The first (1790) American Book of Common Prayer, 
Formatted as the original

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The Book of Common Prayer, And Administration of the Sacraments, And Other Rites and Ceremonies of the Church, According to the Use of The Protestant Episcopal Church in the United States of America: Together with the Psalter, or Psalms of David.

Philadelphia: Printed by Hall & Sellers, in Market-Street. MDCXC.
DISTRICT OF PENNSYLVANIA, to wit:

BE it remembered, that on the Seventh Day of August, in the Fifteenth Year of the Independence of the United States of America, WILLIAM HALL, of the said District, hath deposited in this Office the Title of a Book, the Right whereof he claims as Proprietor, in the Words following, to wit:——

"The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church in the United States of America: together with the Psalter, or Psalms of David."——In conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned."

SAMUEL CALDWELL, Clerk of the District of Pennsylvania.
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE Ratification of the Book of Common Prayer.</td>
<td>1</td>
</tr>
<tr>
<td>The Preface.</td>
<td>2</td>
</tr>
<tr>
<td>The Order how the Psalmter is appointed to be read.</td>
<td>3</td>
</tr>
<tr>
<td>The Order how the Rest of the Holy Scripture is appointed to be read.</td>
<td>4</td>
</tr>
<tr>
<td>Table of Lessons of Holy Scripture to be read at Morning and Evening Prayer, throughout the Year.</td>
<td>5</td>
</tr>
<tr>
<td>The Calendar.</td>
<td>6</td>
</tr>
<tr>
<td>Tables and Rules for the Moveable and Immovable Feasts, together with the Days of Fasting and Abstinence throughout the Year.</td>
<td>7</td>
</tr>
<tr>
<td>Tables for finding the Holy Days.</td>
<td>8</td>
</tr>
<tr>
<td>The Order for Daily Morning Prayer.</td>
<td>9</td>
</tr>
<tr>
<td>The Order for Daily Evening Prayer.</td>
<td>10</td>
</tr>
<tr>
<td>Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.</td>
<td>11</td>
</tr>
<tr>
<td>The Collects Epistles, and Gospels, to be used throughout the Year.</td>
<td>12</td>
</tr>
<tr>
<td>The Order for the Administration of the Lord's Supper, or Holy Communion.</td>
<td>13</td>
</tr>
<tr>
<td>The Ministration of Public Baptism of Infants, to be used in the Church.</td>
<td>14</td>
</tr>
<tr>
<td>The Ministration of Private Baptism of Children in Houses.</td>
<td>15</td>
</tr>
<tr>
<td>The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.</td>
<td>16</td>
</tr>
<tr>
<td>A Catechism; that is to say, an Instruction, to be learned by every Person before he be brought to be confirmed by the Bishop.</td>
<td>17</td>
</tr>
<tr>
<td>The Order of Confirmation, or Laying on of Hands upon those that are baptized, and come to years of Discretion.</td>
<td>18</td>
</tr>
<tr>
<td>The Form of Solemnization of Matrimony.</td>
<td>19</td>
</tr>
<tr>
<td>The Order for the Visitation of the Sick.</td>
<td>20</td>
</tr>
<tr>
<td>The Communion of the Sick.</td>
<td>21</td>
</tr>
<tr>
<td>The Order for the Burial of the Dead.</td>
<td>22</td>
</tr>
<tr>
<td>The Thanksgiving of Women after Child-Birth; commonly called, The Churching of Women.</td>
<td>23</td>
</tr>
<tr>
<td>Forms of Prayer to be used at Sea.</td>
<td>24</td>
</tr>
<tr>
<td>A Form of Prayer for the Visitation of Prisoners.</td>
<td>25</td>
</tr>
<tr>
<td>A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth and all the other Blessings of his merciful Providence.</td>
<td>26</td>
</tr>
<tr>
<td>Forms of Prayer to be used in Families.</td>
<td>27</td>
</tr>
<tr>
<td>Selections of Psalms, to be used instead of the Psalms for the Day, at the Discretion of the Minister.</td>
<td>28</td>
</tr>
<tr>
<td>The Psalmter, or Psalms of David.</td>
<td>29</td>
</tr>
<tr>
<td>a 2</td>
<td></td>
</tr>
</tbody>
</table>
THE

RATIFICATION

OF THE

Book of Common Prayer.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of Our Lord one thousand seven hundred and eighty-nine.

This Convention having, in their present Session, set forth "A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church," do hereby establish the said Book: And they declare it to be the Liturgy of this Church; And require, that it be received as such by all the Members of the same: And this Book shall be in Use from and after the First Day of October, in the Year of Our Lord One Thousand Seven Hundred and Ninety.
THE PREFACE.

It is a most invaluable part of that blessed "liberty wherewith Christ hath made us free"—that, in his worship, different forms and usages may without offence be allowed, provided the substance of the faith be kept entire; and that, in every church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The Church of England, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath, in the preface of her book of common prayer laid it down as a rule, that—"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 exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient."

The same Church hath not only in her preface, but likewise in her articles and homilies declared the necessity and expediency of occasional alterations and amendments in her forms of public worship; and we find accordingly, that, seeking to "keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several princes since the first compiling of her liturgy
turgy in the time of Edward the Sixth upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; Yet so as that the main body and essential parts of the same (as well in the chiefeft materials as in the frame and order thereof) have still been continued firm and unshaken."

"Her general aim in these different reviews and alterations hath been (as she farther declares in her said preface) to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and (finally) the cutting off occasion, from them that seek occasion of cavil or quarrel against her liturgy. And although, according to her judgment, there be not "any thing in it 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, if allowed such just and favourable construction, as, in common equity, ought to be allowed to all human writings;" yet upon the principles already laid down, it cannot but be supposed, that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689: But this great and good work miscarried at that time; and the civil authority has not since thought proper to revive it by any new commission.

But when in the course of divine providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of christians in these States were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.
The PREFACE.

The attention of this church was in the first place, drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the revolution:—— And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "rulers may have grace, wisdom and understanding to execute justice, and to maintain truth; and that the people may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the public service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the book of common prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our church, and every sincere christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossession; seriously considering what christianity is, and what the truths of the gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.
**The ORDER How the Psalter is appointed to be Read.**

The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February, it shall be read only to the Twenty-eighth or Twenty-ninth day of the month.

And whereas, January, March, May, July, August, October, and December, have One and Thirty Days apiece; it is ordered, That the same Psalms shall be read the last Day of the said Months which were read the Day before; so that the Psalter may begin again on the first Day of the next Month ensuing.

And whereas the CXLIX Psalm is divided into XII Portions, and is over long to be read at one Time; it is so ordered, That at one time shall not be read above four or five of the said Portions.

The Minister shall, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his Discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that Case, shall be used and no other.

**Proper PSALMS on certain Days.**

<table>
<thead>
<tr>
<th>Christmas-Day</th>
<th>Morning</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalms</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>45</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>85</td>
<td>132</td>
</tr>
<tr>
<td>Ash-Wednesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>130</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>143</td>
</tr>
<tr>
<td>Good Friday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Easter-Day</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>113</td>
</tr>
<tr>
<td></td>
<td>57</td>
<td>114</td>
</tr>
<tr>
<td></td>
<td>111</td>
<td>118</td>
</tr>
<tr>
<td>Ascension-Day</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>103</td>
</tr>
<tr>
<td>Whitsunday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>45</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>68</td>
<td>145</td>
</tr>
</tbody>
</table>

The Minister may use one of the Selections, instead of any one of the above Portions.
THE ORDER how the Rest of the Holy Scripture is appointed to be read.

The Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so that the most part thereof will be read every Year once, as in the Calendar is appointed.


And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer; except only the Movable Feasts, which are not in the Calendar; and the Immovable, where there is a Blank left in the Column of Lessons; the Proper Lessons for all which Days are to be found in the Table of Proper Lessons.

And, on Days of Fasting and Thanksgiving, the same Rule is to obtain as in reading the Psalms.

And the same Discretion of Choice is allowed on Occasions of Ecclesiastical Conventions and those of Charitable Collections.

And Note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that Time.

Note also, That the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.
THE ORDER FOR
DAILY MORNING PRAYER.

¶ The MINISTER shall begin the Morning Prayer, by reading one or more of the following Sentences of Scripture.

The Lord is in his holy temple; let all the earth keep silence before him. Hab. ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, faith the Lord of hosts. Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer. Psal. xix. 14.

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. xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. Psal. li. 3.

Hidethy face from my sins; and blot out all mine iniquities Psal. li 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart O God thou wilt not despise. Psal. ii 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 ii 13.

To the Lord our God belong mercies and forgivenes ses, 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. ix. 9, 10.

O Lord correct me, but with judgment; not in thine anger, left thou bring me to nothing. Jer. x. 24. Psal. vi. 1.

Repent ye; for the Kingdom of heaven is at hand. St. Matt. iii. 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 xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psal. cxlili. 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, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnes. 1 St. John i. 8, 9.

¶ Then the Miniser shall say,

Early beloved brethren, the scripture moveth us, in sundry
dry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak 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, 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 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—

¶ A General Confession to be said by the whole congregation, after the Minister, all kneeling.

A 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 those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus 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 Declaration of Absolution, or Remission Of Sins; to be said by the Priest alone, standing; the People still kneeling.

A 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; 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 those who 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 every Prayer; Amen.

¶ Or this.

A Almighty God, our heavenly Father, who, of his great mercy hath promised Forgiveness of sins to all those who, 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
MORNING PRAYER

¶ Then the Minister shall kneel, and say the Lord’s Prayer; the people still kneeling and repeating it with him, both here, and wherever else it is used in divine service.

Our Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And 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.

¶ Here, all standing up, the Minister 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.

Minister. Praise ye the Lord.

Answer. The Lord’s Name be praised.

¶ Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.

Venite, exultemus Domino.

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 show 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 his pasture and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth

¶ Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of the Psalms set forth by this Church; and at the end of every Psalm, and likewise at the end of the Venite, Benedictite, Jubilate Benedicite, Cantate Domino, Bonum est confiteri, Deus miserator, Benedict, anima mea—may be said or sung the Gloria Patri; and at the end of the whole Portion, or Selection of Psalms for the day—shall be said or sung the Gloria Patri, or else the Gloria in Excelsis, as followeth.

Gloria in excelsis

Glory be to God on high and on 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.

A 2 O Lord,
O Lord, the only-begotten Son, Jesus 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 shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Hymn.

