17-52, 12 " 54 " 57, 15-end —
		Zech. 2, 10-end Is. 7, 10-14
		2 Chr. 24, 15-22 Is. 6, 1-8 " 49, 14-25
		Matt. 25, 1-30 Rev. 21, 9-22, 5 1 John 1, 1-2, 6 " 2, 7-end " 3 " 4 " 5 2 John Matt. 25, 31-end Rev. 22, 6-end 3 John Jude 2 Pet. 1 " 2 " 3 Titus 2, 11-3, 7 1 John 4, 7-end Acts 7, 54-8, 4 1 John 5, 1-12 Mark 10, 13-16

	M.	E.
*SUNDAY AFTER CHRISTMAS DAY	Is. 40, 1-11	Luke 2, 22-40 Col. 1, 1-20
December 29	" 55	Luke 12, 1-21
" 30	" 60, 13-end	" 12, 22-34
" 31	" 62	" 12, 35-48
CIRCUMCISION	Gen. 17, 1-13	Rom. 2, 17-end
†SECOND SUNDAY AFTER CHRISTMAS	Is. 42, 1-16	Matt. 6, 19-end Eph. 1
January 2	" 63, 1-6	Matt. 1, 18-end
" 3	" 64	" 2
" 4	" 65, 17-end	" 3, 1-4, 11
" 5	" 66, 10-end	" 4, 12-5, 16
EPIPHANY	" 60	Luke 3, 15-22
M.	Hos. 2, 14-end	Matt. 5, 17-end
Tu.	" 5, 8-6, 6	" 6, 1-18
W.	" 9	" 6, 19-end
Th.	" 11	" 7
F.	" 13, 1-14	" 8, 1-17
S.	Joel 1	" 8, 18-end
Week-days before 1st Sunday after Epiphany		Is. 40, 12-end " 41, 1-20 " 60, 1-12 " 61 Deut. 10, 12-11, 1 " 30 Is. 43, 1-13 " 43, 14-44, 5 " 64, 7-end " 65, 1-16 " 66, 1-9 " 49, 1-13 " 61 Hos. 4, 1-11 " 8 " 10 " 12 " 14 Joel 2, 1-14
		John 10, 1-16 Phil. 2, 1-11 Col. 2, 6-17 " 3, 1-17 Luke 21, 25-36 Rom. 13 Matt. 7, 13-27 1 John 3 1 Thes. 1 " 2, 1-16 " 2, 17-3 end Rom. 15, 8-21 John 2, 1-11 1 Thes. 4, 1-12 " 4, 13-5, 11 " 5, 12-end 2 Thes. 1 " 2 " 3

* NOTE.—The Lessons for the Sunday after Christmas will be read only when December 29, 30, or 31 is a Sunday, and in the last case the Morning Lessons only.

† NOTE.—The Lessons for the Second Sunday after Christmas will be read only when January 2, 3, 4, or 5 is a Sunday, and in the last case the Morning Lessons only.

FIRST SUNDAY AFTER
EPIPHANY

Is. 44, 6-end
M. Joel 2, 15-end
Tu. Amos 3
W. " 3
Th. " 5
F. " 7
S. " 9

SECOND SUNDAY AFTER
EPIPHANY

Is. 49, 1-13
M. Jonah 1 and 2
Tu. Mic. 1
W. " 3
Th. " 5, 2-end
F. " 7
S. Nah. 2

THIRD SUNDAY AFTER
EPIPHANY

Hos. 11, 1-12, 6
M. Hab. 1
Tu. " 3, 2-end
W. Zeph. 2
Th. Zech. 11
F. Mal. 1
S. " 2, 17-3, 12

M

John 1, 19-34
Eph. 2
Matt. 9, 1-17
" 9, 18-34
" 9, 35-10, 23
" 10, 24-end
" 11
" 12, 1-21

Luke 4, 16-30
James 1
Matt. 12, 22-end
" 13, 1-23
" 13, 24-43
" 13, 44-end
" 14
" 15, 1-28

John 2
James 2
1 Cor. 7
" 9
" 11, 2-end
" 12, 27-13 end
" 14, 20-end
" 15, 35-end

Is. 45
" 48
Joel 3
Amos 2
" 4
" 6
" 8
Obadiah

Is. 49, 14-end
" 50, 4-10
Jonah 3 and 4
Mic. 2
" 4, 1-5, 1
" 6
Nah. 1
" 3

Hos. 14
Joel 2, 15-end
Hab. 2
Zeph. 1
" 3
Zech. 13
Mal. 2, 1-16
" 3, 13-4 end

E.

John 4, 1-42
Col. 1, 20-2, 7
Gal. 1
" 2
" 3
" 4, 1-5, 1
" 5, 2-end
" 6

John 12, 20-end
1 Thes. 1, 1-2, 12
1 Cor. 1, 1-25
" 1, 26-2 end
" 3
" 4, 1-17
" 4, 18-5 end
" 6

John 6, 22-40
Gal. 1
1 Cor. 8
" 10, 1-11, 1
" 12, 1-27
" 14, 1-19
" 15, 1-34
" 16

FOURTH SUNDAY AFTER
EPIPHANY

Amos 3
M. Jer. 1
Tu. " 4, 1-18
W. " 5, 20-end
Th. " 7, 1-28
F. " 9, 1-24
S. " 14

FIFTH SUNDAY AFTER
EPIPHANY

Amos 7
M. Jer. 17, 1-18
Tu. " 18, 1-17
W. " 23, 9-32
Th. " 31, 1-20
F. " 33, 1-13
S. Ezek. 1

SIXTH SUNDAY AFTER
EPIPHANY

Mic. 2
M. Ezek. 12, 17-end
Tu. " 17
W. " 24, 15-end
Th. " 31
F. " 36, 22-end
S. " 43, 1-9

M.

John 3, 22-end
James 3
2 Cor. 1, 1-2, 11
" 4
" 5, 20-7, 1
" 8
" 10
" 12, 1-13

John 4, 43-end
James 4
Acts 15, 1-29
" 16, 6-end
" 17, 16-end
" 18, 24-19, 7
" 19, 21-end
" 20, 17-end

John 5, 24-end
James 5
Acts 21, 17-36
" 22, 23-23, 11
" 24, 1-23
" 25, 13-end
" 27, 1-26
" 28, 1-15

Amos 4, 4-end
" 5, 1-24
Jer. 2, 1-13
" 5, 1-19
" 6, 1-21
" 8
" 10
" 15

Amos 8
" 9
Jer. 17, 19-end
" 20
" 30, 1-22
" 31, 23-end
" 33, 14-end
Ezek. 11, 1-13

Mic. 3
" 5, 2-end
Ezek. 15
" 20, 27-44
" 27
" 33, 1-20
" 37, 15-end
" 47, 1-12

E.

John 6, 41-end
1 Cor. 1, 1-25
2 Cor. 2, 12-3 end
" 5
" 7, 2-end
" 9
" 11
" 12, 14-13 end

John 7, 14-36
1 Cor. 1, 26-2 end
Acts 15, 30-16, 5
" 17, 1-15
" 18, 1-23
" 19, 8-20
" 20, 1-16
" 21, 1-16

John 7, 37-8, 11
1 Cor. 3
Acts 21, 37-22, 22
" 23, 12-end
" 24, 24-25, 12
" 26
" 27, 27-end
" 28, 16-end

	M.		E.	
SEPTUAGESIMA	Gen. 1, 1-2, 3	John 1, 1-18 Rev. 21, 1-14	Gen. 2, 4-end Jer. 10, 1-16	Mark 10, 1-16 Rev. 21, 15-22, 5
M.	" 3	Matt. 15, 29-16, 12	Gen. 4, 1-16	Rom. 1
Tu.	" 6, 5-end	" 16, 13-end	" 7	" 2
W.	" 8, 1-14	" 17, 1-23	" 8, 15-9, 17	" 3
Th.	" 11, 1-9	" 17, 24-18, 14	" 11, 27-12, 10	" 4
F.	" 13	" 18, 15-end	" 14	" 5
S.	" 15	" 19, 1-15	" 16	" 6
SEXAGESIMA	" 3	Mark 9, 33-end	" 6, 5-end " 8, 15-9, 17	Luke 17, 20-end
M.	Gen. 17, 1-22	1 Cor. 6	Ecclus. 15, 11-end	1 Cor. 10, 1-24
Tu.	" 19, 1-3, 12-29	Matt. 19, 16-20, 16	Gen. 18	Rom. 7
W.	" 22, 1-19	" 20, 17-end	" 21	" 8, 1-17
Th.	" 24, 1-28	" 21, 1-22	" 23	" 8, 18-end
F.	" 25, 7-11, 19-end	" 21, 23-end	" 24, 29-end	" 9
S.	" 27, 1-40	" 22, 1-33	" 26, 1-5, 12-end	" 10
QUINQUAGESIMA	" 12, 1-8	" 22, 34-23, 12	" 27, 41-28-end	" 11
M.	Ecclus. 1, 1-13	" 5, 1-16	" 13	Luke 10, 25-37
Tu.	Gen. 29, 1-20	1 Cor. 12, 4-end	" 15, 1-18	2 Cor. 1, 1-22
ASH WEDNESDAY	" 31, 22-32, 2	Matt. 23, 13-end	Ecclus. 1, 14-end	Rom. 12
Th.	Is. 58	" 24, 1-28	Gen. 31, 1-9, 14-21	" 13
F.	Gen. 33	Mark 2, 13-22	" 32, 3-30	Heb. 3, 12-4, 13
S.	" 37	Prayer of Munasseh	Jonah 3	Rom. 14
	" 41, 1-40	Matt. 24, 29-end	Gen. 35, 1-20	" 15
		" 25, 1-30	" 40	" 16
		" 25, 31-end	" 41, 41-end	

	M.		E.	
FIRST SUNDAY IN LENT.....	Gen. 18	Matt. 3	Gen. 21, 1-21	Mark 14, 1-26
M.	Ecclus. 2	Heb. 6	" 22, 1-19	
Tu.	Gen. 42	Matt. 26, 1-30	Baruch 3, 1-14	2 Cor. 4
Ember Day .. W.	" 44	" 26, 31-56	Gen. 43	Phil. 1
Ember Day .. Th.	" 45, 16-46, 7	" 26, 57-end	" 45, 1-15	" 2
Ember Day .. F.	" 47, 13-end	" 27, 1-26	" 46, 26-47, 12	" 3
Ember Day .. S.	" 49, 1-32	" 27, 27-56	" 48	" 4
SECOND SUNDAY IN LENT...	Ex. 1, 1-14, 22-2, 10	" 27, 57-28-end	" 49, 33-50-end	Col. 1, 1-20
Gen. 27, 1-40	Matt. 9, 1-17	Ex. 2, 11-22	Ex. 2, 11-22	" 1, 21-2, 7
M.	Ecclus. 4, 11-28	Gen. 28, 10-end	Gen. 28, 10-end	Mark 14, 27-52
Tu.	Ex. 2, 23-3-end	" 32, 3-30	Ecclus. 5, 1-14	2 Cor. 5
W.	" 4, 27-6, 1	Heb. 9, 11-end	Ex. 4, 1-23	Col. 2, 8-3, 11
Th.	" 7, 8-end	John 1, 1-28	" 6, 2-13 & 7, 1-7	" 3, 12-4, 1
F.	" 8, 20-9, 12	" 1, 29-end	" 8, 1-19	" 4, 2-end
S.	" 10, 1-20	" 2	" 9, 13-end	Philemon
THIRD SUNDAY IN LENT	" 12, 1-20	" 3, 1-21	" 10, 21-11-end	Eph. 1
Gen. 37	Matt. 18, 1-14	" 3, 22-end	" 12, 21-36	" 2
Ecclus. 10, 12-24	Heb. 10, 19-end	" 4, 1-26	Gen. 39	Mark 14, 53-end
M.	Ex. 12, 37-end	John 4, 27-end	Ecclus. 17, 1-26	2 Cor. 5, 20-7, 1
Tu.	" 13, 17-14, 14	" 5, 1-23	Ex. 13, 1-16	Eph. 3
W.	" 15, 1-26	" 5, 24-end	" 14, 15-end	" 4, 1-16
Th.	" 17	" 6, 1-21	" 15, 27-16, 35	" 4, 17-30
F.	" 19	" 6, 22-40	" 18	" 4, 31-5, 21
S.	" 22, 20-23, 17	" 6, 41-end	" 20, 1-21	" 5, 22-6, 9
			" 23, 18-end	" 6, 10-end

	M.		E.	
FOURTH SUNDAY IN LENT ..	Gen. 43 Ecclus. 27, 30—28, 9	Luke 15 Heb. 12	Gen. 44, 1—45, 8 " 45, 16—46, 7 Ecclus. 34, 13—end	Mark 15, 1—21 2 Cor. 9
M.	Ex. 24	John 7, 1—24	Ex. 25, 1—22	1 Tim. 1, 1—17
Tu.	" 28, 1—4, 29—41	" 7, 25—end	" 29, 38—30, 16	" 1, 18—2—end
W.	" 32	" 8, 1—30	" 33	" 3
Th.	" 34	" 8, 31—end	" 35, 20—36, 7	" 4
F.	" 40, 17—end	" 9	Lev. 6, 8—end	" 5
S.	Lev. 19, 1—18, 30—end	" 10, 1—21	" 25, 1—24	" 6
FIFTH SUNDAY IN LENT.....	Ex. 2, 23—3—end	Matt. 20, 17—28 Heb. 13, 1—21	Ex. 4, 1—23 " 4, 27—6, 1	Mark 15, 22—end 2 Cor. 11, 16—12, 10
M.	Num. 6	John 10, 22—end	Num. 9, 15—end and 10, 29—end	Titus 1, 1—2, 8
Tu.	" 11, 10—33	" 11, 1—44	" 12	" 2, 9—3—end
W.	" 13, 1—3, 17—end	" 11, 45—end	" 14, 1—25	2 Tim. 1
Th.	" 16, 1—35	" 12, 1—19	" 16, 36—17—end	" 2
F.	" 20	" 12, 20—end	" 22, 1—35	" 3
S.	" 22, 36—23, 26	" 13	" 23, 27—24—end	" 4
PALM SUNDAY	Is. 52, 13—53—end	Matt. 26	Ex. 10, 21—11—end Is. 59, 12—end	Luke 19, 29—end John 12, 1—19
M.	Lam. 1, 1—12	John 14, 1—14	Lam. 3, 1—42	" 14, 15—end
Tu.	Is. 42, 1—9	" 15, 1—16	Wisd. 2, 1, 12—end	" 15, 17—end
W.	Num. 21, 4—9	" 16, 1—15	Levit. 16, 2—24	" 16, 16—end
Th.	Ex. 24, 1—11	" 17	Ex. 16, 2—15	" 13, 1—35
GOOD FRIDAY	Gen. 22, 1—18	" 18	Is. 52, 13—53—end	" 19, 31—end
EASTER EVE	Zech. 9, 9—12	Luke 23, 50—end	Job 19, 21—27	1 Pet. 2, 11—end John 2, 13—22

	M.		E.	
EASTER DAY	Ex. 12, 1—14	Rev. 1, 4—18	Is. 51, 1—16 Ex. 14	John 20, 1—23 Rom. 6, 1—13
M.	" 15, 1—18	Luke 24, 1—12	Is. 12	1 Pet. 1, 1—12
Tu.	Is. 25, 1—9	Matt. 28, 1—10	" 26, 1—19	" 1, 13—end
W.	" 61	John 21, 1—14	Cant. 2, 8—end	Rev. 7, 9—end
Th.	1 Kings 17, 8—end	Mark 5, 21—end	Dan. 12	1 Thes. 4, 13—end
F.	2 Kings 4, 8—37	Luke 7, 11—17	Zeph. 3, 14—end	Acts 17, 16—31
S.	Jer. 31, 1—14	John 11, 17—44	Micah 7, 7—end	" 26, 1—23
FIRST SUNDAY AFTER EASTER	Is. 52, 1—12	Luke 24, 13—35 1 Cor. 15, 1—28	Is. 54 Ezek. 37, 1—14	John 20, 24—end Rev. 5
M.	Deut. 1, 3—18	Acts 1, 1—14	Deut. 1, 19—end	Acts 1, 15—end
Tu.	" 2, 1—25	" 2, 1—21	" 2, 22—end	" 2, 22—end
W.	" 3, 18—end	" 3, 1—4, 4	" 4, 1—24	" 4, 5—31
Th.	" 4, 25—40	" 4, 32—5, 11	" 5, 1—21	" 5, 12—6, 7
F.	" 5, 22—end	" 6, 8—7, 16	" 6	" 7, 17—34
S.	" 7, 1—11	" 7, 35—8, 4	" 7, 12—end	" 8, 4—25
SECOND SUNDAY AFTER EASTER	Ex. 16, 2—15 Is. 55	John 5, 19—29 1 Cor. 15, 35—end	Ex. 32 " 33, 7—end Is. 56, 1—8	John 21 Phil. 3, 7—end
M.	Deut. 8	Acts 8, 26—end	Deut. 9, 1—10	Acts 9, 1—31
Tu.	" 9, 11—end	" 9, 32—end	" 10	" 10, 1—23
W.	" 11, 1—12	" 10, 24—end	" 11, 13—end	" 11, 1—18
Th.	" 12, 1—14	" 11, 19—end	" 15, 1—18	" 12, 1—24
F.	" 16, 1—20	" 12, 25—13, 12	" 17, 8—end	" 13, 13—43
S.	" 18, 9—end	" 13, 44—14, 7	" 19	" 14, 8—end

	M.		F.	
THIRD SUNDAY AFTER EASTER	Num. 22, 1-35 Is. 57, 15-end	Mark 5, 21-end Acts 2, 22-end	Num. 22, 36-23, 26 " 23, 27-24-end Is. 59	John 11, 1-44 Rev. 2, 1-17
M.	Deut. 21, 22-22, 8	" 15, 1-21	Deut. 24, 5-end	Acts 15, 22-35
Tu.	" 26	" 15, 36-16, 5	" 23, 58-end	" 16, 6-end
W.	" 29, 10-end	" 17, 1-15	" 30	" 17, 16-end
Th.	" 31, 1-13	" 17, 1-23	" 31, 14-29	" 18, 24-19, 7
F.	" 31, 30-32, 14	" 19, 8-20	" 32, 15-47	" 19, 21-end
S.	" 33	" 20, 1-16	" 32, 48-end, and 34	" 20, 17-end
FOURTH SUNDAY AFTER EASTER	" 4, 1-24 Is. 60	Luke 16, 19-end Acts 3	" 4, 25-40 5 Is. 61	Luke 7, 1-35 Rev. 2, 18-3, 6
M.	Josh. 1	" 21, 1-16	Josh. 2	Acts 21, 17-36
Tu.	" 3	" 21, 37-22, 22	" 4, 1-5, 1	" 22, 23-23, 11
W.	" 5, 13-6, 20	" 23, 12-end	" 7	" 24, 1-23
Th.	" 9, 3-end	" 24, 24-25, 12	" 10, 1-15	" 25, 13-end
F.	" 21, 43-22, 8	" 26	" 22, 9-end	" 27
S.	" 23	" 28, 1-15	" 24, 1-28	" 28, 16-end
FIFTH SUNDAY AFTER EASTER	Deut. 6 Is. 62	Luke 20, 27-21, 4 Acts 4, 1-33	Deut. 8 " 10, 12-11, 1 Is. 63, 7-end	John 6, 47-69 Rev. 3, 7-end
ROGATION DAYS	M. Deut. 7, 6-13 Tu. " 28, 1-14 W. Joel 2, 21-27	Matt. 6, 5-18 Luke 5, 1-11 John 6, 22-40	Deut. 11, 8-21 1 Kings 8, 22-43 Song of 3 Child. 29-37	Matt. 6, 19-end James 5, 1-18 Luke 24, 36-end
ASCENSION DAY	2 Kings 2, 1-15 Judg. 2, 6-end " 5	Eph. 4, 1-16 Heb. 2 " 4, 1-13	Dan. 7, 9-10, 13-14 Judg. 4 " 6, 1-24	Heb. 1 " 3 " 4, 14-5, 10

