

The Book of Common Prayer,
as printed by John Baskerville

This document is intended to exactly reproduce The 1662 Book of Common Prayer as printed by John Baskerville in 1762. This particular printing appears in David Griffiths' "Bibliography of the Book of Common Prayer" as 1762/4; and is #19 in Phillip Gaskell's bibliography of Baskerville's works.

The font used is John Baskerville, from Storm Foundries, which is very close to the original and includes all the characters used in this book. The original pages are slightly larger than half of an 8½ x 11" piece of paper, so all dimensions of the original were reduced by about 8% to fit (e. g., the typeface is 13 point, rather than the original 14 point). Line and page breaks may be slightly different than in the original.

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King CHARLES the Martyr.

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth Day of *January*, being the Day of the Martyrdom of the Blessed King CHARLES the First; to implore the Mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be a Sunday, this Form of Prayer shall be used, and the Fast kept, the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministereth, shall begin with one or more of these Sentences.*

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. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgement with thy servants, O Lord: for in thy fight shall no man living be justified. *Psal. 143. 2.*

¶ *Instead of Venite Exultemus, the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and people.*

RIGHTEOUS art thou, O Lord: and just are thy judgements. *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psal. 73. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. Psal. 3. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. Psal. 109. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psal. 41. 9.*

They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. 71. 9.*

The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *ver. 12. Psal. 41. 5*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. 35. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen. 49. 6.*

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Psal. 80. 17.

In the fight of the unwise he seemed to die: and his departure was taken for misery. *Wisd. 3. 2.*

They fools counted his life madness, and his end to be without honour: but he is in peace. Wisd. 5. 4 and 3. 3.

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For though he was punished in the fight of men: yet was his hope full of immortality. *Wisd.* 3. 4.

How is he numbered with the children of God: and his lot is among the saints! *Wisd.* 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Pfal.* 94. 1. and 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. *Deut.* 21. 8.

O shut not up our souls with finners: nor our lives with the bloodthirsty. *Pfal.* 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. *Pfal.* 51. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Pfal.* 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. *ver.* 6.

O how suddenly do they consume: perish, and come to a fearful end! *Pfal.* 73. 18.

Yea, even like a dream, when one awaketh: so didst thou make their image to vanish out of the city. *ver.* 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and just are thy judgements. *Pfal.* 119. 137.

Glory 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.

¶ *Proper Psalms.* 9, 10, 11.

¶ *Proper Lessons.*

The first, 2 *Sam.* 1.

The second, *St. Matth.* 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two, which next follow, be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our

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gracious Sovereign King *Charles* the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLESSED Lord, in whose fight the death of thy faints is precious; We magnify thy name for the abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.*

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

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he would 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 judgment 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.*

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.*

¶ *In the Communion Service, after the Prayer for the King [Almighty God, whose Kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used.*

O most mighty God, &c.
Blessed Lord, in whose sight, &c. } *As in the Morning Prayers.*

The Epistle. 1 S. PET. ii. 13.

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 evil-doers, 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 cloak of maliciousness, but as the

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servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. St. MATTH. 21. 33.

THERE was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and willful Rebellion, set forth by Authority; or the Minister, who officiates, shall preach a Sermon of his own composing upon the same argument.*

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¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer, [For the whole state of Christs Church, &c.] this collect shall be used.*

O Lord our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, (as on this day) to fall this day into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crown, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and bringing him back, in thy good appointed time, to sit upon the throne of his Father; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee most humble and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GÉORGE*, a long and happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peacefully ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

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The Order for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Psalms.* 79. 94. 85.

¶ *Proper Lessons.*

The first, *Jer.* 12. or *Dan.* 9. to ver. 22.

The second, *Heb.* 11. ver. 32. and 12. to ver. 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two, which next follow, be used.*

O Almighty Lord God, who by thy wisdom not only guideth and ordereth all things most suitable to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee, beseeching thee to deliver this Nation from bloud-guiltiness (that of this day especially) and to turn from us, and our posterity, all those judgments, which we by our sins have worthily deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just, and powerful, who didst permit thy dear servant, our late dread Sovereign King *Charles* the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitfully used, and at last murdered by them; Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most greatly commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast

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pleas'd, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was; and at length, by a wonderful providence bring him back, and set him thereon; to restore thy true Religion, and to settle peace among us: for these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three following be used.*

O Lord, we beseech thee, &c.
O most mighty God, &c. } *As before at Morning Prayers.*
Turn thou us, &c.

¶ *Immediately before the Prayer of St. Chrysostom, shall this Collect, which next followeth, be used.*

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr. we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ's sake; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*