¶ 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 Cherubim and Seraphim, 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 adorable, 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 humble thyself to be born of a Virgin.
When thou hast 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 be upon us; as our trust is in thee.
O Lord, in thee have I trusted; let me never be confounded.

¶ Or
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.

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 Frofts, 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 ye Mountains and Hills, 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 Seaſ and Floods, bleſs ye the Lord; praiſe him, and magnify him for ever.

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,
heart, bless ye the Lord; praise him, and magnify him for ever.
¶ Then shall be read in like manner, the Second Lesson, taken out of the New Testament according to the Table or Calendar; and after that, the following Psalm.

Jubilate Deo. Psal. c.

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.

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.

¶ Or this Hymn.

Benedicet. St. Luke i. 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 Prophets, which have been since the world began;
That we should be saved from our enemies, and from the hand of all that hate us.

¶ Then shall be said the Apostle’s Creed by the Minister and the People, standing. And any Churches may omit the words, [He descended into Hell], or may, instead of them, use the words, He went in to the Place of departed Spirits,

which are considered as words of the same meaning in the Creed.

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; Suftered under Pontius Pilate, Was crucified, dead, and buried; [He descended into hell] The Third day he rose 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 Catholic Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the body, And the life everlasting. Amen.

¶ Or this.

I 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 suftered 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
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 worshiped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic 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.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing, The Lord be with you; Anfw. And with thy spirit.

Minister. Let us pray.

O Lord shew thy mercy upon us;

Anfw. And grant us thy salvation.

Minister. O God, make clean our hearts within us;

Anfw. And take not thy Holy Spirit from us.

¶ Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.

¶ A 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.

¶ A 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 being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

¶ A Prayer for the President of the United States, and all in civil Authority.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour, to behold and bless thy servant, The President of the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

¶ The following Prayers are to be omitted here, when the Litany is read.

¶ A Prayer for the Clergy and People.

 Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations com-
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.

¶ A Prayer for all Conditions of Men.

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 thy holy Church universal; 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 aliened or disreparated in mind, body, or estate; 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's sake. Amen.

¶ A General Thanksgiving

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 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 Cor. xiii. 14.

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.
THE ORDER FOR

DAILY EVENING PRAYER.

¶ The MINISTER shall begin the Evening Prayer, by reading one or more of the following Sentences of Scripture.

The Lord is in his holy temple; let all the earth keep silence before him. Hab. ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, faith the Lord of Hosts. Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. Psal. xix. 14.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall have his soul alive. Ezek. xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. Psal. li. 3.

Hide thy face from my sins; and blot out all mine iniquities Psal. li 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Psal. ii 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 ii 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. Dan. ix. 9, 10.

O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24. Psal. vi. 1.

Repent ye; for the Kingdom of heaven is at hand. St. Matt. iii. 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 xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psal. cxliii. 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, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

¶ Then the Minister shall say,

Early beloved brethren, the scripture moveth us, in sundry
dry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak 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 forgivenes 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, 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 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—

¶ A general Confession to be said by the whole congregation, after the Minister, all kneeling.

A lmighty 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 those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus 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 Declaration of Absolution, or Remission of Sins; to be said by the PRIEST alone, standing; the People still kneeling.

A lmighty 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; 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 those who 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 every Prayer; Amen.

¶ Or this.

A lmighty God, our heavenly Father, who, of his great mercy, hath promised Forgiveness of Sins to all those who, 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
Then the Minister shall kneel, and say the Lord's Prayer; the people still kneeling and repeating it with him, both here, and where ever else it is used in Divine Service.

O ur Father, who art in Hea ven, Hallowed be thy Name; Thy kingdom come; Thy will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil; For thine is the Kingdom, And the power, And the Glory, For ever and ever. Amen.

Then likewise he shall say, O Lord, open thou our lips; And our mouth shall forth thy praise.

Here, all standing up, the Minister shall say, Glory be to the Father, and to the Son, and to the Holy Ghost; And it was in the beginning, is now, and ever shall be; world without end.

Minister. Praise ye the Lord.
Anfw. The Lord's Name be praised.

Then shall follow a Portion of the Psalms, as they are appointed; or one of the Selections, as they are set forth by this Church; with the Doxology, as in the Morning Service. Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.

Cantate Domino. Psal. xcviii.

Sing 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.

Show 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 shaws, O show 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.

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.

Or this.

Bonum est confiteri. Psal. xcii

T is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest.

To tell of thy loving kindness early in the morning, and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

Then
Then a Lesson of the New Testament as it is appointed: And after that, shall be sung or sung this Psalm, except on the twelfth day of the month.

Deus misereatur. Psal. lxvii. 

O 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.

Or this.

Benedic Anima mea. Psal. ciii.

Raise the Lord O my soul; and all that is within me praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O praise the Lord, ye Angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul.

Then shall be said the Apostles' Creed by the Minister and the People, standing: And any Churches may omit the words, [He descended into Hell], or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

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 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 Catholic Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the body, And the life everlasting. Amen.

Or this.

I 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
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, 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 Catholic and Apostolic 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 shall be said the Collect for the day, and after that the Collects and Prayers following:

¶ A Collect for Peace.

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 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.

¶ A Collect for Aid against Perils.

O Lord, our heavenly Father, by whose almighty power we have been preserved this day; 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.

¶ A Prayer for the President of the United States, and all in civil Authority.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour, to behold and bless thy servant The President of the United States, and all others in authority; and so replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.
EVENING PRAYER

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops, and other Clergy, and upon the 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.

¶ A Prayer for all Conditions of Men.

God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; 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; 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's sake. Amen.

¶ 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 to all men. 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.

¶ 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; fulfill 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 Cor. xiii. 14.

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.
The Litany, or General Supplication, to be used after Morning Service, on Sundays, Wednesdays, and Fridays.

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 fore-fathers; 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.

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 all inordinate and sinful affections; 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 Crofs 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 prosperity; in the hour of death, and in the day of our judgment;

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,
That it may please thee to bless and preserve all Christian Rulers 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 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 and keep all thy people;

*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 fear 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 those who 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 who are in danger, necessity, and tribulation;

*We beseech thee to hear us,*

*good Lord.*

That it may please thee to preserve all who travel by land or by water, all women in the perils of childbirth, 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 who 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 that 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...
THE LITANY.

amend our lives according to thy holy Word;
We befeech thee to hear us,
good Lord.
Son of God, we befeech thee to hear us.
Son of God, we befeech thee to hear us.
O Lamb of God, who takest away the sins of the world;
Grant us thy peace.
O Lamb of God, who takest away the sins of the world;
Have mercy upon us.
¶ The Minister may at his discretion, omit all that follows, to the Prayer, “We humbly beseech thee, O Father,” &c.

[ 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 the Minister, and the People with him, say the Lord’s Prayer.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.
Answer. Neither reward us according to our iniquities.
¶ Let us pray

O God, merciful Father, who despisest not the sighing of a contrite heart, not the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whenever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we, thy servants, being hurt by no perfections, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise help us and deliver us for thy Name’s sake.

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.

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

Glory be to the Father, and to the Son, and to the Holy Ghost; Amen. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy People.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

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

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

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

Answer. As we do put our trust in thee. ]

¶ Let
\section*{PRAYERS.

\textit{Let us pray.}\\

\textbf{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 justly 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. \textit{Amen.}\n
\textit{A General Thanksgiving.}\\

\textbf{A}lmighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodnesse and loving kindness to us, and to all men. 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. \textit{Amen.}\n
\textit{A Prayer of St. Chrysostom.}\\

\textbf{A}lmighty 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; Fulfill 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 Cor. xiii.14.

\textbf{T}he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. \textit{Amen.}\n
\textit{Here endeth the Litany.}\n
\section*{PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.\n
\textit{Prayer for Congress, to be used during their Session.}}\\

\textbf{O}ft gracious God, we humbly beseech thee, as for the Peoples of these United States in general, so especially for their Senate and Representatives in Congress assembled; That thou wouldst 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 thy people; that all things may be so ordered and settled.
tled 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 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.

‡ For Rain.

God, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily subsistence; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen.

‡ For Fair Weather.

Almighty and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us: And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our Lord. Amen.

‡ In Time of Dearth and Famine.

God, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

‡ In Time of War and Tumults.

Almighty God, the supreme 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 those who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; 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 Son Jesus Christ our Lord. Amen.

‡ For those who are to be admitted into holy Orders, to be used in the weeks preceding the stated times of Ordination.

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 who shall be ordained to any holy function, give thy grace and heavenly benediction; that, both by their life and doctrine they may show forth thy glory and set forward the salvation
vation of all men, through Jesus Christ our Lord. Amen.

¶ Or this.

Almighty God, 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 and 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.

¶ In Time of great Sickness and Mortality.

Almighty God, the Lord of life and death, of sickness and health; regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ For a Sick Person.

Father of mercies, and God of all comfort, our only help in time of need; Look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant for whom our prayers are desired: Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and, in thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory: Or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

¶ For a Sick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick child for whom our prayers are desired; Deliver him, O Lord, in thy good appointed time, from his bodily pain, and visit him with thy salvation; that if it should be thy good pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation. Or else receive him, into those heavenly habitations where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. Amen.

¶ For a Person, or Persons, going to Sea.

Eternal God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend, to thy almighty protection, thy servant, for whose pre-
preservation on the great deep our prayers are desired. Guard him, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies and from every evil to which he may be exposed. Conduct him in safety to the haven where he would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. Amen.

¶ For a Person under Affliction

O Merciful God and heavenly Father, who hast taught us in thy holy word, that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy servant, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit him with trouble, and to bring distress upon him: Remember him, O Lord in mercy; sanctify thy fatherly correction to him; endue his soul with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift up thy countenance upon him, and give him peace; through Jesus Christ our Lord. Amen.

¶ The Thanksgiving of Women after Child-birth; to be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for her safe Deliverance.

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman, thy servant, who desires now to offer her praises and thanksgivings unto thee: 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.

¶ For Malefactors, after Condemnation. Or else the Prayer in the Visitation of Prisoners; beginning “O Father of Mercies,” &c., may be used.

O Most gracious and merciful God, we earnestly beseech thee to have pity and compassion upon those persons recommended to our prayers, who now lie under the sentence of the law, and are appointed to die. Visit them, O Lord, with thy mercy and salvation; convince them of the miserable condition they are in, by their sins and wickedness; and let thy powerful grace produce in them such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give them a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of their souls. O Lord, in judgment remember mercy; and whatever sufferings they are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death. Pardon their sins, and save their souls, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. Amen.