	M.		F.	
SUNDAY AFTER ASCENSION	Deut. 26 Is. 64	John 14, 1-14 Eph. 1, 3-end	Deut. 30 " 34 Is. 65, 17-end	John 16, 5-end Acts 1, 1-14
M.	Judg. 6, 25-end	Heb. 5, 11-6-end	Judg. 7	Heb. 7
Tu.	" 8, 32-9, 24	" 8	" 10, 17-11, 28	" 9, 1-14
W.	" 11, 29-12, 7	" 9, 15-end	" 13	" 10, 1-18
Th.	" 14	" 10, 19-end	" 16, 4-end	" 11
F.	Ruth 1	" 12, 1-13	Ruth 2	" 12, 14-end
S.	" 4, 1-17	" 13	Deut. 16, 9-12	Luke 11, 1-13
WHIT-SUNDAY	Joel 2, 28-end	Rom. 8, 1-17	Is. 11, 1-9 Ezek. 38, 22-36	Rom. 8, 18-end Gal. 5, 13-end
M.	Ezek. 11, 14-20	Acts 2, 12-36	Wisd. 1, 1-7	Acts 2, 37-end
Tu.	" 37, 1-14	1 Cor. 12, 1-13	" 7, 15-8, 1	1 Cor. 12, 27-13-end
Ember Day ..	1 Kings 19, 1-18	" 2	" 9	" 3
Ember Day ..	2 Sam. 23, 1-5	Eph. 6, 10-20	Ex. 35, 30-36, 1	Acts 18, 24-19, 7
Ember Day ..	Num. 11, 16-17, 24-29	2 Cor. 5, 14-6, 10	Jer. 31, 31-34	2 Cor. 3
Ember Day ..	" 27, 15-end	Matt. 9, 35-10, 20	Is. 61	Acts 20, 17-35
TRINITY SUNDAY	Is. 6, 1-8	Mark 1, 1-11 1 Pet. 1, 1-12	Ex. 34, 1-10 Num. 6, 22-end Is. 40, 12-end	Matt. 28, 16-end Eph. 3
M.	1 Sam. 1	James 1	1 Sam. 2, 1-21	Luke 1, 1-23
Tu.	" 2, 22-end	" 2, 1-13	" 3	" 1, 24-56
W.	" 4	" 2, 14-end	" 7	" 1, 57-end
Th.	" 8	" 3	" 9, 1-25	Matt. 1, 18-end
F.	" 9, 26-10, 16	" 4	" 10, 17-end	Luke 2, 1-39
S.	" 11	" 5	" 12	Matt. 2

	M.		E.		
FIRST SUNDAY AFTER TRINITY		Josh. 1	Mark 2, 1-22	Josh. 5, 13-6, 20 24	Matt. 1, 18-end
		Job 1	Rom. 1	Job 2	Acts 8, 26-end
	M.	1 Sam. 13	1 Pet. 1, 1-21	1 Sam. 14, 1-23	Luke 2, 40-end
	Tu.	" 14, 24-48	" 1, 22-2, 10	" 15	" 3, 1-22
	W.	" 16	" 2, 11-3, 7	" 17, 1-30	" 4, 1-30
	Th.	" 17, 31-54	" 3, 8-4, 6	" 17, 55-18, 16	" 5, 1-11
F.	" 19	" 4, 7-end	" 20, 1-17	Mark 1, 21-39	
S.	" 20, 18-end	" 5	" 21, 1-22, 5	" 1, 40-2, 12	
SECOND SUNDAY AFTER TRINITY		Judg. 4 or 5	Mark 2, 23-3, 19	Judg. 6, 33-7, 23	Matt. 2
		Job 3	Rom. 5	Ruth 1	Acts 9, 1-31
	M.	1 Sam. 22, 6-end	2 Pet. 1	Job 5, 6-end	Luke 5, 27-end
	Tu.	" 24	" 2	1 Sam. 23	" 6, 1-19
	W.	" 26	" 3	" 25, 2-42	Matt. 5, 1-16
	Th.	" 31	Jude	" 28, 3-end	" 5, 17-end
F.	2 Sam. 2, 1-3, 1	1 John 1, 1-2, 6	2 Sam. 1	" 6, 1-23	
S.	" 5, 1-12, 17-end	" 2, 7-end	" 3, 17-end	" 7	
THIRD SUNDAY AFTER TRINITY		1 Sam. 1	Mark 4, 1-29	1 Sam. 2, 1-21	Matt. 4, 23-5, 16
		Job 19	Rom. 6	Job 28	Acts 10
	M.	2 Sam. 7	1 John 3, 1-12	2 Sam. 9	Luke 7, 1-17
	Tu.	" 11	" 3, 13-4, 6	" 12, 1-23	Matt. 11, 2-end
	W.	" 13, 38-14, 24	" 4, 7-end	" 14, 25-15, 12	Luke 7, 36-8, 3
	Th.	" 15, 13-end	" 5	" 16, 1-19	Matt. 12, 22-end
F.	" 17, 1-23	2 John	" 17, 24-18, 18	" 13, 1-23	
S.	" 18, 19-end	3 John	" 19, 1-23	" 13, 24-43	

	M.		E.		
FOURTH SUNDAY AFTER TRINITY		1 Sam. 12	Mark 6, 1-32	1 Sam. 15, 1-31	Matt. 5, 17-end
		Job 29	Rom. 12	" 16	Acts 13, 1-26
	M.	2 Sam. 19, 24-end	1 Thes. 1	Job 33	Matt. 13, 44-end
	Tu.	" 24	" 2, 1-16	2 Sam. 23, 1-17	Mark 4, 35-5, 20
	W.	1 Kings 1, 32-end	" 2, 17-3 end	1 Kings 1, 5-31	" 5, 21-end
	Th.	1 Chr. 28, 1-10	" 4, 1-12	1 Chr. 22, 2-end	Matt. 9, 27-10, 23
F.	" 29, 10-end	" 4, 13-5, 11	" 23, 20-29, 9	" 10, 24-end	
S.	1 Kings 4, 21-end	" 5, 12-end	1 Kings 3	Mark 6, 7-44	
FIFTH SUNDAY AFTER TRINITY		1 Sam. 17, 1-54	Mark 6, 53-7, 23	1 Sam. 20, 1-17	Matt. 6
		Wisd. 1	Rom. 13	" 26	Acts 14
	M.	1 Kings 6, 1-14	2 Thes. 1	Wisd. 2	Matt. 14, 22-end
	Tu.	" 8, 22-53	" 2	1 Kings 8, 1-21	Mark 8, 1-26
	W.	" 10	" 3	" 8, 54-9, 9	Matt. 16, 13-end
	Th.	" 11, 26-end	Gal. 1	" 11, 1-13	" 17
F.	" 12, 25-13, 10	" 2	" 12, 1-24	Mark 9, 33-end	
S.	" 14, 1-20	" 3	" 13, 11-end	Matt. 18, 12-end	
SIXTH SUNDAY AFTER TRINITY		2 Sam. 1	Mark 7, 24-8, 10	2 Chr. 12	" 7
		Wisd. 3, 1-9	Rom. 14, 1-15, 7	2 Sam. 7	Acts 15, 1-31
	M.	1 Kings 6, 1-14	2 Thes. 1	" 12, 1-23	Luke 9, 51-end
	Tu.	" 8, 22-53	" 2	Wisd. 4, 7-14	" 10, 1-20
	W.	" 10	" 3	2 Chr. 14	" 10, 23-11, 13
	Th.	" 11, 26-end	Gal. 1	" 16	" 12, 1-34
F.	" 12, 25-13, 10	" 2	1 Kings 17	" 12, 35-end	
S.	" 14, 1-20	" 3	" 18, 17-end	" 13	
	2 Chr. 13	Gal. 4, 1-5, 1	" 21		
Tu.	" 15	" 5, 2-end	2 Chr. 20, 1-30		
W.	1 Kings 16, 15-end	" 6			
Th.	" 18, 1-16	1 Cor. 1, 1-25			
F.	" 19	" 1, 26-2 end			
S.	" 22, 1-40	" 3			

SEVENTH SUNDAY AFTER TRINITY

	M.		E.
	2 Sam. 18 Wisd. 5, 1-16	Mark 9, 2-32 Phil. 1	1 Kings 3 " 8, 22-61 Wisd. 6, 1-11
M.	2 Kings 1	1 Cor. 4, 1-17	2 Kings 2, 1-22
Tu.	" 4, 1-37	" 4, 18-5 end	" 5
W.	" 6, 1-23	" 6	" 6, 24-7, 2
Th.	" 7, 3-end	" 7	" 8, 1-15
F.	" 9	" 8	" 11, 1-20
S.	" 11, 21-12 end	" 9	" 13
			Matt. 9, 35-10, 23 Acts 16, 6-end
			Luke 14, 1-33 " 15 " 16 " 17 " 18, 1-14 Matt. 20, 1-16

EIGHTH SUNDAY AFTER TRINITY

	M.		E.
	1 Kings 10, 1-13 Wisd. 6, 12-end	Mark 10, 1-31 Phil. 2	1 Kings 12 " 13, 1-32 Wisd. 7, 15-8, 1
M.	2 Kings 14	1 Cor. 10, 1-11, 1	2 Chr. 26
Tu.	" 15, 17-end	" 11, 2-end	2 Kings 16
W.	Is. 7, 1-17	" 12, 1-27	Is. 8, 1-18
Th.	2 Kings 17, 1-23	" 12, 27-13-end	2 Kings 17, 34-end
F.	" 18, 1-8	" 14, 1-19	2 Chr. 30
S.	" 18, 13-end	" 14, 20-end	2 Kings 19
			Matt. 10, 24-end Acts 17, 16-end
			Mark 10, 32-end Luke 19, 1-28 " 19, 29-44 Mark 11, 1-12, 12 Matt. 22, 1-22 " 22, 23-end

NINTH SUNDAY AFTER TRINITY

	M.		E.
	1 Kings 17 Wisd. 11, 21-12, 2	Luke 1, 1-25 Phil. 3	1 Kings 18 " 19 Wisd. 12, 12-21
M.	2 Kings 20	1 Cor. 15, 1-34	2 Chr. 33
Tu.	" 22	" 15, 35-end	2 Kings 23, 1-20
W.	" 23, 21-35	" 16	" 23, 36-24, 17
Th.	" 24, 18-25, 7	2 Cor. 1, 1-22	" 25, 8-end
F.	Jer. 19	" 1, 23-2 end	Jer. 21, 1-10
S.	" 22, 20-23, 8	" 3	" 24
			Matt. 11 Acts 20, 17-end
			Matt. 23 Mark 12, 41-13, 13 " 13, 14-end Matt. 25, 1-30 " 25, 31-end Mark 14, 1-26

TENTH SUNDAY AFTER TRINITY

	M.		E.
	1 Kings 21 Ecclus. 3, 17-29	Luke 1, 26-56 Phil. 4	1 Kings 22, 1-40 2 Kings 4, 8-37 Ecclus. 11, 7-28
M.	Jer. 25, 1-14	2 Cor. 4	Jer. 27, 2-end
Tu.	" 28	" 5	" 29, 1-20
W.	" 32, 1-25	" 5, 20-7, 1	" 32, 26-end
Th.	" 33	" 7, 2-end	" 34, 8-end
F.	" 37	" 8	" 38, 1-13
S.	" 38, 14-end	" 9	" 39
			Matt. 13, 24-52 Acts 27
			Mark 14, 27-52 " 14, 53-end " 15, 1-41 Luke 23, 33-end Mark 15, 42-16 end Luke 24, 13-end

ELEVENTH SUNDAY AFTER TRINITY

	M.		E.
	2 Kings 5 Ecclus. 18, 1-14	Luke 1, 57-end Col. 3, 12-4, 6	2 Kings 6, 8-23 " 17, 1-23 Ecclus. 38, 24-end
M.	Jer. 40	2 Cor. 10	Jer. 41
Tu.	" 42	" 11	" 43
W.	" 44, 1-14	" 12, 1-13	" 44, 15-end
Th.	Ezek. 2	" 12, 14-13-end	Ezek. 3, 4-end
F.	" 8	Rom. 1	" 9
S.	" 11, 14-end	" 2, 1-16	" 33, 21-end
			Matt. 16, 13-end Acts 28
			John 1, 1-28 " 1, 29-end " 2 " 3, 1-21 " 3, 22-end " 4, 1-26

TWELFTH SUNDAY AFTER TRINITY

	M.		E.
	2 Kings 18, 13-end Micah 6	Luke 4, 1-15 Philemon	2 Kings 19 Is. 38, 1-20 Micah 7
M.	Ezra 1	Rom. 2, 17-end	Ezra 3
Tu.	" 4	" 3	Hagg. 1, 1-2, 9
W.	Zech. 1, 1-17	" 4	Zech. 1, 18-2 end
Th.	" 3	" 5	" 4
F.	" 6, 9-end	" 6	Hagg. 2, 10-end
S.	Ezra 5	" 7	Ezra 6
			Matt. 18, 15-end Eph. 1
			John 4, 27-end " 5, 1-23 " 5, 24-end " 6, 1-21 " 6, 22-40 " 6, 41-end

	M		E	
THIRTEENTH SUNDAY AFTER TRINITY	2 Kings 22 Habak. 2, 1-14	Luke 4, 31-5, 11 1 Tim. 6	2 Kings 23, 1-30 2 Chr. 36, 1-21 Habak. 3, 2-end	Matt. 20, 1-28 Eph. 2
M.	Zech. 7	Rom. 8, 1-17	Zech. 8	John 7, 1-24
Tu.	Ezra 7	" 8, 18-end	Ezra 8, 15-end	" 7, 25-end
W.	" 9	" 9	" 10, 1-19	" 8, 1-30
Th.	Neh. 1	" 10	Neh. 2	" 8, 31-end
F.	" 4	" 11, 1-24	" 5	" 9
S.	" 6, 1-7, 4	" 11, 25-end	" 8	" 10, 1-21
FOURTEENTH SUNDAY AFTER TRINITY	Ezra 1, 1-8 and 3 Zeph. 1	Luke 7, 36-end 1 Cor. 13	Neh. 1, 1-2, 8 Dan. 1 Zeph. 3	Matt. 21, 23-end Eph. 4, 1-24
M.	Neh. 9, 1-23	Rom. 12	Neh. 9, 24-end	John 10, 22-end
Tu.	" 13	" 13	Dan. 2, 1-24	" 11, 1-44
W.	Dan. 2, 25-end	" 14	" 4, 1-18	" 11, 45-end
Th.	" 4, 19-end	" 15, 1-13	" 7, 9-end	" 12, 1-19
F.	" 9, 1-19	" 15, 14-end	" 9, 20-end	" 12, 20-end
S.	" 10	" 16	" 12	" 13
FIFTEENTH SUNDAY AFTER TRINITY	Dan. 3	Luke 9, 57-10, 24 2 Tim. 1	Dan. 5 " 6	Matt. 28 Eph. 4, 25-5, 21
M.	Esth. 1	Phil. 1, 1-11	Esth. 2, 5-11, 15-end	John 14, 1-14
Tu.	" 3	" 1, 12-end	" 4	" 14, 15-end
W.	" 5	" 2, 1-11	" 6 and 7	" 15
Th.	1 Macc. 1, 1-19	" 2, 12-end	1 Macc. 1, 20-40	" 16, 1-15
F.	" 1, 41-end	" 3	" 2, 1-28	" 16, 16-end
S.	" 2, 29-48	" 4	" 2, 49-end	" 17

	M.		E.	
SIXTEENTH SUNDAY AFTER TRINITY	Jer. 5, 1-19	Luke 11, 1-28 Titus 2, 1-3, 7	Jer. 5, 20-end " 7, 1-15	John 8, 12-30 Eph. 5, 22-6, 9
M.	1 Macc. 3, 1-26	Col. 1, 1-20	1 Macc. 3, 27-41	John 18, 1-27
Tu.	" 3, 42-end	" 1, 21-2, 7	" 4, 1-25	" 18, 28-end
W.	" 4, 26-35	" 2, 8-19	" 4, 36-end	" 19, 1-30
Th.	" 6, 1-17	" 2, 20-3, 11	" 6, 18-47	" 19, 31-end
F.	" 7, 1-20	" 3, 12-4, 1	" 7, 21-end	" 20
S.	" 9, 1-22	" 4, 2-end	" 13, 41-end and 14, 4-15	" 21
SEVENTEENTH SUNDAY AFTER TRINITY	Jer. 17, 5-14	Luke 11, 29-end 1 Pet. 1, 1-21	Jer. 18, 1-17 " 22, 1-19	John 8, 31-end Eph. 6, 10-end
M.	Job 1	Philemon	Job 2	Luke 1, 1-23
Tu.	" 3	Eph. 1, 1-14	" 4	" 1, 24-56
W.	" 5	" 1, 15-end	" 6	" 1, 57-end
Th.	" 7	" 2, 1-10	" 8	" 2, 1-21
F.	" 9	" 2, 11-end	" 10	" 2, 22-end
S.	" 11	" 3	" 12	" 3, 1-22
EIGHTEENTH SUNDAY AFTER TRINITY	Jer. 26	Luke 12, 1-34 1 Pet. 1, 22-2, 10	Jer. 30, 1-3, 10-22 " 31, 1-20	John 13 1 John 1, 1-2, 11
M.	Job 13	Eph. 4, 1-16	Job 14	Luke 4, 1-30
Tu.	" 15, 1-16	" 4, 17-30	" 16, 1-17, 2	" 4, 31-end
W.	" 17, 3-end	" 4, 31-5, 21	" 18	" 5, 1-16
Th.	" 19	" 5, 22-end	" 21	" 5, 17-end
F.	" 22	" 6, 1-9	" 23	" 6, 1-19
S.	" 24	" 6, 10-end	" 25, 1-26 end	" 6, 20-38

	M.		E.	
NINETEENTH SUNDAY AFTER TRINITY	Jer. 31, 23-37	Luke 12, 35-end	Jer. 35	John 14
		1 Pet. 2, 11-3, 7	" 36	1 John 2, 12-end
	M. Job 27	1 Tim. 1, 1-17	Job 28	Luke 6, 39-7, 10
	Tu. " 29, 1-30, 1	" 1, 18-2-end	" 31, 13-end	" 7, 11-35
	W. " 32	" 3	" 33	" 7, 36-end
	Th. " 38, 1-21	" 4	" 38, 22-end	" 8, 1-21
F. " 39	" 5	" 40	" 8, 22-end	
S. " 41	" 6	" 42	" 9, 1-17	
TWENTIETH SUNDAY AFTER TRINITY	Ezek. 2	Luke 13	Ezek. 3, 4-21	John 15
		1 Pet. 3, 8-4, 6	" 13, 1-16	1 John 3
	M. Prov. 1, 1-19	Titus 1, 1-2, 8	Prov. 1, 20-end	Luke 9, 18-50
	Tu. " 2	" 2, 9-3-end	" 3, 1-26	" 9, 51-end
	W. " 3, 27-4, 19	2 Tim. 1	" 4, 20-5, 14	" 10, 1-24
	Th. " 6, 1-19	" 2	" 8	" 10, 25-end
F. " 9	" 3	" 10, 1-22	" 11, 1-28	
S. " 11, 1-25	" 4	" 12, 10-end	" 11, 29-end	
TWENTY-FIRST SUNDAY AFTER TRINITY	Ezek. 14	Luke 14, 1-24	Ezek. 18, 1-4, 19-end	John 16
		1 Pet. 4, 7-5, 11	" 33, 1-20	1 John 4
	M. Prov. 14, 9-27	Luke 12, 1-34	Prov. 15, 18-end	Luke 12, 35-53
	Tu. " 16, 31-17, 17	" 12, 54-13, 9	" 18, 10-end	" 13, 10-end
	W. " 20, 1-22	" 14, 1-24	" 22, 1-16	" 14, 25-15, 10
	Th. " 24, 23-end	" 15, 11-end	" 25	" 16
F. " 26, 12-end	" 17, 1-19	" 27, 1-22	" 17, 20-end	
S. " 30, 1-16	" 18, 1-30	" 31, 10-end	" 18, 31-19, 10	

	M.		E.	
TWENTY-SECOND SUNDAY AFTER TRINITY	Ezek. 34, 1-16	Luke 14, 25-15, 10	Ezek. 34, 17-end	John 17
		2 Pet. 1	" 37, 15-end	1 John 5
	M. Eccles. 1	Luke 19, 11-28	Eccles. 2, 1-23	Luke 19, 29-end
	Tu. " 3, 1-15	" 20, 1-26	" 3, 16-4, 6	" 20, 27-21, 4
	W. " 4, 7-end	" 21, 5-end	" 5	" 22, 1-38
	Th. " 6	" 22, 39-53	" 7, 1-14	" 22, 54-end
F. " 7, 15-end	" 23, 1-25	" 8	" 23, 26-49	
S. " 9	" 23, 50-24, 12	" 10, 5-18	" 24, 13-end	
* TWENTY-THIRD SUNDAY AFTER TRINITY	Prov. 1, 20-end	Luke 16	Prov. 10	John 9
	1 Macc. 2, 1-28	1 Cor. 1, 1-25	" 3, 1-26	1 Cor. 13
			1 Macc. 2, 29-48	
	M. Eccles. 1, 1-10	Acts 1	Eccles. 1, 11-end	Acts 2, 1-21
	Tu. " 2	" 2, 22-end	" 3, 17-29	" 3, 1-4, 4
	W. " 4, 11-28	" 4, 5-31	" 4, 29-6, 1	" 4, 32-5, 11
Th. " 6, 14-31	" 5, 12-6, 7	" 7, 27-end	" 6, 8-7, 16	
F. " 10, 6-8, 12-24	" 7, 17-34	" 11, 7-28	" 7, 35-8, 4	
S. " 14, 20-15, 10	" 8, 4-25	" 15, 11-end	" 8, 20-end	

* NOTE.—Instead of the Lessons set down for this and the three following weeks the Lessons which were omitted in the weeks after the Epiphany may be read. Provided only that the Lessons set down for the Sunday and week next before Advent be always read.