¶ For Rain

O God our heavenly Father, who by thy gracious providence doth
doth cause the former and the lat-
er rain to descend upon the earth,
that it may bring forth fruit for
the use of man; We give thee
humble thanks that it hath pleased
thee, in our great necessity, to send
us at the last a joyful rain upon
thine inheritance, and to refresh
it when it was dry, to the great
comfort of us thy unworthy ser-
vants, and to the glory of thy ho-
ly Name, through thy mercies in
Jesu Christ our Lord. Amen.

¶ For Fair Weather.

O Lord God, who hast justly
humbled us by thy late visi-
tation of us with immoderate rain
and waters, and in thy mercy hast
relieved and comforted our souls
by this seasonable and blessed
change of weather; We praise and
glorify thy holy Name, for this
thy mercy, and will always declare
thy loving kindness from genera-
tion to generation, through Jesu
Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who
of thy gracious goodness hast
heard the devout prayers of thy
Church, and turned our dearth
and scarcity into 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 Jesu Christ
our Lord. Amen.

¶ 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 our deliver-
ance from those great and apparent
dangers wherewith we were com-
passed; We acknowledge it thy
goodness that we were not deliver-
ed over as a prey unto them; be-
sieving thee still to continue such
thy mercies towards us, that all
the world may know that thou art
our Saviour and mighty Deliverer,
through Jesu Christ our Lord. Amen.

¶ For Restoring Public Peace at Home.

O Eternal God, our heavenly
Father, who alone makest
men to be of one mind in a house,
and stillst the outrage of a violent
and unruly people; We bless thy
holy Name, that it hath pleased thee
to appease the fidgetious tumults
which have been lately raised
against us; most humbly beseeching thee
to grant to all of us grace, that we may henceforth
obediently walk in thy holy com-
mandments; and, leading a quiet
and peaceable life in all godlines and
honesty, may continually of-
fer unto thee our sacrifice of praise
and thanksgiving for these thy
mercies towards us, through Jesu
Christ our Lord. Amen.

¶ For Deliverance from great Sick-
ness and Mortality.

O Lord God, who hast wounded
us for our sins, and consummed us for our transgressions,
by thy late heavy and dreadful vi-
sitation; and now, in the midst
of judgment remembering mercy,
haft redeemed our souls from the
jaws of death; We offer unto thy
fatherly goodness ourselves, our
souls and bodies, which thou hast
delivered, to be a living sacrifice
unto thee; always praising and
magnifying thy mercies in the
midst of thy Church; through Jesu
Christ our Lord. Amen.

¶ For
The first Sunday in Advent.

For a Recovery from Sicknes.

O God, who art giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from his bodily sickness this thy servant, who now desireth to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of thy merciful goodness, and may he devote the residue of his days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. Amen.

For a safe Return from Sea.

Oft gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy servant, who now desireth to return his thanks unto thee, in thy holy Church: May be be duly sensible of thy merciful providence towards him, and ever express his thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. Amen.

The COLLECTS, EPISTLES, AND GOSPELS,
To be used throughout the Year.

The First Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day;
The second Sunday in Advent.


When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and as soon as ye enter into it, ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say unto you, Why do ye this thing? Say ye unto him, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, 

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and spread them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Rom. xv. 4.

Hatsoever things were written aforetime were written for our learning; that we through patience, and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles,
The third Sunday in Advent.


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Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Epistle. St. Matt. xi. 2.

Ow when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to
to them: And blessed is he who-
soever shall not be offended in me. And as they departed, Jesus began
to say unto the multitudes con-
cerning John, What went ye out
into the wilderness to see? A reed shaken with the wind? But
what went ye out for to see? A man clothed in soft raiment? be-
hold, they that wear soft clothing
are in kings houses. But what
went ye out for to see? A pro-
phet? yea, I say unto you, and
more than a prophet. For this is
he, of whom it is written, Behold,
I send my messenger before thy
face, which shall prepare thy way
before thee.

The Fourth Sunday in Advent.

The Colleæ.

O Lord, raise up (we pray thee)
thy power, and come among
us; and with great might succour
us, that whereas, through our sins
and wickedness, we are sore let
and hindered in running the race
that is set before us, thy bountiful
grace and mercy may speedily help
and deliver us; through the satis-
faction of thy Son our Lord, to
whom, with thee and the Holy
Ghost, be honour and glory, world
with out end. Amen.

The Epistle. Phil. iv. 4.

Rejoice in the Lord alway: and
again I say, Rejoice. Let your
moderation be known unto all
men. The Lord is at hand. Be
careful for nothing; but in every
thing by prayer and supplication,
with thanksgiving, let your re-
quests be made known unto God.
And the peace of God, which pass-
eth all understanding, shall keep
your hearts and minds through
Christ Jesus.


This is the record of John, when
the Jews sent Priests and Le-
vites from Jerusalem to ask him,
Who art thou? And he confessed,
and denied not; but confessed,
I am not the Christ. And they
asked him, What then? Art thou
Elias? And he said, I am not. Art
thou that prophet? And he an-
swered, No. Then said they unto
him, Who art thou? that we may
give an answer to them that sent
us, What sayest thou of thyself?
He said, I am the voice of one
crying in the wilderness, Make
straight the way of the Lord, as
said the prophet Ezechias. And they
which were sent were of the
Pharisees. And they asked him, and
said unto him, Why baptizest thou
then, if thou be not that Christ,
or Elias, neither that prophet?
John answered them, saying, I
baptize with water; but there
andeth one among you, whom ye
know not: He it is, who, coming
after me is preferred before
me, whose shoes latchet I am not
worthy to unloose. These things
were done in Bethabara beyond
Jordan, where John was baptiz-
ing.

The Nativity of our Lord, or the
Birth-day of Christ, commonly
called Christmas-day.

The Colleæ.

Almighty God, who hast giv-
en us thy only begotten Son to
take our nature upon him, and as
at this time to be born of a pure
Virgin; Grant that we being re-
generate, and made thy children
by adoption and grace, may daily
be renewed by thy holy Spirit,
through the name our Lord Jesus
Christ, who liveth and reigneth
with
with thee and the same Spirit ever, one God, world without end. Amen.

The Epistle. Heb. 1. 1.

God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a

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In the beginning was the Word, and the Word was with God, and the Word was God. The fame was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was man sent from God, whose name was John: The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to be come the Sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

The Sunday after Christmas-day. The Colle. A

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;
Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.


Now I say, that the heir, as long as he is a child, dieth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive time adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.


The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ. The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through time same thy Son Jesus Christ our Lord. Amen.

The Epistle. Rom. iv. 8.

Blessed is the man to whom the Lord will not impute iniquity. Cometh this blessedness then upon time circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in circumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might
might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.


And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ The same Colleēl, Epistle, and Gospel shall serve for every Day after, unto the Epiphany.
in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him.


When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.


Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up
up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 6.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; lie that heareth mercy, with cheerfulnes. Let love be without disimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.


And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews,
containing two or three firkins a-piece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and faith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The third Sunday after the Epiphany.

The Colleâl.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 16.

Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dear-ly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay faith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.


When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus faith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy grievously tormented. And Jesus faith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing
The fourth Sunday after Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xiii. 1.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.


And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to
The fifth and sixth Sundays after Epiphany.

to meet Jesus: and when they saw
him, they besought him that he
would depart out of their coasts.

_The fifth Sunday after the Epip-
phany._

_The Colleæ._

O Lord, we beseech thee to
keep thy Church and house-
hold continually in thy true reli-
gion, that they who do lean only
upon the hope of thy heavenly
grace, may evermore be defended
by thy mighty power, through Je-
sus Christ our Lord. Amen.

_The Epistle._ Col. iii. 12.

Put on therefore (as the elec-
t of God, holy and beloved) bowels
of mercies, kindnefs, humblenes-
of mind, meeknefs, long-fufering;
forbearing one another, and forgiv-
ing one another, if any man have a
quarrel against any; even as Christ
forgave you, fo also do ye. And
above all these things put on cha-
rity, which is the bond of perfe-
ftness. And let the peace of God
rule in your hearts, to the which
also ye are called in one body; and
be ye thankful. Let the word of
Christ dwell in you richly in all
wisdom, teaching and admoni-
ing one another in psalms, and
hymns, and spiritual songs, sing-
ing with grace in your hearts to the
Lord. And whatsoever ye do in
word or deed, do all in the name
of the Lord Jesus, giving thanks
to God and the Father by him.


The kingdom of heaven is
likened unto a man which fowed
good feed in his field. But
while men slept, his enemy came
and sowed tares among the whea-
t, and went his way. But when the
blade was sprung up, and brought
forth fruit, then appeared the tares
also. So the servants of the hou-
holder came and said unto him,
Sir, didst not thou sow good feed
in thy field? from whence then
hath it tares? He said unto them,
An enemy hath done this. The
servants said unto him, Wilt thou
then that we go and gather them
up? But he said, Nay; left, while
ye gather up the tares, ye root up
also the wheat with them. Let
both grow together until the har-
vest: and in the time of harvest I
will say to the reapers, Gather ye
together first the tares, and bind
them in bundles to burn them; but
gather the wheat into my barn.

_The sixth Sunday after the Epip-
phany._

_The Colleæ._

O GOD, whose blessed Son was
manifested, that he might de-
stroy the works of the devil, and
make us the sons of God, and
heirs of eternal life; Grant us, we
beseech thee, that having this hope,
we may purify ourselves, even as
he is pure; that, when he shall ap-
pear again with power and great
glory, we may be made like unto
him in his eternal and glorious
kingdom; where with thee, O
Father, and thee, O Holy Ghost,
he liveth and reigneth ever, one
God, world without end. Amen.

_The Epistle._ 1 St. John iii. 1.

Behold, what manner of love
the Father hath bestowed up-
on us, that we should be called the
sons of God: therefore the world
knoweth us not, because it knew
him not. Beloved, now are we the
sons of God, and it doth not yet
appear what we shall be: but we
know that, when he shall appear,
we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.


Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven:

and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Colleèt.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

The Epistle. 1 Cor. ix. 24.

Now ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.


The kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny
penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and faith unto them, Why stand ye here all the day idle? they say unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured again the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Colleæ.

Lord God, who feest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle. 2 Cor. xi. 19.

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, wherefore any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am
I am not weak? who is oxtended, and I burn not? If I muñ needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jefus Chriñ, which is blessed for evermore, knoweth that I lye not.


When much people were gathered together, and were come to him out of every city, he spake by a parable: A fower went out to sowe his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns sprang up with it, and choked it; and other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his discipiles asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Colleël.

O Lord, who hañ taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever lives is counted dead before thee. Grant this for thine only Son Jefus Chriñ's sake. Amen.

The Epistle. 1 Cor. xiii. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brañs, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hop-
eth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.


Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: And when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Ash Wednesday.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive all the sins of those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent after the Collect appointed for the day.

¶ At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.

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,
solved, through Christ our Lord. 

Amen.

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 rather that he should 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 vilenesse, 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 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.

For the Epistle. Joel ii. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And 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. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: therefore should they say among the people, Where is their God?


When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon
upon earth, where moth and ruft doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor ruff doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain: (For he faith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.


Then was Jesus led up of the spirit into the wilderness to be tempted of the devil: And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and faith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then faith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou
thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Second Sunday in Lent.
The Collect.

A lmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assaault and hurt the soul, through Jesus Christ our Lord. Amen.

The Epistle. 1 Thess. iv. 1.

W e beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleannesses, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.


J esus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, Truth Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.
The Collect.

W e beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. v. 1.

B ey therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleannesse, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jeering, which are not
not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead: and Christ shall give thee light.


Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? becaufe ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.
The Collect.

Grant, we beseech thee, Almighty God, that we, for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.


Tell me, ye that desire to be under the law, do ye not hear the
The fifth Sunday in Lent.


J esus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto his disciples, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter’s brother, faith unto him, There is a lad here, which bath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent. The Collect.

W e beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The
The Epistle.  Hebr. ix. 11.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.


Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Colleæ.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.  Phil. ii. 5.

Et this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God:
God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.


When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearkest thou not how many things they witnesses against thee? And he answered him to never a word; in so much that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you. They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more,
more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou thatdestroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and

Sunday before EASTER.
Monday before Easter.

For the Epistle. Is. lxiii. 1.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me And I will tread down the people in mine anger, and make them drunk in my fury, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father our redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return, for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little
tle while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy name.


After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and resolved to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and faith unto them, Go ye into the city; and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many.
many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus said to them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus said unto him, Verily I say unto thee, that this day even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray. And he took with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and said unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and faith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And again lie went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and faith unto them, sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and said, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace.
lace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witnesses against Jesus to put him to death; and found none. (For many bare false witnesses against him, but their witnesses agreed not together.) And there arose certain, and bare false witnesses against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witnesses agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. 1. 5.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore will I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justified me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle
kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him, And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which faith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it
Wednesday before Easter.

The Epistle. Heb. ix. 16.

Here a testament is, there must also of necessity be the death of the testator: For a testament is of force after men are dead; otherwise it is of none strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the table, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (for then must he often have suffered since the foundation of the world) but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.


Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into
to Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom: and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this

Wednesday before Easter.
this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a fable, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And he was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleepest thou? rise and pray, lest ye enter into temptation. And while he yet spake behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And a little while afterward another said, Thou art also of them. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus.
Jesuſ mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

In this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord’s Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not! What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesuſ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.


The whole multitude of them arose, and led him unto Pilate. And they began to accuse him,
him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jew? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they wereinstant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover
Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railing on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.
The Collects.

A Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

A Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor desir'st the death of a sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, Infidels, and Heretics;
tics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epistle. Heb. x. 1.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the corners thereof perfect; for then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith, without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.


Pilate therefore took Jesus, and scourged him. And the soldiers
And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate therefore went forth again, and faith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which faith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the

diers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate faith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, Crucify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment-hall, and faith unto Jesus, Whence art thou? But Jesus gave him no answer. Then faith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to releafe thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to releafe him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-feat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, the brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

E A S T E R - E V E N .

G Rant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.


W hen the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded
manded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the latter error shall be worse than the former. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

**Easter-day.**

† At Morning Prayer, instead of the Psalm (O come, let us sing, &c.) these Anthems shall be sung or said.

Christ our Passover is sacrificed for us; therefore let us keep the feast;
Not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.
Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

Christ is 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. 1 Cor. xv. 20.

The Colleæt.

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

The Epistle. Col. iii. 1.

If ye then be riven with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affections, evil concupiscence, and covetous—
covetousness, which is idolatry: for which things fake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.


The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and faith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he, stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

For the Epistle. Acts x. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they knew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneses, that, through his name, whosoever believeth

Monday in Easter-Week.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.
believeth in him shall receive remission of sins.


Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as, by thy special grace preventing us thou dost put into our minds good desires, so by thy conti-
continual help we may bring the fame to good effect, through Jesus Christ our Lord; who livest thou and reignest with thee and the Holy Ghost ever, one God, world without end. Amen.


Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as it is also written in the second psalm, Thou shalt not suffer thine holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.


Jesus himself stood in the midst of them, and faith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and
The first and second Sundays after Easter.

The first Sunday after Easter.
The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the fame thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St. John v. 4.

Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his son. He that believeth on the Son of God hath the witnesses in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.


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 faith 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 said 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 said unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.
The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an enample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The
His is thankworthy, if a man for conscience toward God endure grief, suftering wrongfully. For what glory is it, if, when ye be butcted for your faults, ye shall take it patiently? But if, when ye do well, and sufter for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suftered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suftered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the shepherd and bishop of your souls.

Early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation hontest among the Gentiles; that whereas they speak against you as evil-doers, 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 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 cloke of maliciousnes; but as the servants of God. Honour all men: Love the brotherhood: Fear God: Honour the king.

A little while, and ye shall not see me; there shall be one fold, and one shepherd.
me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he faith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice, and your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Epistle. St. James i. 17.

Very good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will he begat us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.


Jesus said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things
things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.
The Colleæ.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle. St. James i. 22.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world.


Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation but be of good cheer; I have overcome the world.

The Ascension-day.
The Colleæ.

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For
For the Epistle. Act s i. 1.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, faith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparels which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.


Jesus appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, 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 damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-Day.

The Collect.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.
The Epistle. 1 St. Pet. iv. 7.

The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

For the Epistle. Acts ii. 1.

When the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in their own tongue wherein we were born: Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Jesus said unto his disciples, if ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it feeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortles; I will come to you. Yet a little while, and the world feeth me no more; but ye shall see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him, not Iſcariot, Lord, how is it that thou wilt manifest unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-Week.

The Collect.

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts x. 34.

Ten Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed
anointed Jesus of Nazareth with
the Holy Ghost and with power:
who went about doing good, and
healing all that were oppressed
of the devil; for God was with him.
And we are witnesses of all things
which he did both in the land of
the Jews, and in Jerusalem; whom
they slew, and hanged on a tree:
him God raised up the third day,
and shewed him openly; not to
all the people, but unto witnesses
chosen before of God; even to us,
who did eat and drink with him
after he rose from the dead. And
he commanded us to preach unto
the people, and to testify that it is
he which was ordained of God to
be the judge of quick and dead.
To him give all the prophets wit-
ess, that through his Name, who-
soever believeth in him, shall re-
ceive remission of sins. While Pe-
ter yet spake these words, the Ho-
ly Ghost fell on all them which
heard the word. And they of the cir-
cumcision which believed were a-
stonished, as many as came with
Peter, because that on the Gen-
tiles also was poured out the gift
of the Holy Ghost. For they heard
them speak with tongues, and mag-
nify God. Then answered Peter,
Can any man forbid water, that
these should not be baptized, which
have received the Holy Ghost as
well as we? And he commanded
them to be baptized in the Name
of the Lord. Then prayed they
him to tarry certain days.


God so loved the world, that
he gave his only begotten Son,
that whosoever believeth in him
should not perish, but have
everlasting life. For God sent not
his Son into the world to condem
the world, but that the world
through him might be saved. He
that believeth on him is not con-
demned: but he that believeth not
is condemned already, because he
hath not believed in the Name of
the only begotten Son of God.
And this is the condemnation, that
light is come into the world, and
men loved darkness rather than
light, because their deeds were
evil. For every one that doeth evil,
hateth the light, neither com-
eth to the light, lest his deeds
should be reproved. But he that
doeth truth, cometh to the light,
that his deeds may be made man-
ifest, that they are wrought in
God.


Tuesday in Whitsun-week.
The Collect.

O God, who as at this time didst
Teach the hearts of thy faithful
people, by sending to them the
light of thy Holy Spirit; Grant us
by the same Spirit to have a right
Judgment in all things, and ever-
more to rejoice in his holy com-
fort, through the merits of Christ
Jesus our Saviour, who liveth and
reigneth with thee, in the unity of
the same Spirit, one God, world
without end. Amen.


When the apostles, who 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 were baptized
in the name of the Lord Jesus:) Then laid they their hands on
them, and they received the Holy
Ghost.

The
**TRINITY SUNDAY.**

_The Gospel. St. John x. 1._

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, 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.

_The ColleÁl._

 Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

_For the Epistle._ Rev. iv. 1.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in likeness of an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rested not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and
and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.


Here 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 enter into 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. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a man of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witnesses. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whomsoever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John iv. 7.

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in
The second Sunday after Trinity.


There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, an Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house. For I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

The Colleét.

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.
The Epistle. 1 St. John iii. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.


A certain man made a great supper, and bade many; and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither, the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, that none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.

The Colleæ.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. v. 5.

All of you be subject one to another, and be clothed with humility: for God re filleth the proud, and giveth grace to the humble. Humble yourselves therefore
fore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom rebuit steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.


Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The Colleæ.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. viii. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The
The fifth Sunday after Trinity.


B

E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.

The fifth Sunday after Trinity.

The Collect.

G

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

The Epistle. 1 St. Pet. iii. 8.

B

E ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courte-
their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.


Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother with out a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by
by no means come out thence, till thou hast paid the uttermost far-thing.

The seventh Sunday after Trinity.
The Collect.

L

Ord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 19.

I

Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleannesses, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Amen.


I

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for di-vers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand: And he sent them away.

The eighth Sunday after Trinity.
The Collect.

O

God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

The Epistle. Rom. viii. 12.

B

Rethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with
with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also glorified together.


Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. 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 who is in heaven.

The ninth Sunday after Trinity.

The Colle.$

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.


Jesus said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest
The ninth Sunday after Trinity.

The tenth Sunday after Trinity.

The Collected.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xii. 1.

On concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit, to another the working of miracles; to another prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.


And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; be cause thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying
The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xv. 1.

Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he rose again the third day according to the scriptures; and that he was seen of Cephas; then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.