	M.		F.	
TWENTY-FOURTH SUNDAY AFTER TRINITY	Prov. 8, 1-21 1 Macc. 2, 49-end	Luke 17, 1-19 1 Cor. 1, 26-2 end	Prov. 8, 1, 22-end 9 1 Macc. 3, 1-26	John 10 James 3
M.	Eccles. 16, 17-end	Acts 9, 1-31	Eccles. 17, 1-24	Acts 9, 32-end
Tu.	" 18, 1-14	" 10, 1-23	" 19, 13-end	" 10, 24-end
W.	" 21, 1-17	" 11, 1-18	" 22, 6-22	" 11, 19-end
Th.	" 22, 27- 23, 15	" 12, 1-24	" 24, 1-22	" 12, 25-13, 12
F.	" 24, 23-end	" 13, 13-43	" 27, 30-28, 9	" 13, 44-14, 7
S.	" 31, 1-11	" 14, 8-end	" 34, 9-end	" 15, 1-21
TWENTY-FIFTH SUNDAY AFTER TRINITY	Prov. 13 1 Macc. 4, 1-25	Luke 22, 1-38 1 Cor. 3	Prov. 14, 31-15, 17 16, 1-19 1 Macc. 4, 26-35	Luke 22, 39-end James 4
M.	Eccles. 35	Acts 15, 22-35	Eccles. 37, 7-15	Acts 15, 36-16, 5
Tu.	" 38, 1-14	" 16, 6-end	" 38, 24-end	" 17, 1-15
W.	" 39, 1-11	" 17, 16-end	" 39, 13-end	" 18, 1-23
Th.	" 42, 15-end	" 18, 24-19, 7	" 43, 1-12	" 19, 8-20
F.	" 43, 13-end	" 19, 21-end	" 50, 1-24	" 20, 1-16
S.	" 51, 1-12	" 20, 17-end	" 51, 13-end	" 21, 1-16
TWENTY-SIXTH SUNDAY AFTER TRINITY	Prov. 23, 15-end 1 Macc. 4, 36-end	Luke 23, 1-25 Jude	Prov. 24, 23-end 31, 10-end 1 Macc. 14, 4-15	Luke 23, 26-end James 5
M.	Tobit 4, 5-19	Acts 21, 17-36	Tobit 13	Acts 21, 37-22, 22
Tu.	Baruch 1, 15-2, 10	" 22, 23-23, 11	Baruch 2, 11-end	" 23, 12-end
W.	" 3, 1-8	" 24, 1-23	" 3, 9-end	" 24, 24-25, 12
Th.	" 4, 21-30	" 25, 13-end	" 4, 36-5-end	" 26
F.	2 Macc. 4, 7-17	" 27, 1-26	2 Macc. 6, 12-end	" 27, 27-end
S.	" 7, 1-19	" 28, 1-15	" 7, 20-41	" 28, 16-end

	M.		F.	
SUNDAY NEXT BEFORE ADVENT	Eccles. 11 and 12	John 19, 13-end Heb. 11, 1-16	Hagg. 2, 1-9 Mal. 3 and 4	John 20 Heb. 11, 17-12, 2 Luke 15, 11-end
M.	Wisd. 1	Rev. 1	Wisd. 2	Rev. 2
Tu.	" 3, 1-9	" 3	" 4, 7-end	" 4
W.	" 5, 1-16	" 5	" 6, 1-21	" 6
Th.	" 7, 15-8, 4	" 7	" 8, 5-18	" 10 & 11, 1-14
F.	" 8, 21-9-end	" 11, 15-12-end	" 10, 15-11, 10	" 14, 1-13
S.	" 11, 21-12, 2	" 18	" 12, 12-21	" 19, 1-16

HOLY DAYS

	FIRST EVENSONG.	MATTINS.	SECOND EVENSONG.
ST. ANDREW	Eccles. 14, 20-end John 1, 35-42	Zech. 8, 20-end John 12, 20-32	Ezek. 47, 1-12 1 Cor. 1, 18-end
ST. THOMAS	2 Sam. 15, 17-21 John 11, 1-16	Job 42, 1-6 John 14, 1-7	Is. 35 1 Pet. 1, 3-9
CONVERSION OF ST. PAUL ..	Jer. 1, 4-10 Acts 26, 1-23	Is. 49, 1-13 Gal. 1, 11-end	Is. 45, 18-end Phil. 3, 1-14

	FIRST EVENSONG.	MATTINS.	SECOND EVENSONG.
PURIFICATION OF THE VIRGIN MARY	Ex. 13, 11-16 Gal. 4, 1-7	1 Sam. 1, 21-end Heb. 10, 1-10	Hagg. 2, 1-9 Rom. 12, 1-5
ST. MATTHIAS	Is. 22, 15-22 John 15, 1-16	1 Sam. 2, 27-35 Matt. 7, 15-27	1 Sam. 16, 1-13 Acts 20, 17-35
ANNUNCIATION OF OUR LADY	Gen. 3, 1-15 Rom. 5, 12-21	Is. 52, 7-12 Heb. 2, 5-end	1 Sam. 2, 1-11 Matt. 1, 18-23
ST. MARK	Ezek. 1 Acts 12, 25-13, 13	Ecclus. 51, 13-end Acts 15, 35-end	Is. 62, 6-end 2 Tim. 4, 1-11
ST. PHILIP AND ST. JAMES..	Prov. 4, 10-18 John 1, 43-end	Job 23, 1-12 John 6, 1-14	Is. 30, 15-21 John 17, 1-8
ST. BARNABAS... ..	Job 29, 11-16 Acts 4, 32-end	Jer. 9, 23, 24 Acts 9, 26-31	Is. 42, 5-12 Acts 14, 8-end
ST. JOHN BAPTIST	Mal. 3, 1-6 Luke 1, 5-23	Ecclus. 48, 1-10 Luke 3, 1-20	Mal. 4 Matt. 11, 2-19
ST. PETER	Ezek. 2, 1-7 Acts 3	Ezek. 3, 4-11 Acts 11, 1-18	Ezek. 34, 11-16 John 21, 15-22
ST. MARY MAGDALENE	Pr. v. 31, 10-end Luke 8, 1-3	Is. 52, 7-10 John 20, 1-10	Zeph. 3, 14-end Mark 15, 40-16, 7

	FIRST EVENSONG.	MATTINS.	SECOND EVENSONG.
ST. JAMES	2 Kings 1, 1-15 Luke 9, 46-56	Jer. 45 Mark 1, 14-20	Jer. 26, 1-15 Mark 5, 21-end
TRANSFIGURATION.....	Ex. 24, 12-end Luke 9, 28-45	Ex. 34, 29-end 2 Cor. 3	1 Kings 19, 1-16 2 Pet. 1, 12-end
ST. BARTHOLOMEW	Gen. 28, 10-17 John 1, 43-end	Ecclus. 39, 1-10 Matt. 10, 1-15	Dout. 18, 15-19 Matt. 10, 16-22
ST. MATTHEW	1 Kings 19, 15-end Matt. 6, 19-end	Prov. 3, 1-18 Matt. 19, 16-end	1 Chr. 29, 9-17 1 Tim. 6, 6-19
ST. MICHAEL	Ezek. 10, 8-end Rev. 5	2 Kings 6, 8-17 Acts 12, 1-11	Dan. 10, 4-end Matt. 13, 24-30, 36-43
ST. LUKE	Is. 55 Luke 1, 1-4	Is. 61, 1-6 Acts 16, 6-18	Ecclus. 38, 1-14 Col. 4, 7-end
ST. SIMON AND ST. JUDE....	Is. 28, 9-16 Eph. 2, 11-end	Ecclus. 2 Luke 6, 12-23	1 Macc. 2, 42-66 Jude 17-end
ALL SAINTS	Wisd. 3, 1-9 Heb. 11, 32-12, 2	Wisd. 5, 1-16 Rev. 19, 6-10	Ecclus. 44, 1-15 Rev. 7, 9-end

THE CALENDAR.

JANUARY.

1. *Circumcision of our Lord.*
6. *Epiphany of our Lord.*
13. Hilary, Bishop of Poitiers, Confessor & Doctor, 368.
17. Antony of Egypt, Abbot & Confessor, 356.
19. Wulfstan, Bishop of Worcester, Confessor, 1095.
20. Fabian, Bishop of Rome, Martyr, 250.
21. Agnes, Roman Virgin & Martyr, 305.
22. Vincent, Spanish Deacon & Martyr, 304.
25. *Conversion of St. Paul.*
26. Polycarp, Bishop of Smyrna & Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, Confessor & Doctor, 407.

FEBRUARY.

2. *Purification of the Blessed Virgin Mary.*
3. Anskar of Sweden, Bishop, 894.
24. *St. Matthias, Apostle & Martyr.*

MARCH.

1. David, Archbishop of Menevia & Confessor, 6th cent.
2. Chad, Bishop of Lichfield & Confessor, 672.
7. Perpetua and her Companions, Carthaginian Martyrs, 203.
8. Thomas of Aquinum, Doctor, 1274.
12. Gregory the Great, Bishop of Rome, Confessor & Doctor, 604.
17. Patrick of Ireland, Bishop and Confessor, 461.
20. Cuthbert, Bishop of Lindisfarne, Confessor, 687.
21. Benedict, Abbot of Monte Cassino & Doctor, c. 540.
25. *Annunciation of the Blessed Virgin Mary.*

APRIL.

3. Richard, Bishop of Chichester, Confessor, 1253.
4. Ambrose, Bishop of Milan & Doctor, 397.
11. Leo the Great, Bishop of Rome & Doctor, 461.
19. Alphege, Archbishop of Canterbury & Martyr, 1012.
21. Anselm, Archbishop of Canterbury & Doctor, 1109.
24. George, Martyr, 303.
25. *St. Mark, Evangelist & Martyr.*
30. Catherine of Siena, Virgin, 1380.

MAY.

1. *St. Philip and St. James, Apostles & Martyrs.*
2. Athanasius, Bishop of Alexandria, Confessor & Doctor, 373.
4. Monnica, Matron, 357.
6. St. John Evangelist, ante Portam Latinam.
19. Dunstan, Archbishop of Canterbury, Confessor, 988.
25. Aldhelm, Bishop of Sherborne, Confessor, 709.
26. Augustine, first Archbishop of Canterbury, Confessor, 605.
27. Venerable Bede of Jarrow, Presbyter & Doctor, 735.

JUNE.

5. Boniface, Bishop of Mainz & Martyr, c. 755.
9. Columba, Abbot of Iona, 597.
11. *St. Barnabas, Apostle & Martyr.*
14. Basil, Bishop of Cæsarea in Cappadocia & Doctor, 379.
22. Alban, Martyr, c. 304.
24. *Nativity of St. John Baptist.*
28. Ireneus, Bishop of Lyons & Doctor, 202.
29. *St. Peter, Apostle & Martyr.*

JULY.

2. Visitation of the Blessed Virgin Mary.
15. Translation of Swithun, Bishop of Winchester, Confessor, c. 862.
20. Margaret, Virgin & Martyr at Antioch in Pisidia.
22. *St. Mary Magdalene.*
25. *St. James, Apostle & Martyr.*
26. Anne, Mother of the Blessed Virgin Mary.

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THE CALENDAR.

AUGUST.

1. Lammas Day.
5. Oswald, K. of Northumbria & Martyr, 642.
6. *Transfiguration of our Lord.*
7. Name of Jesus.
10. Laurence, Archdeacon at Rome & Martyr, 258.
20. Bernard of Clairvaux, Abbot & Doctor, 1153.
24. *St. Bartholomew, Apostle & Martyr.*
28. Augustine, Bishop of Hippo in Africa, Confessor & Doctor, 430.
29. Beheading of St. John Baptist.
31. Aidan, Bishop of Lindisfarne & Confessor, 651.

SEPTEMBER.

1. Giles of Provence, Abbot & Confessor, c. 720.
8. Nativity of the Blessed Virgin Mary.
13. Cyprian, Bishop of Carthage and Martyr, 258.
14. Holy Cross Day.
16. Ninian, Bishop in Galloway, c. 430.
19. Theodore of Tarsus, Archbishop of Canterbury, Confessor & Doctor, 690.
21. *St. Matthew, Apostle, Evangelist & Martyr.*
29. *St. Michael and All Angels.*
30. Jerome, Presbyter, Confessor & Doctor, 420.

OCTOBER.

1. Remigius, Bishop of Rheims & Confessor, c. 530.
2. Francis of Assisi, Confessor, 1226.
6. Faith of Aquitaine, Virgin & Martyr, c. 304.
9. Denys of Paris, Bishop & Martyr, 3rd cent.
13. Translation of King Edward the Confessor.
17. Etheldreda, Queen, Abbess of Ely, 679.
18. *St. Luke, Evangelist.*
25. Crispin and Crispinian, Martyrs at Soissons, 303.
26. Alfred, King of the West Saxons, 900.
28. *St. Simon and St. Jude, Apostles & Martyrs.*

NOVEMBER.

1. *All Saints' Day.*
2. Commemoration of All Souls.
6. Leonard, Confessor, c. 559.
8. Saints, Martyrs and Doctors of the Church of England.
11. Martin, Bishop of Tours & Confessor, c. 397.
17. Hugh, Bishop of Lincoln, 1200.
18. Hilda, Abbess of Whitby, 680.
20. Edmund, King of East Anglia & Martyr, 870.
22. Cecilia, Virgin & Martyr at Rome, 250.
23. Clement, Bishop of Rome & Martyr, 100.
25. Catherine, Virgin & Martyr at Alexandria.
30. *St. Andrew, Apostle & Martyr.*

DECEMBER.

4. Clement of Alexandria, Doctor, c. 210.
6. Nicholas, Bishop of Myra in Lycia, 4th cent.
8. Conception of the Blessed Virgin Mary.
16. O Sapientia (the first Christmas Anthem).
17. Ignatius, Bishop of Antioch & Martyr in Rome, c. 110.
21. *St. Thomas, Apostle & Martyr.*
25. *Christmas Day.*
26. *St. Stephen, the first Martyr.*
27. *St. John, Apostle & Evangelist.*
28. *Innocent's Day.*

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TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Ascension Sunday* is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 15%; border-right: 1px solid black; padding-right: 5px;"> <i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i> <i>Rogation Sunday</i> <i>Ascension-day</i> <i>Whitsunday</i> <i>Trinity Sunday</i> </td> <td style="width: 10%; text-align: center; vertical-align: middle;">} Sunday is</td> <td style="width: 10%; text-align: center; vertical-align: middle;">} is</td> <td style="width: 15%; border-right: 1px solid black; padding-right: 5px;"> <table style="width: 100%; border-collapse: collapse;"> <tr><td style="width: 15%;">Nine</td><td style="width: 15%;">Eight</td></tr> <tr><td>Seven.....</td><td>Six</td></tr> <tr><td>Five Weeks</td><td>Forty Days</td></tr> <tr><td>Seven Weeks</td><td>Eight Weeks</td></tr> </table> </td> <td style="width: 50%; padding-left: 5px;"> Weeks before <i>Easter</i>; after <i>Easter</i>. </td> </tr> </table>	<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i> <i>Rogation Sunday</i> <i>Ascension-day</i> <i>Whitsunday</i> <i>Trinity Sunday</i>	} Sunday is	} is	<table style="width: 100%; border-collapse: collapse;"> <tr><td style="width: 15%;">Nine</td><td style="width: 15%;">Eight</td></tr> <tr><td>Seven.....</td><td>Six</td></tr> <tr><td>Five Weeks</td><td>Forty Days</td></tr> <tr><td>Seven Weeks</td><td>Eight Weeks</td></tr> </table>	Nine	Eight	Seven.....	Six	Five Weeks	Forty Days	Seven Weeks	Eight Weeks	Weeks before <i>Easter</i> ; after <i>Easter</i> .
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Nine	Eight												
Seven.....	Six												
Five Weeks	Forty Days												
Seven Weeks	Eight Weeks												

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.	
THE CIRCUMCISION OF OUR LORD JESUS CHRIST. THE EPIPHANY. THE CONVERSION OF ST. PAUL. THE PURIFICATION OF THE BLESSED VIRGIN. THE DAYS OF ST. MATTHIAS THE APOSTLE. THE ANNUNCIATION OF THE BLESSED VIRGIN. THE FEASTS OF ST. MARK THE EVANGELIST. ST. PHILIP AND ST. JAMES THE APOSTLES. THE ASCENSION OF OUR LORD JESUS CHRIST. ST. BARNABAS. THE NATIVITY OF ST. JOHN BAPTIST. ST. PETER THE APOSTLE. ST. MARY MAGDALENE.	THE DAYS OF ST. JAMES THE APOSTLE. THE TRANSFIGURATION OF OUR LORD. ST. BARTHOLOMEW THE APOSTLE. ST. MATTHEW THE APOSTLE. ST. MICHAEL AND ALL ANGELS. ST. LUKE THE EVANGELIST. ST. SIMON AND ST. JUDE THE APOSTLES. ALL SAINTS. ST. ANDREW THE APOSTLE. ST. THOMAS THE APOSTLE. THE NATIVITY OF OUR LORD. ST. STEPHEN THE MARTYR. ST. JOHN THE EVANGELIST. THE HOLY INNOCENTS.

Monday and Tuesday in *Easter-week*. Monday and Tuesday in *Whitsun-week*

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

THE EYENS OR VIGILS BEFORE THE NATIVITY OF OUR LORD. THE PURIFICATION OF THE BLESSED VIRGIN MARY. THE ANNUNCIATION OF THE BLESSED VIRGIN.	THE EYENS OR VIGILS BEFORE THE <i>Easter-day</i> , * Ascension-day. Pentecost. St. John Baptist.	ALL SAINTS.
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Note. That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS OF FASTING, OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember-days at the Four Seasons, being (The First Sunday in Lent, the Wednesday, Friday, and Saturday after.....) *September 14.*
 (The First Sunday in Lent, the Wednesday, Friday, and Saturday after.....) *December 13.*
- III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except *Christmas-day*, and the *Epiphany*, and the Fridays in the octaves of *Christmas*, *Easter*, and the *Ascension*.

A TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY.

When two Feasts or Holy-days fall upon the same day then shall be said the whole Service proper to the day named in the left-hand column of the following Table; and the Service of the day in the right-hand column shall either be pretermitted or transferred as therein directed.

First Sunday in Advent. Fourth Sunday in Advent. St. Stephen, St. John Evangelist, Innocent's Day, Circumcision. Epiphany. *Conversion of St. Paul. *Purification of St. Mary the Virgin.	St. Andrew, transferred to Monday. St. Thomas, transferred to Monday. First Sunday after Christmas. Second Sunday after Christmas. Third Sunday after Epiphany. Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima. Conversion of St. Paul, transferred to Monday. St. Matthias, transferred to next day. Annunciation of the Blessed Virgin Mary, transferred to Monday. Annunciation of the Blessed Virgin Mary, transferred to Tuesday after the first Sunday after Easter. St. Mark, St. Philip and St. James, transferred to Tuesday after the first Sunday after Easter. Second, third, fourth, and fifth Sundays after Easter. St. Philip and St. James, transferred to Friday. St. Barnabas, transferred to Tuesday after Trinity Sunday. Sundays after Trinity.
Septuagesima and Sexagesima. Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent. Third, fourth and fifth Sundays in Lent. Sunday, Monday, Tuesday, Wednesday, Thursday next before Easter, Good Friday, Easter Even, Easter Day, Easter Monday and Tuesday. Easter Day and seven days after.	*St. Mark, *St. Philip and St. James. Ascension Day. Whitsunday to Trinity Sunday. *St. Barnabas and all other Holy-days till All Saints' Day inclusive.

* The Collect of the Sunday will follow that of the day.

On great Festivals the only Collect used as the Collect of the day shall be that of the Festival.

The Vigil of a transferred Feast shall lapse.

Note.—Whenever a Holy-day falls on, or is transferred to, a Monday, Evening on Sunday is the first Evening of the Feast, the Collect of the Sunday being added after that of the Feast. If a Holy-day falls on a Saturday, Evening on Saturday is the second Evening of the Feast, the Sunday Collect being added; except the Sunday be Advent Sunday, or the 5th or sixth Sunday in Lent, when Evening on Saturday is the first Evening of the Sunday, the Collect of the Feast being added after that of the Sunday.

When St. Matthias's Day is observed on the day after Ash Wednesday, Evening on Wednesday is that of Ash Wednesday, the Collect of St. Matthias's Day being added after that of Ash Wednesday.

When May 1 is the vigil of Ascension Day, Evening on Wednesday is the first Evening of the Ascension.

When St. Philip and St. James's Day is observed on the day after Ascension Day, Evening on Thursday will be that of the Ascension.

A Solemn Day, for which a particular Service is appointed.

- F The Anniversary of the Day of the Accession of the Reigning Sovereign;

TABLE TO FIND EASTER-DAY

FROM THE PRESENT TIME TILL THE YEAR 2199 INCLUSIVE, ACCORDING
TO THE FOREGOING CALENDAR.