Jesus spake this parable unto certain whichtrusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

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
of Jesus Christ thy Son our Lord. Amen.

The Epistle. 2 Cor. iii. 4

SUCH truth have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.


Jesus, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spitted, and touched his tongue; and looking up to heaven, he sighed, and faith unto him, Epiphatba, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure asto

The thirteenth Sunday after Trinity.

The Colle\a.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, thro' the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He faith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might
The fourteenth Sunday after TRINITY.


Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The Epistle. Gal. v. 16.

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I told you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's
The fifteenth Sunday after Trinity.


And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle. Gal. vi. 11.

Y see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised;
one of these. Wherefore, if God
do clothe the grass of the field,
which to-day is, and to-morrow
is cast into the oven; shall he not
much more clothe you, O ye of
little faith? Therefore take no
thought, saying, What shall we
eat? or, What shall we drink? or,
Wherewithal shall we be clothed?
(for after all these things do the
Gentiles seek) for your heavenly
Father knoweth that ye have need
of all these things. But seek ye
first the kingdom of God, and his
righteousness; and all these things
shall be added unto you. Take
therefore no thought for the mor-
row; for the morrow shall take
thought for the things of itself:
sufficient unto the day is the evil
thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let
thy continual pity cleanse
and defend thy Church; and, be-
cause it cannot continue in safety
without thy succour, preserve it
evermore by thy help and good-
ness; through Jesus Christ our
Lord. Amen.

The Epistle. Ephes. iii. 13.

I Defire that ye faint not at my
tribulations for you, which is
your glory. For this cause I bow
my knees unto the Father of our
Lord Jesus Christ, of whom the
whole family in heaven and earth
is named, that he would grant
you, according to the riches of
his glory, to be strengthened with
might by his Spirit in the inner
man; that Christ may dwell in
your hearts by faith; that ye, be-
ing rooted and grounded in love,
may be able to comprehend, with
all saints what is the breadth, and
length, and depth, and height; and
to know the love of Christ, which
passeth knowledge, that ye might
be filled with all the fulness of
God. Now unto him that is able
to do exceeding abundantly above
all that we ask or think, according
to the power that worketh in us,
unto him be glory in the Church,
by Christ Jesus, throughout all
ages, world without end. Amen.


And it came to pass the day af-
ter, that Jesus went into a
city called Nain; and man of his
disciples went with him, and much
people. Now when he came nigh
to the gate of the city, behold,
there was a dead man carried out,
the only son of his mother, and
she was a widow; and much peo-
dle of the city was with her. And
when the Lord saw her, he had
compassion on her, and said unto
her, Weep not. And he came and
touched the bier (and they that
bare him stood still) and he said,
Young man, I say unto thee, Arise.
And he that was dead, sat up, and
began to speak: and he delivered
him to his mother. And there came
a fear on all: and they glorified
God, saying, That a great Pro-
phet is risen up among us; and,
That God hath visited his peo-
ple. And this rumour of him went
forth through out all Judæa, and
throughout all the region round
about.

The seventeenth Sunday after
Trinity.

The Collect.

Lord, we pray thee that thy
grace may always prevent and
follow us; and make us continual-
The eighteenth Sunday after Trinity.

**The Epistle. Ephes. iv. 1.**

Therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.


It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And, behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.
thy mind. This is the firft and
great commandment. And the se-
cond is like unto it, Thou shalt
love thy neighbour as thyself. On
these two commandments hang all
the law and the prophets. While
the Pharifees were gathered toge-
ther, Jesus asked them, saying,
What thinke ye of Christ? whose
son is he? They say unto him, The
son of David. He faith unto them,
How then doth David in spirit call
him Lord, saying, The Lord faith
unto my Lord, Sit thou on my
right hand, till I make thine ene-
mies thy foot stool? If David then
call him Lord, how is he his son?
And no man was able to anfwer
him a word, neither durft any
man (from that day forth) afk him
any more questions.

The nineteenth Sunday after Trinity.
The Colleét.

O God, forasmuch as without
thee we are not able to pleafe
thee; Mercifully grant that thy
Holy Spirit may in all things di-
rect and rule our hearts, through
Jesus Christ our Lord. Amen.
The Epiftle. Ephes. iv. 17.

His I faie therefore, and teftify
in the Lord, that ye hence-
forth walk not as other Gentiles
walk, in the vanity of their mind;
having the understanding darken-
ed, being alienated from the life
of God, through the ignorance
that is in them, because of the
blindness of their heart: who, be-
ing past feeling have given them-
theselves over unto lascivity and
work all uncleanness with greedi-
neas. But ye have not so learned
Christ; if fo be that ye have heard him,
and have been taught by him,
as the truth is in Jesus: That ye
put off concerning the former


Jesus entered into a ship, and
paffed over, and came into
his own city. And, behold, they
brought to him a man fick of the
palfy, lying on a bed. And Je-
sus, feeing their faith, faid unto the
fick of the palfy, Son, be of good
cheer; thy fins be forgiven thee.
And, behold, certain of the fcribes
faid within themselves, This man
blasphemeth. And Jesus know-
ing their thoughts faid, Where-
fore thinke ye evil in your hearts?
For whether is easier, to fay, Thy
fins be forgiven thee; or to fay,
Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then faith he to the sick of the palsy) Ariſe, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

The twentieth Sunday after Trinity.

The Colleſt.

O Almighty and moft merciful God, of thy bountiful goodnesſe keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish thoſe things which thou commandeft, through Jeſus Chriſt our Lord. Amen.

The Epifle. Ephes. v. 15.

Se then that ye walk circumspeclty, not as fools, but as wise, redeeming the time, be cause the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excefs; but be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual fongs, finging and making melody in your heart to the Lord; giving 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.


Jeſus ſaid, The kingdom of heaven is like unto a certain king, which made a marriage for his son; and ſent forth his ſer vants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſer vants ſaying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandife: and the remnant took his ſer vants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth: and he ſent forth his armies, and destroyed thoſe murderers, and burned up their city. Then faith he to his ſer vants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So thoſe ſer vants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furniſhed with guests. And when the king came in to ſee the guests, he ſaw there a man which had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to the ſer vants, Bind him hand and foot, and take him away, and caſt him into outer darkness: there ſhall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The Colleſt.

G Rant, we beseech thee, mer- ciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their
The twenty-second Sunday after Trinity.

The Epistle. Ephes. vi. 10.

My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may speak boldly, as I ought to speak.


Here was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jesus faith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.
who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.


Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Colleâ.

O God, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle. Phil. iii. 17.

Brethren, be followers together of me, and mark them who walk so as ye have us for an example. (For many walk, of whom I have told you often, and now
tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.


Then went the Pharisees, and took counsel how they might entangle him in his talk. 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 Caesar, 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, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar'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.

The twenty-fourth Sunday after Trinity.

The Colled.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ’s sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. i. 3.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.


While Jesus spake these things unto John’s disciples, behold, there came a certain ruler, and
and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler’s house, and saw the ministers and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.


When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter’s brother, said unto him, There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. Therefore they gathered

Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, faith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The twenty-fifth Sunday after Trinity.

The Collect.

Tir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

For the Epistle. Jer. xxiii. 5.

Behold, the days come, faith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days
gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¶ If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted; Provided, that this last Colleâl, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew’s Day.

The Colleâl.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle. Rom. x. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be faved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture faith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias faith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses faith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he faith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.


Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) And he faith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going
ing on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.
The Collect.

Almighty and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Ephes. ii. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together growth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.


Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Saint Stephen's Day.
The Collect.

Grant, O Lord, that, in all our sufferings here upon Earth, for the testimony of thy Truth, we may steadfastly look up to Heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only

Saint Thomas and Saint Stephen.
Saint John the Evangelist’s Day.

Then shall follow the Colled of the Nativity, which shall be said continually unto New-Year’s Eve.

Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Saint John the Evangelist’s Day.

Merciful Lord, we beseech thee to cast thy bright beams of Light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy Truth, that it may at length attain to everlasting life, through Jesus Christ our Lord. Amen.

The Colled.

Beware, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.


That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifest, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifest unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light,
as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.


Jesus saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testified of these things, and wrote theses things, and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.


The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod:

The Innocents Day.

The Colleèl.

Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xiv. 1.

I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women for they are virgins: these are they which followed the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.


The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod:
Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Conversion of Saint Paul.

The Colleēl.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, thro' Jesus Christ our Lord. Amen.

For the Epistle. Acts ix. 1.

And Saul, yet breathing out threatenings and slaughters against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without light, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things
things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, (even Jesus, that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.


Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsoaked houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Colleâ.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the fame thy Son Jesus Christ our Lord. Amen.

For the Epistle. Mal. iii. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, faith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall fit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right,
right, and fear not me, faith the Lord of hosts.


And when the days of her purification, according to the law of Mofes, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, 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; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias’s Day.

Saint Matthias’s Day.

Saint Matthias’s Day.

Saint Matthias’s Day.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of time number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epistle. Acts i. 15.

In those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward
reward of iniquity; and falling head long, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his Bishoprick let another take. Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his Resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias. And he was numbered with the eleven apostles.


At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 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.

The Annunciation of the blessed Virgin Mary.

The Colleè.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel; So by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

For the Epistle. Isa. vii. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.


And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the
angel came in unto her, and said, Hail, thou that art highly favour-
ed, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

Saint Mark’s Day.

The Collect.

O Almighty God, who hast in-
structed thy holy Church with
the heavenly doctrine of thy Ev-
gelist Saint Mark; Give us grace
that being not like children carried
away with every blast of vain doc-
trine, we may be established in the
truth of thy holy Gospel, through
Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 7.

Unto every one of us is given grace according to the mea-
Sure of the gift of Christ. Where-
fore he saith, When he ascended
up on high, he led captivity cap-
tive, 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 hea-
vens, that he might fill all things.)
And he gave some, apostles; and
some, prophets; and some, evan-
gelists; and some, pastors and teach-
ers; 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: that we henceforth be no more children,
tossed to and fro, and carried a-out with every wind of doctrine,
by the sleight of men, and cunning
craftiness, whereby they lie in wait
to deceive; but speaking the truth
in love, may grow up into him in
all things, which is the head, even
Christ: From whom the whole
body fitly joined together, and
compacted by that which every join-
t joint supplieth, according to the
effectual working in the measure
of every part, maketh increase of
the body unto the edifying of it-
self in love.


I Am the true vine, and my Fa-
ther is the husbandman. Every
branch in me that beareth not fruit,
he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's Day.