Golden Number	Day of the Month.	Sunday Letter.
	March 21	C
XIV.	22	D
III.	23	E
	24	F
XI.	25	G
	26	A
XIX.	27	B
VIII.	28	C
	29	D
XVI.	30	E
V.	31	F
	April 1	G
XIII.	2	A
II.	3	B
	4	C
X.	5	D
	6	E
XVIII.	7	F
VII.	8	G
	9	A
XV.	10	B
IV.	11	C
	12	D
XII.	13	E
I.	14	F
	15	G
IX.	16	A
XVII.	17	B
VI.	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-day*. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-day*.

To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 2069 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 6: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter; But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

For the next following Century, that is, from the Year 2100 till the Year 2199 inclusive, add to the current Year its Fourth Part, and also the Number 6, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bisextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

ANOTHER TABLE TO FIND EASTER TILL THE YEAR 2199 INCLUSIVE.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I.	April 16	— 17	— 18	— 19	— 20	— 21	— 15
II.	April 9	— 10	— 4	— 5	— 6	— 7	— 8
III.	Mar. 26	— 27	— 28	— 29	— 30	— 24	— 25
IV.	April 16	— 17	— 18	— 12	— 13	— 14	— 15
V.	April 2	— 3	— 4	— 5	— 6	— 7	— 1
VI.	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII.	April 9	— 10	— 11	— 12	— 13	— 14	— 15
VIII.	April 2	— 3	— 4	Mar. 29	— 30	— 31	Apr. 1
IX.	April 23	— 17	— 18	— 19	— 20	— 21	— 22
X.	April 9	— 10	— 11	— 12	— 6	— 7	— 8
XI.	Mar. 26	— 27	— 28	— 29	— 30	— 31	Apr. 1
XII.	April 16	— 17	— 18	— 19	— 20	— 14	— 15
XIII.	April 9	— 3	— 4	— 5	— 6	— 7	— 8
XIV.	Mar. 26	— 27	— 28	— 29	— 23	— 24	— 25
XV.	April 16	— 17	— 11	— 12	— 13	— 14	— 15
XVI.	April 2	— 3	— 4	— 5	— 6	Mar. 31	Apr. 1
XVII.	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII.	April 9	— 10	— 11	— 12	— 13	— 14	— 8
XIX.	April 2	— 3	Mar. 28	— 29	— 30	— 31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A
TABLE OF THE MOVEABLE FEASTS
FOR FIFTY-ONE YEARS,
ACCORDING TO THE FOREGOING CALENDAR.

Year of LORD.	The Golden Number.	The Epact.	Sunday Letter.	Stund. aft. Epoph.	Sextagesima Sunday.	The First Day of Lent.	Easter-Day.	Roastion Sunday.	Ascension-Day.	Whitsunday.	Sund. aft. Trinity.	Advent Sunday.
1866	19	18	A	G	Feb. 25	Feb. 15	Apr. 2	May 7	May 11	May 21	June 26	Dec. 3
1867	18	17	B	F	Feb. 11	Feb. 1	Apr. 15	May 20	June 24	June 3	June 24	Dec. 10
1868	17	16	C	E	Feb. 28	Feb. 18	Apr. 22	May 27	June 31	June 10	June 31	Dec. 17
1869	16	15	D	D	Jan. 10	Jan. 1	Mar. 30	Apr. 12	Apr. 16	May 20	May 30	Nov. 30
1870	15	14	E	C	Feb. 26	Feb. 16	Apr. 19	May 24	June 28	June 7	June 28	Dec. 7
1871	14	13	F	B	Jan. 17	Jan. 7	Mar. 27	Apr. 9	Apr. 13	May 17	May 27	Nov. 27
1872	13	12	G	A	Feb. 3	Feb. 23	Apr. 4	Apr. 17	Apr. 21	May 25	June 4	Dec. 14
1873	12	11	A	Z	Jan. 20	Jan. 10	Mar. 13	Mar. 26	Mar. 30	Apr. 3	Apr. 23	Nov. 23
1874	11	10	B	Y	Feb. 6	Feb. 26	Apr. 20	May 3	May 7	June 1	June 21	Dec. 21
1875	10	9	C	X	Jan. 13	Jan. 3	Mar. 20	Apr. 3	Apr. 7	May 11	May 21	Nov. 21
1876	9	8	D	W	Feb. 21	Feb. 11	Apr. 27	May 10	May 14	June 18	June 27	Dec. 27
1877	8	7	E	V	Jan. 8	Jan. 28	Apr. 14	Apr. 27	Apr. 31	May 25	June 4	Dec. 4
1878	7	6	F	U	Jan. 24	Jan. 14	Mar. 24	Apr. 7	Apr. 11	May 15	May 25	Nov. 25
1879	6	5	G	T	Feb. 10	Feb. 30	Apr. 11	Apr. 24	Apr. 28	May 22	June 1	Dec. 1
1880	5	4	A	S	Jan. 17	Jan. 7	Mar. 17	Mar. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1881	4	3	B	R	Feb. 4	Feb. 24	Apr. 24	May 7	May 11	June 15	June 24	Dec. 24
1882	3	2	C	Q	Jan. 11	Jan. 1	Mar. 10	Mar. 23	Mar. 27	Apr. 21	Apr. 31	Nov. 31
1883	2	1	D	P	Feb. 18	Feb. 8	Apr. 17	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1884	1	0	E	O	Jan. 5	Jan. 25	Apr. 4	Apr. 17	Apr. 21	May 15	May 25	Dec. 25
1885	0	31	F	N	Jan. 12	Jan. 2	Mar. 21	Apr. 4	Apr. 8	May 12	May 22	Nov. 22
1886	31	30	G	M	Feb. 19	Feb. 9	Apr. 18	Apr. 31	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1887	30	29	A	L	Jan. 6	Jan. 26	Apr. 5	Apr. 18	Apr. 22	May 16	May 26	Dec. 26
1888	29	28	B	K	Jan. 13	Jan. 23	Apr. 12	Apr. 25	Apr. 29	May 23	June 2	Dec. 2
1889	28	27	C	J	Jan. 20	Jan. 10	Mar. 19	Apr. 2	Apr. 6	May 10	May 20	Nov. 20
1890	27	26	D	I	Feb. 7	Feb. 27	Apr. 26	May 9	May 13	June 17	June 26	Dec. 26
1891	26	25	E	H	Jan. 14	Jan. 24	Apr. 13	Apr. 26	Apr. 30	May 24	June 3	Dec. 3
1892	25	24	F	G	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1893	24	23	G	F	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1894	23	22	A	E	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1895	22	21	B	D	Jan. 21	Jan. 11	Mar. 19	Apr. 2	Apr. 6	May 10	May 20	Nov. 20
1896	21	20	C	C	Feb. 7	Feb. 27	Apr. 16	Apr. 29	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1897	20	19	D	B	Jan. 14	Jan. 24	Apr. 13	Apr. 26	Apr. 30	May 24	June 3	Dec. 3
1898	19	18	E	A	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1899	18	17	F	Z	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1900	17	16	G	Y	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1901	16	15	A	X	Jan. 21	Jan. 11	Mar. 19	Apr. 2	Apr. 6	May 10	May 20	Nov. 20
1902	15	14	B	W	Feb. 7	Feb. 27	Apr. 16	Apr. 29	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1903	14	13	C	V	Jan. 14	Jan. 24	Apr. 13	Apr. 26	Apr. 30	May 24	June 3	Dec. 3
1904	13	12	D	U	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1905	12	11	E	T	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1906	11	10	F	S	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1907	10	9	G	R	Jan. 21	Jan. 11	Mar. 19	Apr. 2	Apr. 6	May 10	May 20	Nov. 20
1908	9	8	A	Q	Feb. 7	Feb. 27	Apr. 16	Apr. 29	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1909	8	7	B	P	Jan. 14	Jan. 24	Apr. 13	Apr. 26	Apr. 30	May 24	June 3	Dec. 3
1910	7	6	C	O	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1911	6	5	D	N	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1912	5	4	E	M	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1913	4	3	F	L	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1914	3	2	G	K	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1915	2	1	A	J	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1916	1	0	B	I	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1917	0	31	C	H	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1918	31	30	D	G	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1919	30	29	E	F	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1920	29	28	F	E	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1921	28	27	G	D	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1922	27	26	A	C	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1923	26	25	B	B	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1924	25	24	C	A	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1925	24	23	D	Z	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1926	23	22	E	Y	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1927	22	21	F	X	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1928	21	20	G	W	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1929	20	19	A	V	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1930	19	18	B	U	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1931	18	17	C	T	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1932	17	16	D	S	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1933	16	15	E	R	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1934	15	14	F	Q	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1935	14	13	G	P	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1936	13	12	A	O	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1937	12	11	B	N	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1938	11	10	C	M	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1939	10	9	D	L	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1940	9	8	E	K	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1941	8	7	F	J	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1942	7	6	G	I	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1943	6	5	A	H	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1944	5	4	B	G	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1945	4	3	C	F	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1946	3	2	D	E	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23
1947	2	1	E	D	Feb. 7	Feb. 27	Apr. 21	Apr. 30	Apr. 3	Apr. 17	Apr. 27	Nov. 27
1948	1	0	F	C	Jan. 14	Jan. 24	Apr. 8	Apr. 21	Apr. 25	May 19	May 29	Dec. 29
1949	0	31	G	B	Jan. 21	Jan. 11	Mar. 22	Apr. 5	Apr. 9	May 13	May 23	Nov. 23

A TABLE
OF THE
MOVEABLE FEASTS,
ACCORDING TO THE SEVERAL DAYS THAT EASTER
CAN POSSIBLY FALL UPON.

Easter-day.	Sundays after Epiphany.	Sextagesima Sunday.	The First Day of Lent.	Roastion Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
Mar. 22	1	Jan. 18	Feb. 4	April 26	April 30	May 10	Nov. 29	
23	1	19	5	27	1	11	30	
24	1	20	6	28	2	12	1	
25	2	21	7	29	3	13	2	
26	2	22	8	30	4	14	3	
27	2	23	9	1	5	15	4	
28	3	24	10	2	6	16	5	
29	3	25	11	3	7	17	6	
30	3	26	12	4	8	18	7	
31	3	27	13	5	9	19	8	
1	3	28	14	6	10	20	9	
2	3	29	15	7	11	21	10	
3	3	30	16	8	12	22	11	
4	3	31	17	9	13	23	12	
5	3	Feb. 1	18	10	14	24	13	
6	3	2	19	11	15	25	14	
7	3	3	20	12	16	26	15	
8	4	4	21	13	17	27	16	
9	4	5	22	14	18	28	17	
10	4	6	23	15	19	29	18	
11	4	7	24	16	20	30	19	
12	4	8	25	17	21	31	20	
13	4	9	26	18	22	1	21	
14	4	10	27	19	23	2	22	
15	5	11	28	20	24	3	23	
16	5	12	Mar. 1	21	25	4	24	
17	5	13	2	22	26	5	25	
18	5	14	3	23	27	6	26	
19	5	15	4	24	28	7	27	
20	5	16	5	25	29	8	28	
21	5	17	6	26	30	9	29	
22	6	18	7	27	31	10	30	
23	6	19	8	28	1	11	31	
24	6	20	9	29	2	12	1	
25	6	21	10	30	3	13	2	

Note. That in a Bissextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-day had fallen one Day later than it really does. And for the same Reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for *Sextagesima Sunday*; And the like must be done for the *First Day of Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

TABLE TO FIND EASTER-DAY,

FROM

THE YEAR 2200, TO THE YEAR 2299 INCLUSIVE.

GOLDEN NUMBERS.	DAY OF THE MONTH.	SUNDAY LETTERS.
VI.	March 21	C
	— 22	D
XIV.	— 23	E
III.	— 24	F
	— 25	G
XI.	— 26	A
	— 27	B
XIX.	— 28	C
VIII.	— 29	D
	— 30	E
XVI.	— 31	F
V.	April 1	G
	— 2	A
XIII.	— 3	B
II.	— 4	C
	— 5	D
X.	— 6	E
	— 7	F
XVIII.	— 8	G
VII.	— 9	A
	— 10	B
XV.	— 11	C
IV.	— 12	D
	— 13	E
XII.	— 14	F
I.	— 15	G
	— 16	A
IX.	— 17	B
XVII.	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our LORD 2200; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of EASTER, from the Year 2200, to the Year 2299 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding EASTER till the Year 2199.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900			2200			
2000	2100	2200	2400	2500	2600	2700
2800	3000	3100	3300	3400	3500	3700
3800	3900	4100	4300	4300	4500	4600
4700	4800	5000	5100	5200	5400	5500
5700	5800	6000	6100	6200	6300	6500
6600	6700	6900	7000	7100	7300	7400
7500	7600	7800	7900	8100	8200	8300
8300	8400	8600	8700	8900	9000	9100
9000	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions; and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found; Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

I.	II.	III.	I.	II.	III.	I.	II.	III.	I.	II.	III.
YEARS OF OUR LORD.			YEARS OF OUR LORD.			YEARS OF OUR LORD.			YEARS OF OUR LORD.		
B	1600	0		3400	8	B	5200	15		7000	24
	1700	1		3500	9		5300	16		7100	24
	1800	1		3600	8		5400	17	B	7200	24
	1900	2	B	3700	9		5500	17		7300	25
B	2000	2		3800	10	B	5600	18		7400	25
	2100	2		3900	10		5700	18		7500	25
	2200	3	B	4000	10		5800	18	B	7600	25
	2300	4		4100	11		5900	19		7700	25
B	2400	3		4200	12	B	6000	19		7800	27
	2500	4		4300	12		6100	19		7900	27
	2600	5	B	4400	12		6200	20	B	8000	27
	2700	5		4500	13		6300	21		8100	28
B	2800	5		4600	13	B	6400	20		8200	29
	2900	6		4700	14		6500	21		8300	29
	3000	6	B	4800	14		6600	22	B	8400	29
	3100	7		4900	15		6700	22		8500	30
B	3200	7		5000	15	B	6800	23		&c.	
	3300	7		5100	16		6900	23			

TO find the Month and Days of the Month, to which the Golden Numbers I. ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of one Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bisextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

PASCHAL FULL MOON.	SUNDAY LETTER.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 17	B	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 18	C	6	17	28	9	20	1	12	23	4	15	26	—	—	—	—	—	—	—	—
April 18	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

† THE ORDER FOR
MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

Hymns and Anthems agreeable to Holy Scriptures and to the doctrine and purpose of this Book may be sung at the beginning or end of any service, and also in the course of any service, but so only as not to interrupt the order and sequence thereof.

THE ORDER FOR
MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

¶ *When the Order for Morning Prayer immediately precedes the Holy Communion, it shall be permissible for the Minister at his discretion to begin at the versicle, O Lord, open thou our lips. It shall also be permissible for him to end with the Cantic after the Second Lesson ; or he may add the Salutation, and the words Let us pray, followed by the second or third Collect.*

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say the Exhortation which is written after the said Sentences ; or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent and the first Sunday in Lent) he may at his discretion say, Let us humbly confess our sins unto Almighty God ; and then shall follow the General Confession.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms 51. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalms 51. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God : for he is

MORNING PRAYER.

gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Joel 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel 9. 9, 10.*

O Lord, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jeremiah 10. 24. Psalm 6. 1.*

Repent ye ; for the Kingdom of heaven is at hand. *St. Matthew 3. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

St. Luke 15. 18, 19.

Enter not into judgement with thy servant, O Lord : for in thy sight shall no man living be justified. *Psalm 143. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John 1. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to ren-

MORNING PRAYER.

der thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to his Ministers, to declare and pronounce to his

MORNING PRAYER.

people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to his eternal joy ; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *The Minister may at his discretion, immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

¶ *Then, all kneeling, he and the people shall say together :*

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness ; according to the multitude of thy mercies, do away our offences ; wash us thoroughly from our wickedness, and cleanse us from our sin ; for Jesus Christ's sake. Amen.

¶ *The Absolution, to be pronounced by the Priest alone standing :*

MAY the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

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¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following : except on Easter-Day, and seven days after, when Proper Anthems are appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

¶ *On the days hereafter named, before this Psalm and after the Gloria Patri which follows it, may be sung or said the Invitatory :*

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On the Sundays in Advent.—Our King and Saviour draweth nigh : O come, let us adore him.

On Christmas Day and until the Epiphany.—Alleluia. Unto us a child is born : O come, let us adore him. Alleluia.

On the Epiphany and seven days after, and on the Feast of the Transfiguration.—The Lord hath manifested forth his glory : O come, let us adore him.

On the Purification and the Annunciation.—The Word was made flesh : O come, let us adore him.

On the Monday following the first Sunday after Easter, and until Ascension Day.—Alleluia. The Lord is risen indeed : O come, let us adore him. Alleluia.

On Ascension Day and until Whit Sunday.—Alleluia. Christ the Lord ascendeth into heaven : O come, let us adore him. Alleluia.

On Whit Sunday and six days after.—Alleluia. The Spirit of the Lord filleth the world : O come, let us adore him. Alleluia.

On Trinity Sunday.—One God in Trinity, and Trinity in Unity : O come, let us adore him.

On other Festivals for which a proper Epistle and Gospel are appointed.—The Lord is glorious in his saints : O come, let us adore him.

MORNING PRAYER.

VENITE, EXULTEMUS DOMINO.

Psalm 95.

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

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.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for*

MORNING PRAYER.

that day : He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.

¶ Note, *That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ; Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;
Thine honourable, true : and only Son ;
Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver

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man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle,*

BENEDICITE, OMNIA OPERA.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

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O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

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O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

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.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following.*

BENEDICTUS.

St. Luke 1. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy

MORNING PRAYER.

Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

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.

¶ *Or this Psalm,*

JUBILATE DEO.

Psalm 100.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

MORNING PRAYER.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

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.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people standing : except only upon Trinity Sunday, if in place thereof the Creed of Saint Athanasius be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

MORNING PRAYER.

Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And*

MORNING PRAYER.

the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A PRAYER FOR THE KING'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy

MORNING PRAYER.

throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE* ; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way : Endue him plenteously with heavenly gifts ; grant him in health and wealth long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, he may attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary, Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family : Endue them with thy holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

MORNING PRAYER.

¶ *Here may follow any of the Occasional Prayers and Thanksgivings, as need may require.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Corinthians 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR
EVENING PRAYER,
DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say the Exhortation which is written after the said Sentences ; or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent and the first Sunday in Lent) he may at his discretion say, Let us humbly confess our sins unto Almighty God ; and then shall follow the General Confession.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalm 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalm 51. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalm 51. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Joel 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the

EVENING PRAYER.

voice of the Lord our God, to walk in his laws which he set before us. *Daniel 9. 9, 10.*

O Lord, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jeremiah 10. 24. Psalm 6. 1.*

Repent ye ; for the Kingdom of heaven is at hand. *St. Matthew 3. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

St. Luke 15. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psalm 143. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John 1. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech

EVENING PRAYER.

you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true re-

EVENING PRAYER.

pentance, and his holy Spirit, that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to his eternal joy ; through Jesus Christ our Lord. Amen.

¶ *The Minister may at his discretion, immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

¶ *Then, all kneeling, he and the people shall say together :*

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness ; according to the multitude of thy mercies, do away our offences ; wash us thoroughly from our wickedness, and cleanse us from our sin ; for Jesus Christ's sake. Amen.

¶ *The Absolution, to be pronounced by the Priest alone standing :*

MAY the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer ; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

EVENING PRAYER.

them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

MAGNIFICAT.

St. Luke 1.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm:

EVENING PRAYER.

he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

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.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

CANTATE DOMINO.

Psalm 98.

OSING unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

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Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

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.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word. For mine eyes have seen : thy salvation, Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

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.

¶ *Or else this Psalm ; except it be on the Twelfth Day of the Month.*

DEUS MISEREA TUR.

Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for

EVENING PRAYER.

thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

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.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people standing : except only upon Trinity Sunday, if in place thereof the Creed of Saint Athanasius be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

EVENING PRAYER.

Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

EVENING PRAYER.

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A PRAYER FOR THE KING'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and

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finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary, Alexandra* the Queen Mother, *Edward* Prince of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *Here may follow any of the Occasional Prayers and Thanksgivings, as need may require.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as

EVENING PRAYER.

may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Corinthians 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

ALTERNATIVE ENDING.

¶ *The Minister may, at his discretion, after the third Collect, end the Service with some or all of the following Intercessions:*

Let us pray for the King, and all who are set in authority under him.

V. The King shall rejoice in thy strength, O Lord:

R. Exceeding glad shall he be of thy salvation.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *GEORGE*, the Parliaments in all his dominions, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren:

R. To dwell together in unity.

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you,

EVENING PRAYER.

my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or this :

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

Let us pray for the extension of Christ's Kingdom throughout the world.

V. How beautiful are the feet of them that preach the gospel of peace:

R. And bring glad tidings of good things.

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in,

EVENING PRAYER.

and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen.*

V. Desire of me, and I shall give thee the heathen for thine inheritance:

R. And the utmost parts of the earth for thy possession.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

Let us pray for the sick and the suffering.