The Epistle. St. James i. 1.

James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it periseth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.


And Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

St. Philip and St. James's Day.

O Almighty God, whom truly to know is everlastlng life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.
and receive you unto myself; that where I am, there ye maybe also. And whither I go ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus faith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip faith unto him, Lord, shew us the Father, and it sufficeth us. Jesus faith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 22.

Idings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.


This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not
not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist’s Day.

The Collect.

A lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth’s sake; through Jesus Christ our Lord. Amen.

For the Epistle. Isa. xl. 1.

Omfert ye, comfort ye my people, faith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for the hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.


Liabeth’s full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvilled
velled all. And his mouth was opened immediately, and his tongue loosed. And he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raìfed up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand 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 by 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, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter’s Day.

The Collect.

O Almighty God, who, by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xii. 1.

About that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from his hands. And the angel said
said unto him, Gird thyself, and bind on thy sandals: and so he did. And he faith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.


When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Sou of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven.

Saint James the Apostle.

Saint James the Apostle.
The Collect.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 27, and part of Chap. xii.

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.


Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She faith unto him, Grant that these my two sons may sit, the one on
on thy right hand, and the other
on the left, in thy kingdom. But
Jesus answered and said, Ye know
not what ye ask. Are ye able to
drink of the cup that I shall drink
of, and to be baptized with the
baptism that I am baptized with?
They say unto him, We are able.
And he faith unto them, Ye shall
drink indeed of my cup, and be
baptized with the baptism that I
am baptized with: but to sit on
my right hand, and on my left, is
not mine to give, but it shall
be given to them for whom it is
prepared of my Father. And when
the ten heard it, they were moved
with indignation against the two
brethren. But Jesus called them
unto him, and said, Ye know that
the princes of the Gentiles exer-
cise dominion over them, and they
that are great exercise authority
upon them. But it shall not be so
among you: but whosoever will
be great among you, let him be
your minister; and whosoever will
be chief among you, let him be
your servant: even as the Son of
man came not to be ministered un-
to, but to minister, and to give his
life a ransom for many.

Saint Bartholomew the Apostle.
The College.

O Almighty and everlasting God,
who didst give to thine Apostle
Bartholomew grace truly to
believe and to preach thy Word;
Grant, we beseech thee, unto thy
Church, to love that Word which
he believed; and both to preach
and receive the same, through Je-
fus Christ our Lord. Amen.


By the hands of the Apostles
were many signs and wonders
wrought among the people (and
they were all with one accord in
Solomon’s porch. And of the rest
durst no man join himself to them;
but the people magnified them.
And believers were the more add-
ed to the Lord, multitudes both
of men and women) insomuch that
they brought forth the sick into
the streets, and laid them on beds
and couches, that at the least the
shadow of Peter passing by might
overshadow some of them. There
came also a multitude out of the
cities round about unto Jerusalem,
bringing sick folks, and them which
were vexed with unclean spirits;
and they were healed every one.


And there was also a strife a-
mong them, which of them
should be accounted the greatest.
And he said unto them, The kings
of the Gentiles exercise lordship
over them; and they that exercise
authority upon them are called
benefactors. But ye shall not be
so: but he that is greatest among
you, let him be as the younger;
and he that is chief, as he that
doeth serve. For whether is great-
er, he that sitteth at meat, or he
that serveth? is not he that sitteth
at meat? but I am among you as
be that serveth. Ye are they which
have continued with me in my
temptations. And I appoint unto
you a kingdom, as my Father hath
appointed unto me; that ye may
eat and drink at my table in my
kingdom, and sit on thrones judg-
ing the twelve tribes of Israel.
to be an Apostle and Evangelist; Grant us grace to forfake all covetous desires, and inordinate love of riches; and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

Therefore seeing we have this ministr y, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.


And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Epistle. Rev. xii. 7.

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea:
Saint Luke the Evangelist.

A

Lmighty God, who calldest Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul: May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. iv. 5.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsoaked me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.


The Lord appointed other seventy also, and sent them two and
and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall return upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

**The Collect.**

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

**The Epistle. St. Jude 1.**

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

**The Gospel. St. John xv. 17.**

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.
me. If I had not come and spok-
/en unto them, they had not had
sin: but now they have no cloak
for their sin. He that hateth me
hateth my Father also. If I had
not done among them the works
which none other man did, they
had not had sin; but now have
they both seen and hated both
me and my Father. But this com-
eth to pass, that the word might
be fulfilled that is written in their
law, They hated me without a
causе. But when the Comforter
is come, whom I will send unto
you from the Father, even the
Spirit of truth, which proceedeth
from the Father, he shall testify
of me. And ye also shall bear wit-
ness, because ye have bees with me
from the beginning.

All Saints’ Day.
The Colleėt.

O Almighty God, who hast knit
together thine elect in one
communion and fellowship, in the
mystical body of thy Son Chriķt
our Lord; Grant us grace so to
follow thy blessed Saints in all vir-
tuous and godly living, that we
may come to those unspeakable
joys which thou hast prepared for
those who unfeignedly love thee,
through Jesu Chriķt our Lord.
Amen.

For the Epistle. Rev. vii. 2.

And I saw another angel as-
cending from the east, having
the seal of the living God; and
he cried with a loud voice to the
four angels, to whom it was given
to hurt the earth and the sea,
saying, Hurt not the earth, neither
the sea, nor the trees, till we have
sealed the servants of our God in
their foreheads. And I heard the
number of them which were sealed;
and there were sealed an hundred
and forty and four thousand of all
the tribes of the children of Israel.

Of the tribe of Juda were seal-
ed twelve thousand.

Of the tribe of Reuben were
sealed twelve thousand.

Of the tribe of Gad were sealed
twelve thousand.

Of the tribe of Aser were sealed
twelve thousand.

Of the tribe of Nepthalim were
sealed twelve thousand.

Of the tribe of Manassēs were
sealed twelve thousand.

Of the tribe of Simeon were
sealed twelve thousand.

Of the tribe of Levi were sealed
twelve thousand.

Of the tribe of Issachar were
sealed twelve thousand.

Of the tribe of Zabulon were
sealed twelve thousand.

Of the tribe of Jōseph were seal-
ed twelve thousand.

After this I beheld, and, lo, a
great multitude, which no man
could number, of all nations, and
kindreds, and people, and tongues,
stood before the throne, and be-
fore the Lamb, clothed with white
robes, and palms in their hands;
and cried with a loud voice, say-
ing, Salvation to our God which
sitteth upon the throne, and unto
the Lamb. And all the angels
stood round about the throne, and
about the elders and the four
beasts, and fell before the throne
on their faces, and worshipped
God, saying, Amen: Blessing, and
glory, and wisdom, and thank-
giving, and honour, and power,
and might, be unto our God for
ever and ever. Amen.

The
The ORDER for the Administration of the LORD's SUPPER, or, HOLY COMMUNION.

¶ I F among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be hereby offended; he shalladvertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he be compensated 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 Minister use with those, betwixt whom be perceiveth malice and hatred to reign; not suffer 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 amend for that wherein be himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate: Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ The Gospel. St. Matt. v. 1. Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
The COMMUNION.

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; and the Minister, standing at the north side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the Kingdom, And the power, and the Glory, for ever and ever. Amen.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom 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 Minister, turning to the People, rehearse distinctly the Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

Minister.

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

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing 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: For I the Lord thy God am a jealous God; and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. 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. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.
T h e  C O M M U N I O N .

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ faith.

 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and greatest commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

¶ 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 preferred in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse.

And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

¶ Here the People shall say, Glory be to thee, O Lord.

¶ Then shall be read the Apostles’, or Nicene Creed; unless one of them hath been read immediately before in the Morning Service.

¶ Then the Minister shall declare unto the People what Holy-days, or Fastning days, are in the Week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon; after which the Minister, when there is a Communion, shall return to the Lord’s Table, and begin the Offertory,
The COMMUNION.

Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matthew v. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal. St. Matthew vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. St. Matthew vii. 12.

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 vii. 21.

Zaccheus 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 fourfold. St. Luke xix. 8.

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 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix. 11.

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 Cor. ix. 13, 14.

He that soweth little shall reap little; and he that soweth plentifully shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

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. Gal. vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

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 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good and to distribute forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from
from him, how dwelleth the love of God in him? 1 St. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord not be turned away from thee. Tobit iv. 7.

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: so gatherest thou thyself a good reward in the day of necessity. Tob. iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psalm xli. 1.

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin 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 the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,

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

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 [ If there be no alms or oblations, then be left unsaid.]

¶ If there be alms and oblations, then]

and to receive these our prayers, which we offer unto thy Divine Majesty; bequeathing thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all those who 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, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer 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 other Ministers; 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 especially 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 those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also beseech thy holy Name, for all thy servants departed this life in thy faith and fear; bequeathing thee to give us grace so to follow their good examples, that with them we may be partakers of thy
thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the Celebration of the Holy Communion (which be shall always do upon the Sunday, or some Holy-day, immediately preceding), he shall read this Exhortation following, or so much thereof as, in his discretion, he may think convenient.

Early 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 those who 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 dimchers 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 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 wherein ever 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 who have offended you, as ye would have forgiven all your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but encrease your condemnation. Therefore, if any of you be a blasphemer of God, a hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye 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 here-in, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice,
advice, as may tend to the quieting of his conscience, and the removing 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.

Early 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 who 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 hidden 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. Those who 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. Wherefore 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 is your ingratitude to God, and how fore punishment hangeth over your heads for the same, when ye willingly 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 shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

¶ At the time of the Celebration of the Communion, the Priest shall say the Exhortation.

Dearly beloved in the Lord; ye who 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
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; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast 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 humbly himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he 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 for 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.
The COMMUNION.

A Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who 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 good deeds; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ faith unto all who truly turn to him.

Come unto me, all ye that travel and are heavy laden, and I will refresh you. St. Mat. xi. 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 iii. 16.

Hear also what Saint Paul faith.

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

Hear also what Saint John faith.

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 ii. 1, 2.

¶ 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.

¶ 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:

* These words [Holy Father] must be omitted on Trinity Sunday.

¶ Then shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,

Therefore with Angels and Archangels, and with all the company of heaven we praise 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 seven Days after.

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by 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 Easter-Day and seven Days after.

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
The COMMUNION.

Upon Ascension-Day and seven Days after.

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; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likenesses of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ: Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said.

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, whose property is always to have mercy: Grant us therefore, gracious Lord, that we may evermore dwell in Him, and He in us. Amen.