V. He healeth those that are broken in heart:

R. And giveth medicine to heal their sickness.

ALmighty Father, Giver of life and health: Look mercifully, we beseech thee, on the sick and suffering, especially those for whom our prayers are desired, that by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy Holy Church; through Jesus Christ our Lord. *Amen.*

¶ *Here may follow any of the Occasional Prayers and Thanksgivings as need may require.*

¶ *Then shall be said :*

AND now, O heavenly Father, we render unto thee our praises and thanksgivings for all thy mercies bestowed upon us,

EVENING PRAYER.

for our creation, preservation, and all the blessings of this life. But above all we thank thee for our redemption through Christ Jesus, for the means of grace afforded us here, and for the hope of glory hereafter; and we beseech thee that we and all those for whom we have now made our supplications may with thankful hearts alway serve thee in holiness and pureness of living; through Jesus Christ our Lord. *Amen.*

Let us remember before God the faithful departed.

V. Enter not into judgement with thy servants, O Lord:

R. For in thy sight shall no man living be justified.

O ETERNAL Lord God, who holdest all souls in life; We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

TO God the Father who loved us, and made us accepted in the Beloved, to God the Son who loved us and loosed us from our sins by his own Blood, to God the Holy Ghost who sheddeth the Love of God abroad in our hearts, to the One true God be all love and all glory for time and for eternity. *Amen.*

THE almighty and merciful God bless and keep us this night, and for evermore. *Amen.*

EVENING PRAYER.

A LATE EVENING SERVICE,
WHEN EVENSONG HAS BEEN
PREVIOUSLY SAID.

¶ *All standing up, the Minister shall say,*

THE Lord Almighty grant us a quiet night and a perfect end.

BRETHREN, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith. 1 *St. Peter* 5. 8, 9.

V. But thou, O Lord, have mercy upon us.
R. Thanks be to God.

Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Minister. Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said one or more of the following Psalms:*

Psalm 4; Psalm 31. 1-6; Psalm 91;
Psalm 134.

¶ *Then shall be read one of the following short Lessons, or some other passage of Holy Scripture at the discretion of the Minister:*

THOU, O Lord, art in the midst of us, and we are called by thy name. Leave us not, O Lord our God. *Jeremiah* 14. 9.

EVENING PRAYER.

Or

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

St. Matthew 11. 28-30.

Or

NOW the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. *Heb. 13. 20, 21.*

¶ *Here may follow a Hymn.*

V. Keep me as the apple of an eye.

R. Hide me under the shadow of thy wings.

¶ *Then shall be said or sung the following Anthem and Hymn:*

Anthem. Save us, O Lord, while waking, and guard us while sleeping, that awake we may be with Christ, and in peace may take our rest.

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now letteth thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation, Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

EVENING PRAYER.

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.

Anthem. Save us, O Lord, while waking, and guard us while sleeping, that awake we may be with Christ, and in peace may take our rest.

¶ *Then shall be said the Apostles' Creed by the Minister and people standing,*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that these Prayers following, all devoutly kneeling:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us

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not into temptation ; But deliver us from evil. Amen.

V. Blessed art thou, Lord God of our fathers :

R. To be praised and glorified above all for ever.

V. Let us bless the Father, the Son, and the Holy Ghost.

R. Let us praise him and magnify him for ever.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. To be praised and glorified above all for ever.

V. The Almighty and most merciful Lord guard us and give us his blessing.

R. Amen.

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

ALMIGHTY God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting. Amen.

¶ *If a Priest be present, he shall stand and pronounce the following Absolution :*

MAY the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

V. Wilt thou not turn again and quicken us.

R. That thy people may rejoice in thee.

V. O Lord, shew thy mercy upon us.

R. And grant us thy salvation.

EVENING PRAYER

V. Vouchsafe, O Lord, to keep us this night without sin.

R. O Lord, have mercy upon us, have mercy upon us.

V. O Lord, hear our prayer :

R. And let our cry come unto thee.

Let us pray.

¶ *Then shall be said one or more of the following three Collects :*

LIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

LOOK down, O Lord, from thy heavenly throne, illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness ; through Jesus Christ our Lord.

BE present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness ; through Jesus Christ our Lord.

V. We will lay us down in peace and take our rest :

R. For it is thou, Lord, only that makest us dwell in safety.

V. Let us bless the Lord.

R. Thanks be to God.

AT MORNING PRAYER.

¶ *On Trinity Sunday, at Morning or Evening Prayer, may be sung or said this confession of our Christian Faith, commonly called the Creed of Saint Athanasius, or else the Minister alone may read the same to the people.*

QUICUNQUE VULT.

WHOSOEVER would be saved : needeth before all things to hold fast the Catholick Faith.

Which Faith except a man keep whole and undefiled : without doubt he will perish eternally.

Now the Catholick Faith is this : that we worship one God in Trinity, and the Trinity in Unity ;

Neither confusing the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : another of the Holy Ghost ;

But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one : the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost ;

The Father uncreated, the Son uncreated : the Holy Ghost uncreated ;

The Father infinite, the Son infinite : the Holy Ghost infinite ;

The Father eternal, the Son eternal : the Holy Ghost eternal ;

And yet there are not three eternals : but one eternal ;

As also there are not three uncreated, nor three infinities : but one infinite, and one uncreated.

AT MORNING PRAYER.

So likewise the Father is almighty, the Son almighty : the Holy Ghost almighty ;

And yet there are not three almighties : but one almighty.

So the Father is God, the Son God : the Holy Ghost God ;

And yet there are not three Gods : but one God.

So the Father is Lord, the Son Lord : the Holy Ghost Lord ;

And yet there are not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord ;

So are we forbidden by the Catholick Religion : to speak of three Gods or three Lords.

The Father is made of none : nor created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before or after : no greater or less ;

But all three Persons are co-eternal together : and co-equal.

So that in all ways, as is aforesaid : both the Trinity is to be worshipped in Unity, and the Unity in Trinity.

He therefore that would be saved : let him thus think of the Trinity.

FURTHERMORE it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

AT MORNING PRAYER.

Now the right Faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God, of the Substance of the Father, begotten before the worlds : and he is Man, of the Substance of his Mother, born in the world ;

Perfect God : perfect Man, of reasoning soul and human flesh subsisting ;

Equal to the Father as touching his God-head : less than the Father as touching his Manhood.

Who although he be God and Man : yet he is not two, but is one Christ ;

One, however, not by conversion of God-head into flesh : but by taking of Manhood into God ;

One altogether ; not by confusion of Substance, but by unity of Person.

For as reasoning soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again from the dead ;

Ascended into heaven, sat down at the right hand of the Father : from whence he shall come to judge the quick and the dead.

At whose coming all men must rise again with their bodies : and shall give account for their own deeds.

And they that have done good will go into life eternal : they that have done evil into eternal fire.

THIS is the Catholick Faith : which except a man do faithfully and steadfastly believe, he cannot be saved.

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.

THE LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be sung or said upon Sundays, Wednesdays, and Fridays (except on Christmas-day, Easter-day, and Whit Sunday), on the Rogation Days, and at other times when it shall be commanded by the Ordinary.*

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

THE LITANY.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,
Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary, Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

*That it may please thee to bless thy servants at this time [to be] admitted to the Order of Deacons or of Priests, and to pour thy grace upon them ; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name.

We beseech thee to hear us, good Lord.

That it may please thee to endue the High Court of Parliament, and all the King's Councillors with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

*To be used in the Ember Weeks, and on the day of an Ordination.

THE LITANY.

That it may please thee to bless all Judges and Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labour-

THE LITANY.

ing of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

THE LITANY.

¶ *When the Order for Holy Communion is to follow immediately, all that here follows may be omitted. At other times the Minister and the people with him shall say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then may be said the Prayers which follow the Litany, or one or more of the Prayers upon Several Occasions, which are hereafter provided, and then shall be said:*

Minister. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee;

THE LITANY.

and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the LITANY.

A SUPPLICATION WHICH MAY
BE USED AFTER THE LORD'S
PRAYER IN THE LITANY, AND
AT PENITENTIAL SEASONS
AND IN TIMES OF TROUBLE.

Minister. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful : Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord. *Amen.*

Minister and People. O Lord, arise, help us, and deliver us for thy Name's sake.

Minister. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Minister and People. O Lord, arise, help us, and deliver us for thine honour.

A SUPPLICATION

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister and People. O Lord, arise, help us, and deliver us for thy Name's sake.

V. From our enemies defend us, O Christ.

R. Graciously look upon our afflictions.

V. Pitifully behold the sorrows of our hearts.

R. Mercifully forgive the sins of thy people.

V. Favourably with mercy hear our prayers.

R. O Son of David, have mercy upon us.

V. Both now and ever vouchsafe to hear us, O Christ.

R. Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS.

PRAYERS.

1. *For Unity.*

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren :

R. To dwell together in unity.

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you : Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will ; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or this :

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace : Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord : that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth

PRAYERS.

and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. *Amen.*

2. *A Commemoration of the faithful Departed.*

Let us remember before God the faithful departed.

V. The righteous live for evermore :

R. Their reward also is with the Lord.

O GOD of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown ; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light ; through the merits of thy Son Jesus Christ our Lord. *Amen.*

3. *For Missions.*

Let us pray for the extension of Christ's Kingdom throughout the world.

V. Declare his honour unto the heathen :

R. And his wonders unto all people.

O GOD of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love, and, according to the propitiation of thy Son Jesus Christ, grant that by the prayers and labours of thy Holy Church they may be delivered from all superstition and unbelief and brought to worship thee : through him whom thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

PRAYERS.

4. *For the increase of the sacred Ministry.*

Let us pray for the increase of the sacred Ministry.

V. Pray ye the Lord of the harvest :

R. That he will send forth labourers into his harvest.

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and call many to the ministry of thy Church, so that by their labours thy light may shine in the darkness, and the kingdom of thy Son be hastened by the perfecting of thine elect ; through Jesus Christ our Lord. *Amen.*

5. *In the Ember Weeks, to be said every day, for them that are to be admitted into Holy Orders.*

Let us pray for them that are to be admitted into Holy Orders.

V. Let thy priests be clothed with righteousness :

R. And let thy saints sing with joyfulness.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son : Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction ; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

PRAYERS.

Or this :

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church : Give thy grace, we humbly beseech thee, to all those who are to be called to any office or administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church ; through Jesus Christ our Lord. *Amen.*

Note.—During the Ember Weeks either of these prayers may be said after the Collect of the day, and the second may be used on the day of an Ordination or of a Consecration.

6. *For the Convocations of the Church.*

Let us pray for God's blessing upon the Convocations of the Church.

V. Shew the light of thy countenance upon thy servants :

R. And teach them thy statutes.

O LORD God, the Father of Lights and Fountain of all Wisdom, who in the days of the Apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem : Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline ; through our Lord and Saviour Jesus Christ. *Amen.*

PRAYERS.

7. *For the National Assembly of the Church of England.*

Let us pray for God's blessing upon the National Assembly of the Church of England.

V. With God is wisdom and might :

R. He shall give counsel and understanding.

GUIDE, we beseech thee, Almighty God, with the light of thy Holy Spirit, the Bishops, Clergy and Laity in the Church Assembly, that they may wisely take counsel together for the good of thy Church and the glory of thy Name ; through Jesus Christ our Lord.

8. *During the Vacancy of a See or of a Parochial Charge.*

Let us pray that a faithful pastor may be given to this diocese [*or* parish].

V. Endue thy ministers with righteousness :

R. And make thy chosen people joyful.

ALMIGHTY God, the giver of every good gift, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this diocese [*or* Rector *or* Vicar for this parish] that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee ; through Jesus Christ, thine only Son, our Lord. *Amen.*

PRAYERS.

9. *For Candidates for Confirmation.*

Let us pray for those who are being prepared for Confirmation.

V. Our Father which is in heaven :

R. Shall give his Holy Spirit to them that ask him.

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter : Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gift of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine indwelling ; through the same Jesus Christ our Lord. *Amen.*

10. *For the King's Majesty.*

Let us pray for the King.

V. The King shall rejoice in thy strength, O Lord :

R. Exceeding glad shall he be of thy salvation.

ALMIGHTY God, whose kingdom is everlasting, and power infinite : Have mercy upon the whole Church ; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory : and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance ; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

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Or

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom : We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

11. *For the High Court of Parliament, to be read during their Session.*

Let us pray for the High Court of Parliament.

V. Commit thy way unto the Lord :

R. And he shall bring it to pass.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our Sovereign Lord the King at this time assembled : That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other

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necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

12. *For use at the time of an election.*

Let us pray for God's guidance in this present election.

V. In all thy ways acknowledge him :

R. And he shall direct thy paths.

ALMIGHTY God, the source of all wisdom, direct, we beseech thee, the minds of those now called to elect fit persons to serve in the High Court of Parliament [*or the Council of this county ; or city ; or as need may require*], that they may have regard to thy glory and the welfare of thy people ; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion ; for the sake of our Lord and Saviour Jesus Christ. *Amen.*

13. *On the Rogation Days.*

Let us pray for God's blessing on the fruits of the earth and the labours of men.

V. The eyes of all wait upon thee, O Lord :

R. And thou givest them their meat in due season.

ALMIGHTY God, who hast blessed the earth that it should be fruitful, and bring forth abundantly whatsoever is needful for the life of man : Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name ; through Jesus Christ our Lord. *Amen.*

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O ALMIGHTY God, Who hast made the sea and all that moveth therein : Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our fishermen and mariners, that they may be safe in every peril of the deep ; so that we all with thankful hearts may acknowledge thee who art the Lord of the sea and of the dry land ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind : Prosper, we pray thee, the industries of this land and all those who are engaged therein ; that shielded in all their temptations and dangers, and receiving a rich reward of their labours, they may praise thee by living according to thy will ; through Jesus Christ our Lord. *Amen.*

14. *For Seasonable Weather.*

Let us pray for seasonable weather.

V. The Lord will fulfil the desire of them that fear him :

R. He also will hear their cry and will help them.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance : Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth to our comfort, and to thy honour ; through Jesus Christ our Lord. *Amen.*

PRAYERS.

15. *In the time of Dearth and Famine.*

Let us pray for relief in this time of scarcity.

V. Cast thy burden upon the Lord :

R. And he shall nourish thee.

O GOD, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee ; Behold, we beseech thee, the affliction of thy people, and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort ; through Jesus Christ our Lord. *Amen.*

16. *In the time of any common Plague or Sickness.*

Let us pray for succour in this time of sickness.

V. He forgiveth all thy sin :

R. And healeth all thine infirmities.

GRANT, we beseech Thee, merciful Lord, help and deliverance unto us, who are visited with grievous mortality and sickness. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labour to devise for mankind protection against disease and pain ; through him who both healed and glorified pain, thy Son Jesus Christ our Lord. *Amen.*

17. *In the time of War.*

Let us pray for the help and guidance of God in this time of War.

V. God is our hope and strength :

R. A very present help in trouble.

PRAYERS.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent : Save and deliver us, we humbly beseech thee, from the hands of our enemies ; abate their pride, assuage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory ; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

Or this :

O ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee : Be now and evermore our defence ; give victory to the forces of the King ; look in pity upon the wounded and the prisoners ; cheer the anxious ; comfort the bereaved ; succour the dying ; have mercy on the fallen ; and hasten the time when war shall cease in all the world ; through Jesus Christ our Lord. *Amen.*

Or this :

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things : Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us ; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance ; but hear us thy poor servants

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begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

18. *For Industrial Peace.*

Let us pray for the maintenance of Industrial Peace.

V. Owe no man anything but to love one another :

R. For he that loveth his neighbour hath fulfilled the law.

O GOD, the Father of all mankind, we beseech thee to inspire us with such love, truth and equity, that in all our dealings one with another we may shew forth our brotherhood in thee ; for the sake of Jesus Christ our Lord. *Amen,*

Let us pray that God may guide to a wise and righteous issue the present industrial trouble.

V. Keep ye judgement and do justice :

R. For my salvation is near to come, and my righteousness to be revealed.

O GOD, who in thy providence hast appointed to every man his work : Remove, we humbly beseech thee, from those who are now at variance, all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may live and work together in brotherly union and concord, to their own well-being, and the prosperity of the realm ; through Jesus Christ our Lord. *Amen.*

PRAYERS.

19. *For Universities and other Places of Learning.*

Let us pray for all Universities and other Places of Learning.

V. If any man lack wisdom let him ask of God:

R. That giveth to all liberally, and upbraideth not.

O ALMIGHTY God, of whose only gift cometh wisdom and understanding: Regard, we beseech thee, with thy gracious favour all universities, colleges, and schools, that knowledge may be increased, and true religion flourish and abound: bless them that teach and them that learn: and grant that in humility of heart they may seek unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

20. *For Hospitals and Infirmeries.*

Let us pray for God's blessing on all Hospitals and Infirmeries.

V. Himself took our infirmities:

R. And bare our sicknesses.

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and all manner of disease among the people: Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmeries of our land; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing on all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

PRAYERS.

21. *For all conditions of men, to be used at such times when the Litany is not appointed to be said.*

Let us pray for all men according to their needs.

V. The Lord is loving unto every man:

R. And his mercy is over all his works.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] * This to be said when any desire the Prayers of the Congregation. that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ, his sake. *Amen.*

22. *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

1. *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and

* This to be said when any that have been prayed for desire to return praise.

to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives: by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

2. *For Seasonable Weather.*

O LORD God, who hast in thy mercy relieved and comforted thy servants by this seasonable change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

3. *For the Blessings of Harvest.*

O LORD God Almighty, the Creator and Father of all, we yield thee hearty thanks that thou hast ordained for mankind both seedtime and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious Name; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

4. *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of the Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

5. *For Peace and Deliverance from our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for deliverance from our enemies, and for thy gracious gift of peace: We confess that it is of thy goodness alone that we have been preserved; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

6. *For restoring Publick Peace at Home.*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in an house : We bless thy holy Name, that it hath pleased thee to appease the strife which hath lately prevailed amongst us ; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments ; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving ; through Jesus Christ our Lord. *Amen.*

7. *For Deliverance from Common Sickness.*

O LORD God, who dost not willingly afflict the children of men : We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction, and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church ; through Jesus Christ our Lord. *Amen.*

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S
SUPPER,
OR
HOLY COMMUNION.

FOR the avoidance of all controversy and doubtfulness, it is hereby prescribed that notwithstanding anything that is elsewhere enjoined in any Rubrick or Canon, the Priest in celebrating the Holy Communion shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.

- ¶ *It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the Curate.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make*

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amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

- ¶ *And when any person is warned as in the two precedent paragraphs not to come to the Lord's Table, the Minister shall inform him that the case shall be laid before the Bishop of the Diocese without delay, and that pending the judgement of the Bishop he cannot be admitted to the Holy Communion.*
- ¶ *And on every such occasion as is set forth in the three precedent paragraphs, the Minister shall immediately give an account of the case to the Bishop and shall await his directions. And if occasion require, the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Priest shall say the Service following in a distinct and audible voice.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom

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no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people, still kneeling, shall after every Commandment ask God's mercy for their transgression of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as followeth :*

I. God spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet.

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¶ *The Ten Commandments may be omitted, provided that they be rehearsed at least once on each Lord's Day in Advent and Lent ; and when they are so omitted, then shall follow either*

OUR Lord Jesus Christ said : Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People. Lord have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Or else the following :

Priest. Lord, have mercy.

Christ, have mercy.

Lord have mercy.

¶ *Then shall be said the Collect of the day, the Priest standing as before, and first saying,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Immediately after the Collect, he that readeth the Epistle shall say, The Epistle [or, The Lesson] is written in the ——— chapter of ———, beginning at the ——— verse. And the Epistle ended, he shall say, Here endeth the Epistle [or, the Lesson]. Then the Deacon or Priest that readeth the Gospel (the people all standing up) shall say, The Holy Gospel is written in the ——— chapter of ———,*

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beginning at the ——— verse. *He that readeth the Epistle or the Gospel shall so stand and turn himself as he may best be heard of the people. And, the Gospel ended, shall be sung or said the Creed following, the people still standing as before.*

[BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also*

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(if occasion be) shall notice be given of the Holy Communion or of other services; Banns of Matrimony may be published, and Briefs, Citations, and Excommunications shall be read, and Bidding of Prayers shall be made. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or enjoined or permitted by the Ordinary of the place.

¶ Then may follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

¶ Upon such days as the Minister giveth warning for the celebration of the Holy Communion, he may read to the people at such times as he shall think convenient one of the two Exhortations placed at the end of this Order; and one or other of them shall be read on three several occasions at the least in each year before great Festivals.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matthew 5.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matthew 6.*

Whatsoever ye would that men should do

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unto you, even so do unto them; for this is the Law and the Prophets. *St. Matthew 7.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matthew 7.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold.

St. Luke 19.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 Corinthians 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Corinthians 9.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Corinthians 9.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver.