Then the Priest, kneeling down at the Lord's Table, say, in the name of all those who 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 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, standing before the Table, hath so ordered the Bread and Wine, that he may with more readiness and decency break the Bread before the People, and take the cup in to his Hands; he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, for that thou, 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,
tion, 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 and sacrifice, until his coming again. For in the night in which He was betrayed (a) he took bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) This is my Body, which is given for you; do this in remembrance of me. Likewise after supper, (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) 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.

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And The Invocation, we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodnecfs, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them 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. And we earnestly desire thy fatherly goodnecfs, 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. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are 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;
The COMMUNION.

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. Amen.

¶ Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fastes, &c.

¶ Then shall the Priest first receive the Communion in both kinds himself and 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 devoutly kneeling. And when he delivereth the Bread he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and 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 who delivereth the Cup, 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.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at — All glory be to thee, Almighty God — and ending with these words — Partakers of his most blessed Body and Blood.

When all have communed, 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.

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.

Our Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

¶ After shall be said as followeth.

Almighty and everlasting 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 goodnes 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 fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom,
The COMMUNION.

with thee and the Holy Ghost, be
all honour and glory, world with-
out end. Amen.
¶ Then shall be said or sung, all
standing Gloria in excelsis; or
some proper Hymn from the Se-
lection.

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 Fa-
ther Almighty.

O Lord, the only begotten Son
Jesus 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 glory of God the
Father. Amen.
¶ Then the Priest (the Bishop if he
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 Fa-
ther, the Son, and the Holy Ghost,
be amongst you, and remain with
you always. Amen.
¶ Collects that may be said after the
Collects of Morning or Evening
Prayer, or Communion, at the dis-
ccretion of the Minister.

A Shift us mercifully, O Lord, in
these our supplications and
prayers; and dispose the way of
thy servants towards the attain-
ment 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.

Grant, we beseech thee, Al-
mighty 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.

Direct 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 end-
ed in thee we may glorify thy ho-
ly Name; and finally, by thy mer-
cy, 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 in-
firmities; and those things, which for
our unworthines we dare not, and
for our blindness we cannot ask,
vouchsafe to give us, for the wor-
thines of thy Son Jesus Christ our
Lord. Amen.

Almighty God, who hast pro-
mised to hear the petitions of
those who ask in thy Son's Name;
We beseech thee mercifully to in-
cline thine ears to us who have now
made
made our prayers and supplications unto thee; and grant, that thofe things which we have faithfully asked according to thy will, may eʃectually be obtained; to the re- lief of our necessity, and to the setting forth of thy glory, through Jesu Chriʃt our Lord. Amen.

¶ Upon the Sundays and other Holy Days (if there be no Sermon or Communion) ſhall be ſaid all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing. And if any of the con- secrated Bread and Wine remain after the Communion, it ſhall not be carried out of the Church; but the Miʃiʃer and other Communicants ſhall, immediately after the Blessing, reverenceʃly eat and drink the ſame.

The MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
To be uʃed in the Church.

¶ The people are to be admoniʃted, that it is moʃt convenient that Baptiʃm ſhould be admiʃtered but upon Sundays and other Holy-Days, or Prayer Days. Neveʃtbeʃefs (if neceʃsity so require) Baptiʃm may be admiʃtered upon any other day.

¶ There ſhall be for every Male child to be baptized when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers, and Parents ſhall be admiʃted as ſponsors, if it be deʃired.

¶ When there are Children to be baptiʃed, the Parents or ſponsors ſhall give knowledge thereof, before the beginning of Morning Prayer, to the Miʃiʃer. And then the Godfathers and Godmothers, and the People with the Children, muʃt be ready at the Font, either immediately after the laʃt Leʃſon at Morning Prayer, or else immediately after the laʃt Leʃſon at Evening Prayer, as the Miʃiʃer by his diʃcretion, ſhall appoint. And the Miʃiʃer coming to the Font (which is then to be filled with pure Water) and ſtanding there, ſhall ſay,

Hath this Child been already baptiʃed, or no?

¶ If they answer, No; then ſhall the Miʃiʃer proceed as followeth.

Early beloved, forasmuch as through our Lord Jesu Chriʃt, that all men are conceived and of his bounteous mercy, he will born in sin, and our Saviour Chriʃt grant to this Child that which by faith, None can enter into the nature he cannot have; that he may kingdom of God, except he be re- be baptiʃed with Water and the generate and born anew of Water Holy Ghoʃt; and received into and of the Holy Ghoʃt; I beʃeech Chriʃt's holy Church, and he made you to call upon God the Father, a living member of the ſame.

¶ Then
The Public Baptism of Infants.

Then shall the Minister say,
Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and 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 being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast 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.

Or this.

Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who 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 who ask; let us who seek, find; open the gate unto us who 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.

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 who would have kept them from him; how he exhorted all men to follow their innocency.
nocency. 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 favourably alloweth this charitable work of ours in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

A lmighty 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 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 for ever. Amen.

¶ Then shall the Minister speak unto the Godfathers and Godmothers in this wise.

D oth 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?

Answ. I renounce them all; and, by God’s help, will endeavour not to follow, nor be led by them.

Minist. Doth thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Answ. I do.

Minist. Wilt thou be baptised in this Faith?

Answ. That is my Desire.

Minist. Wilt thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?

Answ. I will, by God’s help.

¶ Then
The Public Baptism of Infants.

† 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 sinful 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 whatsoever is here dedicated to thee by our Office and Ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A LMIGHTY, everliving God, whose dear 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 children; through Jesus Christ our Lord. Amen.

† Then shall the Minister say,

And then naming it after them, he shall dip it in the Water discreetly, or shall 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.

† But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words.

† Then the Minister shall say,

W. We receive this Child 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.

† If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy Cause of Scruple concerning the same, yet, in that Case the Minister may omit that Part of the above which follows the Imersion, or the pouring of Water on the Infant.

† Then shall the Minister say,

S. 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

Then the Minister shall take the Child into his Hands, and shall say to the Godfathers and Godmothers,

Name this Child.
The Public Baptism of Infants.

¶ Then shall be said all kneeling,

O ur Father who art in Heaven,
Hallowed be thy Name; Thy
kingdom come; Thy Will be done
on Earth, As it is in Heaven; Give
us this day our daily bread; And
forgive us our trespasses, As we
forgive those who trespass against
us; And lead us not into temptation;
But deliver us from evil: For
thine is the Kingdom, and the
Power, and the Glory, For ever
and ever. Amen.

¶ Then shall the Minister say,

W e 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 be-
ing buried with Christ in his death,
may crucify the old man, and ut-
terly abolish the whole body of
sin; and that, as he is made Part-
taker of the Death of thy Son, he
may also be Partaker of his Re-
surrection; so that finally, with
the residuum of thy holy Church, he
may be an Inheritor of thine ever-
lasting Kingdom; through Christ
our Lord. Amen.

¶ Then shall be said, and say,

Y e are to take care that this
Child be brought to the Bi-
shop to be confirmed by him, so
soon as he can say the Creed, the
Lord's Prayer, and the Ten Com-
mandments, and is sufficiently in-
structed in the other parts of the
Church Catechism, set forth for
that purpose.

The
The MINISTRATION of

PRIVATE BAPTISM of CHILDREN

in Houses.

¶ The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon great and reasonable cause.

¶ And also they shall warn them, that without like 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 as followeth.

¶ First, let the Minister of the Parish (or in his absence any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord’s Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour water upon it, saying these words:

N

I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Minister shall give thanks unto God, and say,

W

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.

¶ And let them not doubt but that the Child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again. Yet nevertheless, if the Child, which is after this form baptised, do afterwards live, it is expedient that it be brought into the Church; to the intent, that if the Minister of the same parish did himself baptise that Child, the Congregation may be certified of the true form of baptism, by him privately before used: In which case he shall say thus:

I

Certify you that according to the due and prescribed Order of the Church at such a time and at such a place, before divers witnesses, I baptised this Child.

¶ But
Private Baptism of Infants.

But if the Child were baptised by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; 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; who is now by Baptism incorporated into the Christian Church: 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 the Minister shall say as follows, or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Immerison, or the pouring of water on the Infant. But note; that, in every Church, the intermediate parts of the service shall be used, once a month (if there be a Baptism) for the better instruction of the People in the Grounds of Infant Baptism.

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

Hey 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 who 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 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;

O UR Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven;
Private Baptism of Infants.

Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Minister demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as follows.

Doth 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 all sinful desires of the flesh; so that thou wilt not follow nor be led by them?

Answ. I renounce them all; and, by God's help, will endeavour not to follow nor be led by them.

Minist. Doth thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Answ. I do.

Minist. Wilt thou be baptised in this Faith?

Answ. That is my Desire.

Minist. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will, by God's help.

¶ Then the Minister shall say,

We receive this Child 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.

¶ The same Rule is to be observed here, as to the omission of the Sign of the Cross, as in the Public Baptism of Infants.

¶ Then shall the Minister say,

Seeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the Body of Christ's Church; let it is 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, all kneeling,

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 all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:

* Here the Minister shall make a Cross upon the Child's forehead.

Forasmuch
Oraſmuch 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 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 baptised, 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 be 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 is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

But if they who bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptised 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 Minister baptize it in the Form before appointed for Public 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 baptised, N. I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

If Infant Baptism, and the receiving of Infants baptised in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayer serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the Remainder of the Service for both.

The Private Baptism of Infants.
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 Minister, 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, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy Day, or Prayer Day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit.

¶ And standing there, the Minister shall ask, Whether any of the Persons here presented be baptized, or no? If they shall answer, No; then shall the Minister say thus:

D Early beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh, is flesh) so they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ's faith, 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 Minister say,

Let us pray

A Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-belove 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 steadfast 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.

¶ Or this.

A Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour,
Baptism of those of Riper Years.

succour, the life of those who 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 who ask; let us who seek, find; open the gate unto us who 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 the Minister 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 the exhortation following.

B Eloved, 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 damned: 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
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 toward these Persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A lmighty 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 Minister shall speak to the Persons to be baptised in this wise:

W ell-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 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, in the presence of these your Witnesses, and this whole Congregation, promise and answer to the following questions.

¶ The Minister shall then demand of the Sponsors to be baptised as follows; the Questions being considered as addressed to them severally, and the Answers to be made accordingly.

Q uestion.

O ne must 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?

Answ. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Q uest. Doest thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Answ. I do.

Q uest. Wilt thou be baptised in this Faith?