2 Corinthians 9.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

Galatians 6.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Galatians 6.*

Godliness is great riches, if a man be content with that he hath: for we brought no-

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thing into the world, neither may we carry any thing out. 1 *Timothy* 6.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Timothy* 6.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebrews* 6.

To do good, and to distribute, forget not; for with such sacrifices God is pleased.

Hebrews 13.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* 3.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* 4.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* 4.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Proverbs* 19.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms* 41.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* 20.

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Psalms* 50.

I will offer in his dwelling an oblation with

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great gladness: I will sing and speak praises unto the Lord. *Psalms* 27.

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. *Genesis* 14.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord: I will pay my vows unto the Lord in the sight of all his people. *Psalms* 116.

All things come of thee, and of thine own have we given thee. 1 *Chronicles* 29.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. It is the ancient tradition of the Church to mingle a little Water with the Wine. The Priest may here bid special prayers and thanksgivings. After which the Priest shall say.*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully for all men; We humbly beseech thee most mercifully [* to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

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universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest may say this Exhortation.*

NOTE.—*That if this Exhortation be not read at the time of the celebration of the Communion, it shall, nevertheless, be read to the people by the Curate at such times as he shall think fit, and at the least three times in the year.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he

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might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have com-

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mitted, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.

St. Matthew 11. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John 3. 16.*

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Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Timothy* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

1 *St. John* 2. 1.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Priest stand up, and turning himself to the people say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *After which the Priest shall proceed, saying,*

LIFT up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

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¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and until the Epiphany.

¶ *The same Preface shall be used on the Feasts of the Purification and the Annunciation, the words as at this time for us being omitted, and the words for our salvation substituted therefor.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon the Epiphany and seven days after.

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light, and from the power of Satan unto God. Therefore with Angels, &c.

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Upon the Thursday before Easter.

THROUGH Jesus Christ our Lord; who, having loved his own which were in the world, loved them unto the end, and on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries, that we, redeemed by his death and Passion, and quickened by his Resurrection, might be made partakers of his divine nature, receiving of his fulness. Therefore with Angels, &c.

Upon Easter-day, and until Ascension-day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and until Whit-Sunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; who, after that he had ascended up far above all the heavens and was set down at the right hand of thy Majesty did as at this time pour forth upon the children of adoption thy holy and lifegiving Spirit, that through his

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glorious power the joy of the everlasting gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO with thine only-begotten Son and the Holy Ghost art one God, one Lord; in Trinity of Persons and in Unity of Substance; for that which we believe of thy Glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Upon the Feast of the Transfiguration.

BECAUSE by the mystery of thine incarnate Word the light of thy glory did shine anew upon mankind; to the intent that we might be transformed into his image from glory to glory. Therefore with Angels, &c.

Upon All Saints' Day, and (except when the Proper Preface of any of the Great Festivals is appointed to be said) upon the Festivals of Apostles and Evangelists, and the Nativity of St. John Baptist.

WHO in the righteousness of thy Saints hast given us an ensample of godly living and in their blessedness a glorious pledge of the hope of our calling, that, being compassed about with so great a cloud of witnesses, we also with patience may run the race that is set before us, and with them receive the crown of glory that fadeth not away. Therefore with Angels, &c.

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Upon the Consecration of a Church, or Anniversary of the Consecration.

WHO, though thy glory is in all the world, and thy greatness is unbounded, dost vouchsafe to hallow for thy Name places meet for thy worship, and through them to stir up in the hearts of thy people the spirit of grace and supplication. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again;

Hear us, O merciful Father, we most humbly beseech thee; and grant that we

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receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same

night that he was betrayed, took Bread; and, when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many

for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death of thy dear Son, his mighty resurrection and glorious ascension, looking also for his coming again, do render unto thee most hearty thanks for the innumerable benefits which he hath procured unto us; and we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion.

^a Here the Priest is to take the Paten into his hands:

^b And here to break the Bread:

^c And here to lay his hand upon all the Bread.

^d Here he is to take the Cup into his hand:

^e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

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And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

And now as our Saviour Christ hath commanded and taught us, we are bold to say:

*Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

**Here shall the People join with the Priest.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and

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soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *When occasion requires, the Minister may, with the consent of the Ordinary, instead of saying all the above Words of Administration to each Communicant, say them first in an audible voice to the whole number of them that come to receive the Holy Communion. And then in delivering the Bread to each Communicant he shall say, either The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, or, Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. And in delivering the Cup to each Communicant he shall say, either The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life, or Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.*

¶ *Or else, with the consent of the Ordinary, he may say the whole form of words once to each row of Communicants instead of saying them to each Communicant severally.*

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before*

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prescribed. Beginning at the second paragraph with the words [Hear us, O merciful Father, &c.], he shall say for the blessing of the Bread, [who, in the same night that he was betrayed, took Bread, &c.], or for the blessing of the Cup, if that alone be required, [who, in the same night that he was betrayed, took the Cup, &c.], and shall continue the prayer with [Wherefore, O Lord and heavenly Father, &c.] down to the end of the third paragraph. And after the words [benefits of his Passion] the people shall say Amen.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *After shall be said as followeth :*

V. O give thanks unto the Lord, for he is gracious :

R. And his mercy endureth for ever.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy

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fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more ; and the same or other Collects contained in this Book or sanctioned by the Ordinary may be said also, as often as occa-*

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sion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our

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unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

O GOD of the spirits of all flesh, We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the*

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end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

- ¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*
- ¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

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- ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*
- ¶ *The Order here provided ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary, nor should the private devotions of the Minister be such as to hinder, interrupt, or alter the course of the service.*
- ¶ *Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.*

THE EXHORTATIONS, TO BE USED
WHEN THE MINISTER GIVETH
WARNING FOR THE CELEBRATION
OF THE HOLY COMMUNION.

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be

THE EXHORTATIONS.

received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your guilt. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting

of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought

a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

THE MINISTRATION OF
PUBLICK BAPTISM OF
INFANTS,

TO BE USED IN THE CHURCH.

THE Ministers of every parish shall often admonish the people, that they bring their Children to Baptism as soon as possible after birth, and that they defer not the Baptism of their children longer than the fourth or at furthest the fifth Sunday, unless upon a great and reasonable cause.

¶ It is convenient where possible that Baptism should be administered upon Sundays and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause), Children may be baptized upon any other day.

¶ And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers. Nevertheless, when three Sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be Sponsors for their own Child provided that the Child have one other Sponsor. No person

PUBLICK BAPTISM OF INFANTS.

shall be admitted to be a Sponsor who hath not been baptized.

¶ If the Curate be absent it is lawful that a Deacon baptize Infants.

¶ When there are Children to be baptized, the Parents shall give due notice thereof to the Curate. He shall thereupon appoint the time for the Baptism, which shall be either immediately after the last Lesson, or after the third Collect at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit. And the Priest, coming to the Font (which is then to be filled with pure water), and standing there, shall say,

HATH this Child been already baptized, or no?

¶ If they answer, No: then shall the Priest proceed as followeth:

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have; that he may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away

of sin ; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child* ; wash *him* and sanctify *him* with the holy Ghost ; that *he* may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end ; through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little

children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant* ; that he will embrace *him* with the arms of his mercy ; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ ; and nothing doubting but that he approveth this charitable work of our's in bringing *this Infant* to his holy Baptism ; let us faithfully and devoutly give thanks unto him.

¶ *Then shall the Priest and people, still standing, say,*

ALmighty and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us to

the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, That *he* may be born again, And be made an *heir* of everlasting salvation ; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest speak unto the God-fathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to grant *him* remission of sin, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*.) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholick Church ; the Communion of Saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting life after death ?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith ?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will, God being my helper.

¶ *Then shall the Priest say,*

OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock, * *Here the Priest shall make a Cross upon the Child's forehead.*
* and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, the people kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which

is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church-Catechism set forth for that purpose.

¶ *It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.*

¶ *When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the third Collect may be omitted, except The Prayer of St. Chrysostom and The grace of our Lord Jesus Christ, &c.*

¶ *If a Child that hath been privately baptized be brought to the Church at the same time with a Child that is to be baptized, the Priest, having certified the sufficiency of the Private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants, putting the appointed questions to the Sponsors of both the Children: Save that the question, Wilt*

thou be baptized in this Faith? *be not asked of the Sponsors of the Child already baptized. Then, having baptized and received the Child that hath not been baptized, he shall demand the name of the Child that hath been privately baptized and receive him. Which done he shall proceed with the rest of the Order of Publick Baptism.*

AN ALTERNATIVE ORDER FOR THE
MINISTRATION OF PUBLICK BAP-
TISM OF INFANTS,

WHICH MAY BE USED BY THE MINISTER
WITH THE ASSENT OF THE PARENTS.

¶ *The Minister, coming to the Font,
shall say,*

HATH this Child been already baptized,
or no?

¶ *If they answer, No: Then shall the Minister
proceed as followeth:*

SEEING that all men are by nature born
in a state of sinfulness; and that our
Saviour Christ saith, None can enter into the
kingdom of God except he be born anew of
water and of the Holy Ghost; I beseech you
to call upon God the Father, through our
Lord Jesus Christ, to grant unto *this Child*,
that *he* may be baptized with water and the
Holy Ghost, and received into Christ's Holy
Church, and be made a living member of the
same.

Let us pray.

ALMIGHTY and everlasting God, who by
the baptism of thy well-beloved Son
Jesus Christ, in the River Jordan, didst
sanctify water to the mystical washing away
of sin: Mercifully look upon *this Child*:
wash *him* and sanctify *him* with the Holy

Ghost; that *he* may be received into the ark
of Christ's Church; and being stedfast in
faith, joyful through hope, and rooted in
love, may so pass the waves of this trouble-
some world, that finally *he* may come to the
land of everlasting life, there to reign with
thee world without end; through Jesus
Christ our Lord. *Amen.*

Or this:

ALMIGHTY and immortal God, the aid
of all that need, the helper of all that
flee to thee for succour, the life of them that
believe, and the resurrection of the dead:
We call upon thee for *this Infant*, that *he*,
coming to thy holy Baptism, may receive
remission of sin, by spiritual regeneration.
Receive *him*, O Lord, as thou hast promised
by thy well-beloved Son, saying, Ask, and
ye shall have; seek, and ye shall find;
knock, and it shall be opened unto you. So
give now unto us that ask; let us that seek,
find; open the gate unto us that knock;
that *this Infant*, being cleansed and hallowed
by thy heavenly washing, may come to the
eternal kingdom which thou hast promised
by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the
Minister shall say,*

Hear the words of the Gospel, written by
Saint *Mark*, in the tenth Chapter, at the
thirteenth Verse:

THEY brought young children to Christ,
that he should touch them; and his
disciples rebuked those that brought them.
But when Jesus saw it, he was much dis-
pleased, and said unto them, Suffer the little
children to come unto me, and forbid them
not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

YE hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him; ye perceive how he took them in his arms, and blessed them. He is the same yesterday, and to-day, and for ever. Doubt ye not therefore, but earnestly believe, that he loveth *this Child*, that he approveth this work of ours in bringing *him* to holy Baptism, that he is ready to receive *him*, to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him.

¶ *Then shall the Minister and people, still standing, repeat together,*

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks that thou hast called us to the knowledge of thy grace and to faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant* that *he* may be born again, and be made an *heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Minister speak unto the God-fathers and Godmothers on this wise,*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have

prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him*, and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform.

You, on your part, must undertake on behalf of *this Infant* three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil, the world, and the flesh?

Answer. I do.

Dost thou in *his* name profess the Christian faith?

Answer. I do.

¶ *Then shall be said by the Minister and Godparents the Apostles' Creed as follows:*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead; and buried: He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the flesh, and everlasting life after death. Amen.

Dost thou promise in *his* name obedience to God's holy will and commandments ?

Answer. I do.

Dost thou in *his* name ask for baptism ?

Answer. I do.

Wilt thou help *him* to know and keep these promises ?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all the evil desires of the flesh may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of thy congregation ; sanctify this Water to the mys-

tical washing away of sin ; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take the Child into his arms, or by the hand, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them he shall dip it in the water or pour water over it, saying,*

N. I baptize thee In the Name of the Holy Ghost. *Amen.*

¶ *Then shall the Minister say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in * *Here the Minister* token that hereafter *he* shall *shall make a Cross* not be ashamed to confess *upon the Child's* the faith of Christ crucified, *forehead.* and manfully to fight under his banner, against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Minister say,*

SEEING now that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and pray that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*

OUR Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven.

Give us this day our daily bread ; And forgive us our trespasses, As we forgive them that trespass against us ; And lead us not into temptation ; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to make *him* a member in the body of thy Son, which is thy Holy Church. Amen.

GRANT, O Lord, that *he* by Baptism being buried with Christ in his death, may also be made *partaker* of his resurrection ; so that, serving thee here in newness of life, *he* may finally with the rest of thy holy Church be an *inheritor* of thine everlasting kingdom ; through Christ our Lord. Amen.

¶ *Then the Minister shall say to the Godfathers and Godmothers this Exhortation following,*

YOU who have made these promises in the name of *this Child*, must see that *he* be taught the meaning of the promises which *he* hath here made by you, and that *he* learn the things which a Christian ought to know, to believe, and to keep, for the sake of *his* soul's welfare.

See especially that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism.

See also that *he* be virtuously brought up to lead a godly and a Christian life.

Take care that *he* be brought to the Bishop at the right time to be confirmed by him, so that strengthened with the gift of the

Holy Spirit *he* may come, with due preparation, to receive the most comfortable sacrament of the Body and Blood of Christ.

Always remember that Baptism doth represent unto us our Christian profession, which is to follow the example of our Saviour Christ, and to be made like unto him ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

THE MINISTRATION OF
PRIVATE BAPTISM OF
CHILDREN,

AND THE PUBLICK RECEIVING OF
SUCH AS HAVE BEEN PRIVATELY
BAPTIZED.

THE Curate of the Parish shall warn the people that without great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion :

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer, concluding with the Prayer, Almighty, everliving God, whose most dearly beloved Son, Jesus Christ, &c. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words ;*

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, the people kneeling down, the Minister and people shall say the Lord's Prayer ; after which the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit,

to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *But when no such lawful Minister can be procured, and extreme urgency shall compel, one of them that be present shall name the Child, and pour water upon it, saying, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And then they that be present shall say the Lord's Prayer.*

¶ *And let them not doubt, but that the Child thus privately baptized either by the Minister of the Parish, or by some other Minister, or by one of them that be present, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, the people being certified that it hath been duly baptized, it may be received publickly into the congregation.*

¶ *If the Child were baptized by any other person, then the Minister who receiveth the Child shall satisfy himself that all hath been well done, and according to due order, concerning the*

Baptism of the Child; to which end he shall, if need so require, examine those who bring the Child to the Church after this manner, inquiring whether the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, and saying,

BY whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

Was this Child baptized with Water?

Was this Child baptized in the Name of the Father, and of the Son, and of the Holy Ghost?

¶ *And if the Minister of the Parish did himself baptize the Child, or finds by the answers of such as bring the Child that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child, N.; who being born in original sin, hath, by the laver of Regeneration in Baptism, been received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

¶ *Then, all standing up, the Minister shall read the Gospel as follows,*

St. Mark 10. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, And confirm this faith in us evermore. Give thy holy Spirit to *this Infant*. That *he*, being born again, And being made an heir of everlasting salvation, through our Lord Jesus Christ, May continue thy servant, and attain thy promise; Through the same our Lord Jesus Christ thy Son, Who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary;

that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, God being my helper.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, * and do sign him

* Here the Priest shall make a Cross upon the Child's forehead.

with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say, the people kneeling,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ *Then, the people standing up, the Minister shall make this Exhortation to the God-fathers and Godmothers.*

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to

follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N. I* baptize thee *In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

THE MINISTRATION OF
BAPTISM TO SUCH AS
ARE OF RIPER YEARS,
AND ABLE TO ANSWER FOR
THEMSELVES.

WHEN any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Curate, the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ *And if they shall be found fit, they shall each choose three, or at the least two, to be their witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the third Collect, either at Morning or Evening Prayer, or (if need so require) at such other time as the Curate in his discretion shall think fit.*

¶ *It is convenient that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus.*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctify *them* with the holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that

believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind

bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.

Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him.

¶ *Then shall the Priest and people, still standing, say,*

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us To the knowledge of thy grace, and faith in thee: Increase this knowledge. And confirm this faith in us evermore. Give thy holy Spirit to *these persons*, That *they* may be born again, And be made *heirs* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all

those things that we have prayed for ; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following :*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholick Church ; the Communion of Saints ; the Remission of sins ; the Resur-

rection of the flesh ; and everlasting life after death ?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith ?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*.
Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*.
Amen.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh.
Amen.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end.
Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son,

and the Holy Ghost ; Regard, we beseech thee, the supplications of this congregation ; sanctify this Water to the mystical washing away of sin ; and grant that the *persons* now to be baptized therein may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Witnesses the Name ; and then shall dip him in the water, or pour water upon him, saying,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock ; * and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* *Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, the people kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *Then shall the Priest say one of the following Thanksgivings :*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy holy Spirit, to receive *them* for thine own *Children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant that *they* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection ; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom ; through Christ our Lord. *Amen.*

Or this :

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons* ; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ,

they may continue thy *servants*, and attain thy promises ; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, the people standing up, the Priest shall use this Exhortation following ; speaking to the Witnesses first.*

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word ; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say.*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light ; remembering always that Baptism representeth unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, baptized in riper years, should be confirmed by the Bishop so soon after his Baptism as conveniently may be ; that so he may be admitted to the holy Communion.*

¶ *When Baptism is administered at Morning or Evening Prayer, then all the prayers after the third Collect may be omitted, except The Prayer of St. Chrysostom and The Grace.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves ; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism ; only changing the word [Infant] for [Child or Person] as occasion requireth.*

¶ *If it be doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words : If thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

¶ *When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the Church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED
OF EVERY PERSON, BEFORE HE
BE BROUGHT TO BE CONFIRMED
BY THE BISHOP.

Question.

WHAT is your Name ?

Answer. N. or M.

Question. Who gave you this Name ?

Answer. My Godfathers and Godmothers in my Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you ?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee ?

Answer. Yes verily ; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief ?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be ?

Answer. Ten.

Question. Which be they ?

Answer.

I. God spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love,

honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to

all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church ?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament* ?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament ?

Answer. Two ; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism ?

Answer. Water ; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace ?

Answer. A death unto sin, and a new birth unto righteousness : for being by nature born

in sin, we are hereby made the children of grace.

Question. What is required of persons to be baptized ?

Answer. Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

Answer. Because they promise them both by their Sureties ; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained ?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper ?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified ?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby ?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper ?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ,

with a thankful remembrance of his death ; and be in charity with all men.

¶ *The Curate of every Parish shall diligently instruct and examine the children of his parish in this Catechism. And it is expedient also that he should openly in the Church instruct and examine them in some part of it on Sundays and Holy-days either after the Second Lesson at Evening Prayer, or at some other convenient time.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

THE ORDER OF
CONFIRMATION,
OR LAYING ON OF HANDS UPON
THOSE THAT ARE BAPTIZED AND
COME TO YEARS OF DISCRETION.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments ; and can also answer to such other Questions, as in the short Catechism are contained : which order is very convenient to be observed ; to the end that children, being now come to the years of discretion, and having learned what their God-fathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confess the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *So soon as children are come to a competent age, and can say in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short Catechism are contained ; they shall be brought to the Bishop to be confirmed by him.*

¶ *The Curate shall from time to time make diligent enquiry whether there be any in his*

THE ORDER OF CONFIRMATION.

parish who, having been baptized, were not confirmed in their youth ; and, if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace in Confirmation.

¶ *And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following. And it is convenient that every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *The service shall be said from the words Our heip is, &c., down to the laying on of hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.*

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop ; he (or some other Minister appointed by him) shall read this Preface following, unless he shall otherwise determine.*

DEARLY beloved in the Lord, in ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth Chapter of the Acts of the Apostles we thus read :—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings con-

THE ORDER OF CONFIRMATION.

cerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost : for as yet he was fallen upon none of them : only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Holy Scripture doth here teach us that in Confirmation there is an outward sign, the laying on of hands with prayer, the effectual token of an inward grace which is the strengthening gift of the Holy Spirit to those who rightly receive it. And, forasmuch as this gift cometh from God alone, we here present shall make our supplication to Almighty God, as the Apostles did, that he will pour forth his Holy Spirit upon those who in Baptism were made his children by adoption and grace.

Furthermore, to the end that this congregation may be certified that you who are now to be confirmed are stedfastly purposed to lead a holy life in the faith of Christ and in obedience to God's will and commandments, and that you yourselves may have always printed in your remembrance what your duties are and how greatly you need the heavenly assistance of the Holy Spirit, the Church hath thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which holy Baptism hath pledged you.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confessing the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

¶ *And every one shall audibly answer,*

I do.

¶ *Or else the Bishop shall say,*

DO ye here, in the presence of God and of this congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, so that ye will not follow nor be led by them ?

Answer. I do.

DO ye believe all the Articles of the Christian Faith as contained in the Apostles' Creed ?

Answer. I do.

WILL you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life ?

Answer. I will.

The Bishop.

OUR help is in the Name of the Lord ;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord ;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child with thy heavenly grace, that he may continue thine for ever ; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF
SOLEMNIZATION OF
MATRIMONY.

FIRST the Banns of all that are to be married together must be published in the Church three several Sundays, in the time of Service, when notices are wont to be published ; the Curate saying after the accustomed manner, I publish the Banns of Marriage between N. of — and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second, or third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes ; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *Nor shall any be married without Banns first asked, save where Licence is had from Authority, or lawful notice hath been otherwise given.*

¶ *And if the persons that are to be married have obtained Licence from Authority to be married without publication of Banns, the Curate shall not solemnize Matrimony betwixt them without production of the Licence.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours : and there*

standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God himself, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in Holy Writ to be honourable among all men, and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, soberly, and in the fear of God, duly considering the causes for which, Matrimony was ordained.

First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his Holy Name.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are not called of God to remain unmarried, but by him are led to this holy estate, should continue therein in pureness of living.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him

now speak, or else hereafter for ever hold his peace.

¶ *When two or more Marriages are solemnized at the same time, all that follows down to the Psalm shall be said in each case severally.*

¶ *Speaking unto the persons that shall be married, the Priest shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

N. **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*
 N. **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
 I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in

sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and (the Congregation standing) the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, living faithfully together, they may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then shall the Priest, followed by the Man and the Woman, go to the Lord's Table; this Psalm being said or sung.*

Beati omnes. Psalm 128.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

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.

¶ *Or this Psalm.*

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

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.

¶ *The Psalm ended, the people kneeling, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Let us pray.

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same; through Jesus Christ our Lord. *Amen.*

LOOK down, O Lord, from heaven, and send thy blessing upon these thy servants; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may live together so long in godly love and honesty,

that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst after thine own image and similitude create man and woman; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *If there be a Communion, the foregoing prayer and blessing shall be said over the Man and Woman immediately before the final blessing of the congregation.*

¶ *If there be no Communion, nor sermon declaring the duties of Man and Wife, the Minister shall read some portion of Scripture or he shall say the Exhortation following :*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men ; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word ; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself ; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife ; and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married ; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married ; Ye husbands,

dwell with your wives according to knowledge ; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus ; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church : and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson ; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying ; Ye wives, be in subjection to your own husbands ; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible ; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sarah obeyed

Abraham, calling him lord ; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

¶ *If there be no Communion at the time of the Marriage, the Priest shall dismiss those that are gathered together, saying,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *The following Collect, Epistle, and Gospel may be used at a Marriage :*

The Collect.

LOOK favourably, O Lord, upon these thy servants who kneel before thee to ask thy blessing, that they may ever maintain what they this day begin, and that thy grace now bestowed may abide with them to the end ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5, 20.

GIVE thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ; submitting yourselves

one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church ; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery : but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband.

The Gospel. St. Matthew 19. 4.

JESUS said, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

THE ORDER FOR
THE VISITATION OF
THE SICK.

I.

VISITATION.

WHEN any person is sick, notice shall be given thereof to the Curate of the Parish ; who shall minister to the sick person after the form following, or in like manner.

¶ When he cometh into the sick person's house, he shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence he shall say, kneeling down,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant ;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him* ;

THE VISITATION OF THE SICK.

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower ;

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers ;

Answer. And let our cry come unto thee.

Minister.

O LORD of all grace and blessing, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant who is grieved with sickness. Amen.

Sanctify this trial unto *him*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance. Amen.

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. Amen.

And whatsoever the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting ; through Jesus Christ our Lord. Amen.

II.

EXHORTATION TO FAITH AND PRAYER.

¶ Then shall the Minister exhort the sick person upon such subjects as the following :

OUR Heavenly Father, in his love for all men, uses sickness as a gracious means

whereby to correct his children. *Hebrews* 12. 6-10.

Our Lord Jesus Christ, ever present with us, is ready to impart to us spiritual strength to use sickness well to the glory of God.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if our pain be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost, the Spirit of Christ.

¶ *Or if need require he shall explain to him some part of the Christian faith. Which explanation ended, he shall say,*

I EXHORT you in the name of God to remember the profession of faith which you made unto God in your baptism, and therefore I shall rehearse to you the Articles of our Faith, that you may shew whether you do believe as a Christian man should.

¶ *Here the Minister shall rehearse the Articles of Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by

the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe. Lord, I believe, help thou mine unbelief.

¶ *Thereafter, as occasion serves, the Minister shall instruct the sick person so to order his rule of prayer, for himself and others, that his days of sickness may be a time of faithful and loving intercourse with God.*

III.

EXHORTATION TO REPENTANCE.

¶ *The Minister shall examine the sick person, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors.*

But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health. Then shall the Priest say,

FORASMUCH as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man ; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement.

¶ *After such examination he shall say,*

REMEMBER not, Lord, our offences, neither take thou vengeance of our sins ; spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, in this form or other like,*

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word and deed, through my own grievous fault ; wherefore I pray God to have mercy on me. And especially I have sinned in these ways

¶ *After which confession the Priest shall absolve him if he humbly and heartily desire it after this sort,*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him,

of his great mercy forgive thee thine offences : And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Minister shall say the Collect following :*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more : Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness ; preserve and continue this sick member in the unity of the Church ; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit ; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

IV.

AN ACT OF PRAYER AND BLESSING.

Anthem : O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

THE VISITATION OF THE SICK.

Levavi oculos. Psalm 121.

I WILL lift up mine eyes unto the hills :
from whence cometh my help.

My help cometh even from the Lord : who
hath made heaven and earth.

He will not suffer thy foot to be moved :
and he that keepeth thee will not sleep.

Behold, he that keepeth Israel : shall
neither slumber nor sleep.

The Lord himself is thy keeper : the Lord
is thy defence upon thy right hand ;

So that the sun shall not burn thee by day :
neither the moon by night.

The Lord shall preserve thee from all evil :
yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and
thy coming in : from this time forth for ever-
more.

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.

*Or any other Psalm, such as the following: 23,
27, 43, 71 (vv. 1-17), 77, 86, 91, 103, 130,
142, 146.*

Anthem : O Saviour of the world, who by
thy Cross and precious Blood hast redeemed
us, Save us, and help us, we humbly beseech
thee, O Lord.

¶ *Then shall the Minister say (laying his
hands upon the sick person if desired),*

O ALMIGHTY God, who art the giver of
all health, and the aid of them that
seek to thee for succour : We call upon thee
for thy help and goodness mercifully to be
shewed upon this thy servant, that being
healed of his infirmities, he may give thanks
unto thee in thy holy Church ; through Jesus
Christ our Lord. *Amen.*

THE VISITATION OF THE SICK.

THE Almighty Lord, who is a most strong
tower to all them that put their trust in
him, to whom all things in heaven, in earth, and
under the earth, do bow and obey, be now
and evermore thy defence ; and make thee
know and feel, that there is none other Name
under heaven given to man, in whom and
through whom thou mayest receive health
and salvation, but only the Name of our
Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protec-
tion we commit thee. The Lord bless thee
and keep thee. The Lord make his face to
shine upon thee, and be gracious unto thee.
The Lord lift up his countenance upon thee,
and give thee peace, both now and evermore.
Amen.

V.

SPECIAL PRAYERS TO BE USED AS OCCASION
MAY SERVE.

Litany for the Sick or Dying.

O God the Father,

Have mercy.

O God the Son,

Have mercy.

O God the Holy Ghost,

Have mercy.

Remember not, Lord, our offences.

Spare us, Good Lord.

From all evil and sin,

Good Lord, deliver him.

From the assaults of the devil,

Good Lord, deliver him.

From thy wrath, and from everlasting
damnation,

Good Lord, deliver him.

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In the hour of death,
Good Lord, deliver him.

In the day of judgement,
Good Lord, deliver him.

By the mystery of thine Incarnation,
Save him, O Lord.

By thy Cross and Passion,
Save him, O Lord.

By thy Resurrection and final Triumph,
Save him, O Lord.

That it may please thee to grant him relief
in pain ;

We beseech thee to hear us.

To give him such health as is agreeable to
thy will ;

We beseech thee to hear us.

That it may please thee to deliver his soul ;

We beseech thee to hear us.

To cleanse him from his sin ;

We beseech thee to hear us.

That it may please thee to receive him to
thyself ;

We beseech thee to hear us.

To set him in a place of light and peace ;

We beseech thee to hear us.

To number him with thy saints and thine
elect ;

We beseech thee to hear us.

Son of God ;

We beseech thee to hear us.

O Lamb of God ;

Have mercy upon us.

O Lamb of God ;

Grant him thy peace.

For Healing.

O GOD, who by the might of thy command
canst drive away from men's bodies all
sickness and infirmity : Be present in thy
goodness with this thy servant, that *his*

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weakness being banished, and *his* health
restored, *he* may live to glorify thy holy
Name ; through our Lord Jesus Christ.
Amen.

For a Sick Child.

O LORD Jesus Christ, who didst with joy
receive and bless the children brought to
thee, give thy blessing to this thy child : In
thine own time deliver *him* from *his* bodily
pain, that *he* may live to serve thee all *his*
days. Amen.

For one troubled in Conscience.

O BLESSED Lord, the Father of mercies
and the God of all comfort ; We be-
seech thee, look down in pity and compassion
on thy servant, whose soul is full of trouble ;
give *him* a right understanding of *himself*,
and also of thy will for *him*, that he may
neither cast away *his* confidence in thee, nor
place it anywhere but in thee ; deliver *him*
from the fear of evil ; lift up the light of thy
countenance upon *him*, and give *him* thine
everlasting peace ; through the merits and
mediation of Jesus Christ our Lord. Amen.

For a Convalescent.

O LORD, whose compassions fail not, and
whose mercies are new every morning :
We give thee hearty thanks that it hath
pleased thee to give to this our *brother* both
relief from pain and hope of renewed health ;
Continue, we beseech thee, in *him* the good
work that thou hast begun ; that, daily in-
creasing in bodily strength, and humbly re-
joicing in thy goodness, *he* may so order *his*
life and conversation as always to think and
do such things as shall please thee ; through
Jesus Christ our Lord.

For a Dying Child.

O LORD Jesu Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; Who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

Commendatory Prayers.

THOU knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

UNTO thee, O Lord, we commend the soul of thy servant N., that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the

blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

GO forth upon thy journey from this world, O Christian soul.

In the Name of God the Almighty Father who created thee. *Amen.*

In the Name of Jesus Christ who suffered for thee. *Amen.*

In the Name of the Holy Ghost who strengthened thee. *Amen.*

In communion with the blessed Saints, and aided by Angels and Archangels, thrones and dominions, principalities and powers, and all the armies of the heavenly host. *Amen.*

May thy portion this day be in the new Jerusalem, the abode of peace, and thy dwelling in the heavenly Sion. *Amen.*

NOTE.—The following prayers and passages of Holy Scripture are suitable for use with the sick person: The Collect in the Communion of the Sick, and the Collects appointed for the first, second, and fourth Sundays in Advent, the third, fourth, and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension Day, the Sunday after Ascension, Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth, and twenty-first Sundays after Trinity, the

THE VISITATION OF THE SICK

Transfiguration, St. Michael and All Angels, St. Luke the Evangelist, and All Saints' Day.

1. Confidence in God : Psalms 27, 46, 91, 121 ; Proverbs 3, 11-26 ; Isaiah 26, 1-9 ; 40, 1-11 ; 40, 25 to end ; Lamentations 3, 22-41 ; St. Matthew 6, 24 to end ; Romans 8, 31 to end.
2. Answer to Prayer : Psalms 30, 34.
3. Prayer for Divine Aid : Psalms 43, 86, 143 ; St. James 5, 10 to end.
4. Penitence : Psalms 51, 130.
5. Praise and Thanksgiving : Psalms 103, 146 ; Isaiah 12.
6. God's dealing with Man through Affliction : Job 33, 14-30 ; Hebrews 12, 1-11.
7. Christ our Example in Suffering : Isaiah 53 ; St. Matthew 26, 36-46 ; St. Luke 23, 27-49.
8. God's call to Repentance and Faith : Isaiah 55.
9. The Beatitudes : St. Matthew 5, 1-12.
10. Watchfulness : St. Luke 12, 32-40.
11. Christ the Good Shepherd : Psalm 23 ; St. John 10, 1-18.
12. The Resurrection : St. John 20, 1-18 ; 20, 19 to end ; 2 Corinthians 4, 13 to 5, 9.
13. Redemption : Romans 5, 1-11 ; 8, 18 to end ; 1 St. John 1, 1-9.
14. Christian Love : 1 Corinthians 13.
15. Growth in Grace : Ephesians 3, 13 to end ; 6, 10-20 ; Philippians 3, 7-14.
16. Patience in Suffering : St. James 5, 10 to end.
17. God's Love to Men : 1 St. John 3, 1-7 ; 4, 9 to end.
18. The Life of the World to come : Revelations 7, 9 to end ; 21, 1-7 ; 21, 22 to end ; 22, 1-5.
19. Our Lord's last Discourse before his Passion : St. John 14, 15, 16, 17.

THE COMMUNION OF THE SICK.

FORASMUCH as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church ; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.

¶ *But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also, as far as he may, how many there are to communicate with him (which shall be two, or one at the least). And a convenient place in the sick man's house, together with all things necessary, having been prepared, the Priest shall there celebrate the Holy Communion, according to the form in this Book prescribed : Save only, that he may at his discretion begin with the Collect, Epistle, and Gospel, and then proceed to the words, Ye that do truly, &c.*

¶ *The Collect, Epistle, and Gospel of the Day may be used in place of the following :*

The Collect.

ALmighty, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John 5. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and*

shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

¶ In the time of plague, sweat, or such other contagious sickness, or whenever through fear of infection none of the Parish or neighbours can be gotten to communicate with the sick person, or when, after due pains taken, none can be found to communicate with him, then the Minister alone may communicate with him.

¶ When it is desirable to administer both kinds together, the Words of Administration shall be said thus :

THE Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ But when the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the Parish desirous to receive the Communion on the same day, it shall be lawful for the Priest (with the consent of the sick person or persons), on any day when there is a celebration of the Holy Communion in the Church, to set apart at the open Communion so much of the consecrated Bread and Wine as shall serve the sick person (or persons), and so many as shall communicate with him (if there be any). And, the open Communion ended, he shall, on the same day and with as little delay as

may be, go and minister the same. If the consecrated Bread and Wine be not taken immediately to the sick person, they shall be kept in such place, and after such manner as the Ordinary shall direct, so that they be not used for any other purpose whatsoever.

¶ The consecrated Bread and Wine shall be taken to the sick person in such simple and reverent manner as the Ordinary shall direct.

¶ When the aforesaid provision is not sufficient to secure that any Communicant at his last hour should be able to receive the Holy Communion, the Curate, with the permission of the Ordinary, given in accordance with Canon, or such rules as may be from time to time made by the Archbishops and Bishops in their Convocations, may make further provision to meet the needs of the sick and dying.

¶ Except where extreme sickness shall otherwise require, before he administer the Holy Sacrament, at least the parts of the appointed Office here named shall be used, namely, the General Confession, the Absolution, and the Prayer "We do not presume, &c.," and, after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, the Lord's Prayer and the Blessing. And immediately thereafter any of the consecrated elements that remain over shall reverently be consumed.

¶ If any question arise as to the manner of doing anything that is here enjoined or allowed, it shall be referred to the Ordinary for his decision.

THE ORDER FOR
THE BURIAL OF THE
DEAD.

HERE is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in the act of committing any grievous crime, or have laid violent hands upon themselves. If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit) be made to the Bishop, who shall decide the question.

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John* 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.

Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.

1 Timothy 6. 7. *Job* 1. 21.

¶ *Then shall be said or sung :*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed

AT THE BURIAL OF THE DEAD.

us : Save us and help us, we humbly beseech thee, O Lord.

¶ *After they are come into the Church, shall be read one or more of these Psalms following.*

Davi, custodiam. Psalm 39.

I SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

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.

Domine, refugium. Psalm 90.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years ; yet is their

strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

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.

Dominus regit me. Psalm 23.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast

anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

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.

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plentiful redemption.

And he shall redeem Israel : from all his sins.

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.

¶ *Then shall be said or sung :*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Corinthians 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead : It is sown in corruption ; it is raised in incorruption : It is sown in dis-

honour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or 2 Corinthians 4. 16, and part of 5.

THOUGH our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (for we walk by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgement seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,

Or 1 Thessalonians 4. 13.

BUT I would not have you to be ignorant, brethren, concerning them which are

asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing :*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeas'd ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us

not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ ; who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Or

WE commend into thy hands of mercy, most merciful Father, the soul of this our *brother* departed, and *his* body we commit to the ground, earth to earth, ashes to ashes, dust to dust ; and we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgement shall come which thou hast committed to thy well-beloved Son, both this our *brother* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¶ *Then the Priest shall say,*
 Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *The following Versicles and Responses may then be said:*

Priest. Enter not into judgement with thy servant, O Lord:

Answer. For in thy sight shall no man living be justified.

Priest. Grant unto *him* eternal rest:

Answer. And let perpetual light shine upon *him*.

Priest. We believe verily to see the goodness of the Lord:

Answer. In the land of the living.

Priest. O Lord, hear our prayer:

Answer. And let our cry come unto thee.

¶ *Then shall be said one or more of the following Prayers, the Priest first saying,*

Let us pray.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching

thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

The Collect.

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

BLESSED Lord, who art the Father of mercies and the God of all consolation: We beseech thee of thy great goodness, to comfort those who by the death of this our *brother* are sorely bereaved; and teach us so to number our days that, while we live

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here, we may seriously apply our hearts to that holy and heavenly wisdom, which may in the end bring us to life everlasting; through the merits of Jesus Christ, thine only Son our Lord. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *The whole of this Order, with the exception of the Anthem Man that is born, &c., the Words of Committal, and the Short Lessons, I heard a voice, &c., and Now unto the King, &c., may be said in the Church. Or, if occasion require, the whole of the Order, save the Words of Committal, may be said in the Church.*

¶ *The Priest, with the consent of the mourners, may after the opening sentences say first that part of this Order which is appointed to be*

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said at the grave, and then go to the Church to read the Psalm and Lesson and the remainder of the Service.

¶ *When there is a special celebration of the Holy Communion on the day of the Burial, the Priest shall use the Collect appointed in this Order, or the Collect for Easter Even, and for the Epistle 1 Thessalonians 4. 13-18 ("I would not have you . . . these words"), and for the Gospel St. John 6. 37 to 41 ("Jesus said, All that the Father . . . heaven") or St. John 5. 24-29 ("Jesus said, Verily, verily, . . . the resurrection of judgement" *).*

¶ *When a child is buried at the same time with an adult person one or more of the prayers provided in The Order for the Burial of a Child may be said before The grace of our Lord Jesus Christ.*

¶ *If need so require, the Priest on coming to the Grave shall say the prayer following:*

O GOD, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of thy servant, through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost, one God, world without end, Amen.

* The word "judgement" is substituted for the word "damnation" in the Authorized Version.

AN ORDER WHICH MAY BE USED
FOR THE BURIAL OF A BAP-
TIZED CHILD.

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die.

St. John 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.

Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.

1 Timothy 6. 7. Job 1. 21.

HE shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah 40. 11.*

¶ *After they are come into the Church shall be read this Psalm,*

Dominus regit me. Psalm 23.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me

forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

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.

¶ *Then shall follow this Lesson.*

St. Mark 10. 13.

AND they brought young children to him, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing :*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ;

he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of this dear child here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ ; who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

THEY shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *The following Versicles and Responses may then be said :*

Priest. Grant unto *him* eternal rest :

Answer. And let perpetual light shine upon *him*.

Priest. We believe verily to see the goodness of the Lord :

Answer. In the land of the living.

Priest. O Lord, hear our prayer :

Answer. And let our cry come unto thee.

¶ *Then shall be said one or more of the following prayers, the Priest first saying,*

Let us pray.

WE commend into thy hands of mercy, most merciful Father, the soul of this thy child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general Resurrection in the last day we, together with *him*, may be found acceptable in thy sight; and may hear these most sweet

and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

OUR Lord Jesu Christ, who didst take little children into thine arms and bless them; Open thou our eyes, we beseech thee, to perceive that it is of thy goodness that thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

AN ORDER WHICH MAY BE USED
WHEN THE PRAYER BOOK
SERVICE MAY NOT BE USED.

¶ *The Priest, meeting the Corpse at the entrance to the Church-yard, and going before it towards the Grave, shall say,*

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plentiful redemption.

And he shall redeem Israel : from all his sins.

¶ *When they come to the Grave shall be said,*

Domine, refugium. Psalm 90. 1-12.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but

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as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

¶ *Then may be read,*

St. John 5. 25.

JESUS said, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that hath

done good, unto the resurrection of life ; and they that hath done evil, unto the resurrection of judgement.

¶ *When the Corpse has been laid in the Grave the Priest shall say,*

O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeas'd ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then the Priest shall say,*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking : We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AN ORDER FOR THE BURIAL OF AN UNBAPTIZED CHILD.

¶ *On the way to the Grave the following sentences may be said,*

GOD made not death : neither delighteth he when the living perish. He created man for incorruption : and made him an image of his own proper being.

Wisdom of Solomon 1. 13, 2. 23.

DESPAIR not then, seeing that thou art far from being able to love his creature more than he. For as his majesty is, so also is his mercy. *Ecclesiasticus 2. 18.*

HE shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah 40. 2.*

THE Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.

Job 1. 21.

¶ *When they come to the Grave shall be said,*
Dominus regit me. Psalm 23.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

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But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

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.

¶ *Then may be read one of the following,*

St. Matthew 18. 10.

TAKE heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Baruch 4. 19.

GO your way, O my children, go your way : for I am left desolate. I have put off the clothing of peace, and put upon me the sack-cloth of my prayer : I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you ; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I

sent you out with mourning and weeping : but God will give you to me again with joy and gladness for ever.

¶ *As the body is being laid in the Grave shall be said,*

UNTO God's loving mercy we commit this child, that he may grant *him* a share in the unsearchable riches of the redemption wrought by his Son, our Lord and Saviour Jesus Christ. Amen.

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Let us pray.

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made : Comfort thou thy servants, whose hearts are sore smitten and oppressed ; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come ; through Jesus Christ our Lord. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE THANKSGIVING OF WOMEN
AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF
WOMEN.

THE Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : And then the Priest shall say unto her,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and to preserve you in the great danger of Child-birth ; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the 116th Psalm.*)

Dilexi quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer ;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul :
for the Lord hath rewarded thee.

And why ? thou hast delivered my soul
from death : mine eyes from tears, and my
feet from falling.

I will walk before the Lord : in the land of
the living.

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.

Or, Psalm 127. Nisi Dominus.

EXCEPT the Lord build the house : their
labour is but lost that build it.

Except the Lord keep the city : the watch-
man waketh but in vain.

It is but lost labour that ye haste to rise
up early, and so late take rest, and eat the
bread of carefulness : for so he giveth his
beloved sleep.

Lo, children and the fruit of the womb : are
an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant :
even so are the young children.

Happy is the man that hath his quiver full
of them : they shall not be ashamed when
they speak with their enemies in the gate.

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.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hal-
lowed be thy Name. Thy kingdom

come. Thy will be done, in earth as it is in
heaven. Give us this day our daily bread.
And forgive us our trespasses, As we forgive
them that trespass against us. And lead us
not into temptation ; But deliver us from
evil : For thine is the kingdom, The power,
and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy
servant ;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower ;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble
thanks for that thou hast vouchsafed to
deliver this woman thy servant from the
great pain and peril of Child-birth ; Grant,
we beseech thee, most merciful Father, that
she, through thy help, may both faithfully
live, and walk according to thy will, in this
life present ; and also may be partaker of
everlasting glory in the life to come ; through
Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say to the Woman,*

UNTO God's gracious mercy and protec-
tion we commit thee. The Lord bless
thee and keep thee. The Lord make his face
to shine upon thee, and be gracious unto thee.
The Lord lift up his countenance upon thee
and give thee peace, both now and evermore.
Amen.

¶ *The Woman, that cometh to give her Thanks,
must offer accustomed Offerings ; and, if
there be a Communion, it is convenient that
she receive the holy Communion.*

A COMMINATION,

OR

DENOUNCING OF GOD'S ANGER AND
JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON
THE FIRST DAY OF LENT, AND AT OTHER
TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *The Priest, standing in the Reading-Pew or
Pulpit, shall say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord ; and that others, admonished by their example, might be the more afraid to offend.

Wherefore, lest by disuse of the said discipline God's judgement upon sin be lightly regarded, it is thought good that at this time (in the presence of you all) it should be declared that God will surely judge them that transgress his holy Commandments ; and that ye, imploring his mercy, should answer *Amen* in token that ye assent and submit to his righteous condemnation : To the intent that being admonished of the great indignation of God against sinners ye may the rather be moved to earnest and true repentance ; and may walk more warily in these dangerous days ; fleeing from such vices for which ye affirm with your own mouths the judgement of God to be due.

The Lord our God is one Lord : them that serve other gods, God shall judge.

¶ *And the people shall answer and say,*

Amen. Lord, have mercy upon us.

Minister. Idolaters and all them that worship God's creatures, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Ministers. Blasphemers and all them that take God's Name in vain, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. The Lord's day is holy ; them that profane it, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. Murderers and all them that are malicious or cruel, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. Adulterers and fornicators and all unclean persons, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. Robbers and thieves and them that defraud, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. False witnesses and all evil speakers, liars and slanderers, God shall judge :

Answer. Amen. Lord, have mercy upon us.

Minister. Covetous persons and extor-

tioners and them that grind the faces of the poor, God shall judge :

Answer. Amen. Lord, have mercy upon us, and lay not these sins to our charge.

Minister.

NOW seeing that all they are condemned who do err and go astray from the Commandments of God ; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart ; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repentance. For it is a fearful thing to fall into the hands of the living God and to hear the terrible voice of his most just judgement which shall be pronounced upon obstinate sinners when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us then return unto him, who is the merciful receiver of all true penitent sinners ; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance ; if we submit ourselves unto him, and from henceforth walk in his ways ; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit ; seeking always his glory, and serving

him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the extreme malediction which shall light upon them that shall be set on the left hand ; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom : Unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm 51.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face away from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this

world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; who hast compassed the waters with bounds until day and night come to an end ; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy ; that we may be a safeguard unto our most gracious Sovereign Lord, King *GEORGE*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions ; that the inhabitants of our Island may in peace and quietness serve thee our God ; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name ; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended

in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayer may be used in ships other than ships of war.*

O ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder: the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the

Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake. Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness, and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

THANKSGIVING AFTER A STORM.

Jubilate Deo. Psalm 66.

OBE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard ;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

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.*

Confitemini Domino. Psalm 107.

OGIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble :

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness :

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glorify 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.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all

praise and glory to thy holy Name ; through Jesus Christ our Lord. Amen.

Or this :

O MOST mighty and gracious good God, thy mercy is over all thy works. but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glorify 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.

2 Corinthians 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AFTER VICTORY OR DELIVERANCE FROM AN ENEMY.

*A Psalm or Hymn of Praise and Thanksgiving
after Victory.*

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us :

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

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.

¶ *After this Hymn may be sung the*
Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and

Deliverance, be all glory and honour, world without end. *Amen.*

2 Corinthians 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AT THE BURIAL OF THEIR DEAD
AT SEA.

¶ *The Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change the body of our low estate, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE FORM AND MANNER OF
MAKING, ORDAINING, AND CONSECRATING
OF

BISHOPS, PRIESTS, AND
DEACONS,

ACCORDING TO THE ORDER OF
THE CHURCH OF ENGLAND.

THE PREFACE.

*I*T is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have

THE PREFACE

a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF
MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

IHAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

THE ORDERING OF DEACONS.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

THE LITANY AND SUFFRAGES.

O GOD the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Snare us, good Lord.

THE ORDERING OF DEACONS.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

THE ORDERING OF DEACONS.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary, Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests.*] and to pour thy grace upon them ; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the High Court of Parliament, and all the King's Councillors, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

THE ORDERING OF DEACONS.

That it may please thee to bless all Judges and Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

THE ORDERING OF DEACONS.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

THE ORDERING OF DEACONS.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others ; Mercifully behold these thy servants now called to the like Office and Administration ; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Timothy 3. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the Office of a Deacon, being found

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blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles.

Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch ; whom they set before the Apostles ; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the

THE ORDERING OF DEACONS.

promoting of his glory, and the edifying of his people ?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church ?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as given of God to convey to us in many parts and in divers manners the Revelation of himself which is fulfilled in our Lord Jesus Christ ?

Answer. I do.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve ?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church ; and to instruct the youth in the Catechism ; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where

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they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly ?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions ?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke 12. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALmighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Minis-

tries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF

ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after

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due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litaney, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the

glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephesians 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matthew 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint John.*

St. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd : the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I

the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one flock, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards

the Spouse and Body of Christ ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity ; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone : therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures : and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time ; and that you have clearly determined, by God's grace,

to give yourselves wholly to this Office, whereunto it hath pleased God to call you : so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way ; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry ; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood ?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ ? and are you determined, out of the said Scriptures to

instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God ; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same ?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word ; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given ?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for*

the which Prayers there shall be silence kept for a space.

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire.
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,

*Both from the Father and the Son,
The God of peace and love;*

Visit our minds, into our hearts
Thy heavenly grace inspire;

*That truth and godliness we may
Pursue with full desire.*

THE ORDERING OF PRIESTS.

Thou art the very Comforter
In grief and all distress ;

*The heav'nly gift of God most high,
No tongue can it express ;*

The fountain and the living spring
Of joy celestial ;

*The fire so bright, the love so sweet,
The Unction spiritual.*

Thou in thy gifts art manifold,
By them Christ's Church doth stand :

*In faithful hearts thou writ'st thy law,
The finger of God's hand.*

According to thy promise, Lord,
Thou givest speech with grace ;
*That through thy help God's praises may
Resound in every place.*

O Holy Ghost, into our minds
Send down thy heav'nly light ;
*Kindle our hearts with fervent zeal,
To serve God day and night.*

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail ;)
*That neither devil, world, nor flesh,
Against us may prevail.*

Put back our enemy far from us,
And help us to obtain
*Peace in our hearts with God and man,
(The best, the truest gain ;)*

And grant that thou being, O Lord,
Our leader and our guide,
*We may escape the snares of sin,
And never from thee slide.*

Such measures of thy powerful grace
Grant, Lord, to us, we pray ;
*That thou may'st be our Comforter
At the last dreadful day.*

THE ORDERING OF PRIESTS.

Of strife and of dissension
Dissolve, O Lord, the bands,
*And knit the knots of peace and love
Throughout all Christian lands.*

Grant us the grace that we may know
The Father of all might,
*That we of his beloved Son
May gain the blissful sight ;*

And that we may with perfect faith
Ever acknowledge thee,
*The Spirit of Father, and of Son,
One God in Persons Three.*

To God the Father laud and praise,
And to his blessed Son,
*And to the Holy Spirit of grace,
Co-equal Three in One.*

And pray we, that our only Lord
Would please his Spirit to send
*On all that shall profess his Name,
From hence to the world's end. Amen.*

¶ *That done, the Bishop shall pray in this wise,
and say,*

Let us pray.

ALMIGHTY God, and heavenly Father,
who, of thine infinite love and goodness
towards us, hast given to us thy only and
most dearly beloved Son Jesus Christ, to be
our Redeemer, and the Author of everlasting
life ; who, after he had made perfect our
redemption by his death, and was ascended
into heaven, sent abroad into the world his
Apostles, Prophets, Evangelists, Doctors,
and Pastors ; by whose labour and ministry
he gathered together a great flock in all the
parts of the world, to set forth the eternal

praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood ; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments ; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said ; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing ; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation ; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephesians 4. 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matthew 9. 36-38, as before in this Office; or else St. Luke 12. 35-38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE
FORM OF ORDAINING OR CONSECRATING
OF AN
**ARCHBISHOP OR
BISHOP;**

WHICH IS ALWAYS TO BE PERFORMED UPON
SOME SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Timothy 3. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of

filthy lucre, but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (For if a man know not how to rule his own house, how shall he take care of the Church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts 20. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews : And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching

the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel ; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John 21. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto

him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this. St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Or this. St. Matthew 28. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that*

province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And then shall be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

THE OATH OF DUE OBEDIENCE TO THE ARCHBISHOP.

I N the Name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of N. and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this

person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it ;*

WHAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name ;

Answer. We beseech thee to hear us, good Lord.

¶ *Then shall be said this Prayer following.*

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church ; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop ; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on

hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood ; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm ?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge ; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same ; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers ?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and benericiful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say.*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this :

COME, Holy Ghost, eternal God,
Proceeding from above, &c.

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*
Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church ; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee ; and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help : so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy ; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of

God, now committed unto thee by the Imposition of our hands ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands : for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them : for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf ; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy : that when the chief Shepherd shall appear you may receive the never-fading crown of glory ; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service ; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing ; 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 a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

FORMS OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD ;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

I.

¶ *At Mattins and Evensong the following Psalms, Lessons, Suffrages, and Collects may be used.*

Proper Psalms 20, 101, 121.

Proper Lessons.

The First, Joshua 1 to verse 10, or Proverbs 8 to verse 17.

The Second, Romans 13 to verse 11, or Revelation 21. 22—22. 4.

The Suffrages next after the Creed.

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Be unto him, O Lord, a strong tower.

Answer. From the face of his enemies.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ *After the first Collect, at Morning or Evening Prayer, the following Collect.*

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *If the Litany be sung or said, these Prayers immediately after the Prayer, We humbly beseech thee: and if the Litany be not said, then these Prayers instead of the Prayers for the King and for the Royal Family at Mattins or Evensong.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *GEORGE*, as on *this day*, set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Mary*, *Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family; that they, ever trusting in thy goodness, pro-

tected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on *this day*, to set thy Servant our Sovereign Lord, King *GEORGE*, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord; that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of

us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

II.

THE COMMUNION.

¶ *In the Order of the Administration of Holy Communion, in place of the Collect, Epistle, and Gospel of the day, shall be said the following.*

The Collect.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 St. Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves

to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matthew 22. 16.

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *If this day should fall on a Sunday or other holy day, the Collect, Epistle, and Gospel of the day shall be used, and the Collect, O God, who providest, shall be said after the Collect of the day.*

III.

¶ *The following Service may also be used on the same day at any convenient time.*

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ; Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;
Thine honourable, true : and only Son ;
Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.

THOU art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

THOU sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Then the Priest shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, save the King.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage of him.

Answer. Nor the wicked approach to hurt him.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *GEORGE*, as on *this day*, set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Mary*, *Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and

after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on *this day*, to set thy Servant our Sovereign Lord, King *GEORGE*, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

ACCESSION SERVICE.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

“GEORGE R.

“**W**HEREAS, by Our Royal Warrant dated the Twelfth Day of May of this present Year, certain Forms of Prayer and Service were made for the Sixth Day of May, and commanded to be printed and published and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly in all Churches and Chapels in England and Wales, and in the Town of Berwick-on-Tweed :

“NOW, therefore, Our Will and Pleasure is that Our said Royal Warrant be revoked, and that the Use of the said Forms of Prayer and Service be discontinued ; and that the Forms of Prayer and Service hereunto annexed be forthwith printed and published and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the Sixth Day of May in all Churches and Chapels in England and Wales, and in the Town of Berwick-on-Tweed.

“ Given at Our Court at Saint James’s,
“ the Twenty-third Day of June, 1910,
“ in the First Year of Our Reign.

“ By His Majesty’s Command,

“ WINSTON SPENCER-CHURCHILL.”

ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF
BOTH PROVINCES, AND THE
WHOLE CLERGY,

IN THE

*CONVOCATION HOLDEN AT LONDON
IN THE YEAR 1562,*

FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND FOR
THE ESTABLISHING OF CONSENT TOUCHING
TRUE RELIGION:

Reprinted by His Majesty's Commandment.

WITH HIS ROYAL DECLARATION PREFIXED
THEREUNTO.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of True Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may morbidly Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following

That the Articles of the Church of England (which have been allowed and authorized heretofore and which Our Clergy generally have subscribed unto) do contain the True Doctrine of the Church of England agreeable to God's Word; which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of England: And that if any Difference arise about the external Policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of and to do all such Things as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrins and Discipline of the Church of England now established: from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them: which is an Argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside only way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall utter any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent, he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS, <i>Exodus,</i> <i>Leviticus,</i> <i>Numbers,</i> <i>The First Book of Samuel,</i> <i>The Second Book of Samuel,</i> <i>The First Book of Kings,</i> <i>The Second Book of Kings,</i> <i>The First Book of Chronicles,</i> <i>The Second Book of Chronicles,</i>	<i>Deuteronomy,</i> <i>Joshua,</i> <i>Judges,</i> <i>Ruth,</i> <i>The First Book of Kings,</i> <i>The Second Book of Kings,</i> <i>The First Book of Chronicles,</i> <i>The Second Book of Chronicles,</i>	<i>The First Book of Esdras,</i> <i>The Second Book of Esdras,</i> <i>The Book of Esther,</i> <i>The Book of Job,</i> <i>The Psalms,</i> <i>The Proverbs,</i> <i>Ecclesiastes or Preacher,</i> <i>Cantica, or Songs of Solomon,</i> <i>Four Prophets the greater,</i> <i>Twelve Prophets the less.</i>
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And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

<i>The Third Book of Esdras,</i> <i>The Fourth Book of Esdras,</i> <i>The Book of Tobit,</i> <i>The Book of Judith,</i> <i>The rest of the Book of Esther,</i> <i>The Book of Wisdom,</i> <i>Jesus the Son of Sirach,</i>	<i>Baruch the Prophet,</i> <i>The Song of the Three Children,</i> <i>The Story of Susanna,</i> <i>Of Bel and the Dragon,</i> <i>The Prayer of Manasses,</i> <i>The First Book of Maccabees,</i> <i>The Second Book of Maccabees.</i>
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All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies

and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from

which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh,

and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria, and Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of

Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err; and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, and rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

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|---|---|
| 1 <i>Of the right Use of the Church.</i> | 10 <i>Of the reverend estimation of God's Word.</i> |
| 2 <i>Against perill of Idolatry.</i> | 11 <i>Of Alms-doing.</i> |
| 3 <i>Of the repairing and keeping cleem of Churches.</i> | 12 <i>Of the Nativity of Christ.</i> |
| 4 <i>Of good Works: first of Fasting.</i> | 13 <i>Of the Passion of Christ.</i> |
| 5 <i>Against Gluttony and Drunkenness.</i> | 14 <i>Of the Resurrection of Christ.</i> |
| 6 <i>Against Excess of Apparel.</i> | 15 <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 7 <i>Of Prayer.</i> | 16 <i>Of the Gifts of the Holy Ghost.</i> |
| 8 <i>Of the Place and Time of Prayer.</i> | 17 <i>For the Rogation-days.</i> |
| 9 <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> | 18 <i>Of the state of Matrimony.</i> |
| | 19 <i>Of Repentance.</i> |
| | 20 <i>Against Idleness.</i> |
| | 21 <i>Against Rebellion.</i> |

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles, we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the command-

ment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *ELIZABETH*, by the grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

A TABLE OF THE ARTICLES.

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| 1. <i>Of Faith in the Holy Trinity</i> | 21. <i>Of the Authority of General Councils.</i> |
| 2. <i>Of Christ the Son of God.</i> | 22. <i>Of Purgatory.</i> |
| 3. <i>Of his going down into Hell.</i> | 23. <i>Of Ministering in the Congregation.</i> |
| 4. <i>Of his Resurrection.</i> | 24. <i>Of Speaking in the Congregation.</i> |
| 5. <i>Of the Holy Ghost.</i> | 25. <i>Of the Sacraments.</i> |
| 6. <i>Of the Sufficiency of the Scripture.</i> | 26. <i>Of the Unworthiness of Ministers.</i> |
| 7. <i>Of the Old Testament.</i> | 27. <i>Of Baptism.</i> |
| 8. <i>Of the Three Creeds.</i> | 28. <i>Of the Lord's Supper.</i> |
| 9. <i>Of Original or Birth-sin.</i> | 29. <i>Of the Wicked which eat not the Body of Christ.</i> |
| 10. <i>Of Free-Will.</i> | 30. <i>Of both kinds.</i> |
| 11. <i>Of Justification.</i> | 31. <i>Of Christ's one Oblation.</i> |
| 12. <i>Of good Works.</i> | 32. <i>Of the Marriage of Priests.</i> |
| 13. <i>Of Works before Justification.</i> | 33. <i>Of Excommunicate Persons.</i> |
| 14. <i>Of Works of Supererogation.</i> | 34. <i>Of the Traditions of the Church.</i> |
| 15. <i>Of Christ alone without Sin.</i> | 35. <i>Of Homilies.</i> |
| 16. <i>Of Sin after Baptism.</i> | 36. <i>Of Consecrating of Ministers.</i> |
| 17. <i>Of Predestination and Election.</i> | 37. <i>Of Civil Magistrates.</i> |
| 18. <i>Of obtaining Salvation by Christ.</i> | 38. <i>Of Christian men's Goods.</i> |
| 19. <i>Of the Church.</i> | 39. <i>Of a Christian man's Oath.</i> |
| 20. <i>Of the Authority of the Church.</i> | |

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN
SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

- 1 GRANDMOTHER,
- 2 Grandfather's Wife,
- 3 Wife's Grandmother.

- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.

- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.

- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.

- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.

- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.

- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.

- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.

- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.

- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 GRANDFATHER,
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.

- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.

- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.

- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.

- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.

- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.

- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.

- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.

- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.

- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

THE END.