Answ. That is my Desire.

Q uest. Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answ. I will by God's help.

¶ Then shall the Minister say,

O Merciful God, grant that the old Adam in these Persons may be
be so buried, that the new man may be raised up in them. Amen.

Grant that all sinful 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, 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 the Persons, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font according to his Discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the Water, or pour Water upon him, saying,

**N.** I baptize thee In the Name of the Father and of the Son and of the Holy Ghost. Amen.

¶ Then shall the Minister say,

**W.** We receive this Person into the Congregation of Christ's Flock; and do Here the Minister shall make 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.

¶ The same Rule, as to the Omission of the Sign of the Cross, is to be observed here as in the Baptism of Infants.

¶ Then shall the Minister say,

**S.** 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, all kneeling.

O Ur Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

WE
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, eternally. Amen.

¶ Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first:

¶ It is expedient that every person thus baptised, should be confirmed by the Bishop, as soon after the Baptism as conveniently may be; that so he may be admitted in the Holy Communion.

¶ Whereas necessity may require the baptising of Adults in private houses in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where this Sacrament is to be performed. And in the exhortation, "Well beloved," &c., instead of these words, "come hither desiring," shall be inserted this word, "desirous."

¶ If there is occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the office for Adults; only, in the exhortation and prayer, after the words, "these Persons" and "these thy Servants," adding "and these Infants." Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the Imersion,
merson, or the pouring of water, the prayer shall be as in this service, only, after the words, “these Persons,” shall be added, “and these Infants.” After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.

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 Public 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.

A CATECHISM;

That is to say,

AN INSTRUCTION, to be learned by every Person before he be brought to be confirmed by the Bishop.

Question.

What is your Name?

Answer N. or M.

What gave you this Name?

Answer. My Sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

What did your Sponsors 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.

Do 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 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 Catholic Church; The Communion of Saints; The forgiveness of sins; The resurrection of
of the body; And the life everlasting. Amen.

Queft. What doft thou chiefly learn in theeſe Articles of thy Belief?

Anfw. 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 people of God.

Queft. You ſaid that your Sponſors did promise for you, that you ſhould keep God's commandments. Tell me how many there are?

Anfw. Ten.

Queft. Which are they?

Anſwer.

Theſe which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou ſhalt have none other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor likeness of any thing 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: for I the Lord thy God am a jealous God, and viſt theſe of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhow mercy unto thousands in them that love me and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guilſefs that taketh his Name 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: In it thou ſhalt do no man‐ner of work; thou and thy fon and thy daughter, thy man‐ſervant, and thy maid‐ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the sea, and all that in them is, and refed the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear false witneſſes againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's house, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his afs, nor any thing that is his.

Queft. What doſt thou chiefly learn by theſe Commandments?

Anfw. I learn two things; my duty towards God, and my duty towards my Neighbour.

Queft. What is thy duty towards God?

Anfw. 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 wor‐ship him, to give him thanks, to put my whole trust in him, to call
call upon him, to honour his holy 
Name and his Word, and to serve 
him truly all the days of my life.

Queft. What is thy duty towards 
thy Neighbour?

Answer. My duty towards my 
Neighbour, is to love him as my-
self, 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 Civil Authority; To 
submit myself to all my governors, 
teachers, spiritual pastors and ma-
ters: To order myself lowly and 
reverently to all my betters; To 
hurt nobody by word or deed; 
To be true and just in all my deal-
ings; To bear no malice nor ha-
tred in my heart: To keep my 
hands from picking and steal-
ing, and my tongue from evil 
speaking, lying, and flandering; To keep my 
body in temperance, soberne-
s, and chastity; Not to covet nor de-
sire 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.

Catechism. 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 spe-
cial Grace, which thou must learn 
at all times to call for by diligent 
Prayer. Let me hear, therefore, if 
thy cant can say the Lord's Prayer.

Answer.

OUR Father, who art in Hea-
ven, Hallowed be thy Name; 
Thy kingdom come; Thy will be 
done on Earth, as it is in Heaven; 
give us this day our daily bread; 
and forgive us our trespasses, As 
we forgive tho‘se who trespass a-
gainst us. And lead us not into 
temptation; But deliver us from 
evil. Amen.

Queʃt. What deſirest thou of 
God in this Prayer?

Anʃw. 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 are 
needful both for our souls and bo-
dies; 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 both 
of soul and body; and that he will 
keep us from all ſin and wicked-
neſs, and from our ſpiritual enemy, 
and from everlasting death. And 
this I truʃt he will do of his mercy 
and goodneſs, through our Lord 
Jefus Chriʃt; and therefore I ſay, 
Amen. So be it.

Queʃt. How many Sacraments hath 
Chriʃt ordained in his Church?

Anʃw. Two only, as generally 
neceʃsary to ſalvation; that is to 
say, Baptifm and the Supper of 
the Lord.

Queʃt. What meaʃest thou by 
this word Sacraʃment?

Anʃw. I mean an outward and 
visible ſign of an inward and spi-
ritual grace given unto us; ordain-
ed by Chriʃt himſelf; as a means 
whereby we receive the same, and 
a pledge to assure us thereof.

Queʃt. How many parts are there 
in a Sacrament?

Anʃw. Two; the outward vi-
sible ſign, and the inward ſpiritual 
grace.

Queʃt. What is the outward vi-
sible ſign or form in Baptifm?

Anʃw.
**A C A T E C H I S M.**

Answ. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoʃt.*

**Queʃt.** What is the inward and spiritual grace?

**Anʃwer.** A death unto Ŕn, and a new birth unto righteousness: for being by nature born in Ŕn, and the children of wrath, we are hereby made the children of grace.

**Queʃt.** What is required of persons to be baptized?

**Anʃwer.** Repentance, whereby they forʃake Ŕn; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

**Queʃt.** Why then are Infants baptized, when by reaʃon of their tender age they cannot perform them?

**Anʃwer.** Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

**Queʃt.** Why was the Sacrament of the Lord’s Supper ordained?

**Anʃwer.** For the continual re-memory ʃof the ʃacrifice of the death of Chriʃt, and of the beneʃits which we receive thereby.

**Queʃt.** What is the outward part or ʃign of the Lord’s Supper?

**Anʃwer.** Bread and Wine, which the Lord hath commanded to be received.

**Queʃt.** What is the inward part, or thing signiʃed?

**Anʃwer.** The Body and Blood of Chriʃt, which are spiritually taken and received by the faithful in the Lord’s Supper.

**Queʃt.** What are the beneʃits whereof we are partakers thereby?

**Anʃwer.** The strengthening and reʃreshing of our souls by the Body and Blood of Chriʃt, as our bodies are by the bread and wine.

**Queʃt.** What is required of those who come to the Lord’s Supper?

**Anʃwer.** To examine themselves, whether they repent them truly of their former Ŕns, steadfastly purposing to lead a new life; have a lively faith in God’s mercy, through Chriʃt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Miʃin ʃer of every Parifh ʃhall diligently upon Sundays and Holy- Days, or on Ŕme other convenient occasions, openly in the Church, instruct or examine fo many Children of his Parifh, ʃent unto him, as he ʃhall think convenient, in ʃome part of this Catechifm.

¶ And all Fathers Mothers, Maʃters, and Miʃtreʃses ʃhall cause their Children, Servants, and Apprentices, who have not learned their Catechifm, to come to the Church at the time appointed, and obediently to hear, and to be ordered by the Miʃin ʃer, until such time as they have learned all that is here appointed for them to learn.

¶ As soon as Children are come to a competent age, and can say the Creed, the Lord’s Prayer, and the Ten Commandments, and can anʃwer to the other ʃeʃtions of this ʃhort Catechifm, they ʃhall be brought to the Bishop.

¶ And whenʃoever the Bishop ʃhall give knowledge for children to be brought unto him for their Confirmation, the Miʃin ʃer of every Parifh ʃhall either bring, or fend in writing, with his hand subʃcribed thereunto, the Names of all Ŕuch Persons within his Parifh, as he ʃhall think fit to be preʃented to the Bishop to be conﬁrmed.

The
THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon those that are baptised, and come to Years of

¶ 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.

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 Lords 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 Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm 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.

¶ Then shall the Bishop say,

O ye here, in the presence of God, and of this congregation renew the solemn promise and vow that ye made or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do

all those things which ye then undertook, or your Sponsors then undertook for you?

¶ And every one shall audibly answer, I do.

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 prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everlasting 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 ghoftly 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 [or, this thy servant] with Thy heavenly grace; that he may continue
continue thine for ever; and daily increase in thy Holy Spirit more and more, until be come unto thy everlastling kingdom.

¶ 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.

O ur Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ And this Colleæl.
A lmighty and everliving God, who makest us both to will and to do those things which are 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 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,
T he Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.
¶ And then shall none be admitted to the Holy Communion, until such Time as he be confirmed, or be ready and defirous to be confirmed.

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SOLEMNIZATION of MATRIMONY.

¶ The Laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States, every Minister is left to the direction of those Laws, in every Thing that regards the civil contract between the parties. And when the Banns are published, it shall be in the following form.—I publish the Banns of Marriage between M. 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.]

¶ At
MATRIMONY.

At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Body of the Church, or shall be ready in some proper house, with their Friends and Neighbours; and there standing together, the Man on the Right Hand, and the Woman on the Left, the Minister shall say,

Dear beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men; therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

Require and charge you both, (as ye will answer at the dreadful day of judgment 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 if any persons are joined together otherwise than as God’s word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his in-
demnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

Wilt 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 others, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman,

Wilt 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 others, 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 Truth 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.

M. 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, ac-
MATRIMONY.

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:

IN. take thee M. to my wedded Husband, to have and 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 lose their Hands; and the Man shall give unto the Woman a Ring. And the Minister 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 Minister, shall say,

W ith this Ring I thee wed, 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, the Minister shall say,

Let us pray

OUR Father who art in Heaven, Hallowed be thy Name; thy Kingdom come; Thy will be done on Earth, As it is in heaven; Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ Then shall the Minister 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 company:

O rasmuch as M. 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, each to the other, and have declared the same by giving and receiving a Ring, and by joining Hands; I pronounce that they are Man and Wife; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing:

G od the Father, God the Son, God the Holy Ghost, blest, preserve, and keep you; the Lord mercifully with his favour look upon you, and 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.

THE
When any person is sick, Notice shall be given thereof to the Minister of the Parish; who, coming into the sick Person’s House, 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,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; 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.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord have mercy upon us.

Our Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive them who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minifter. O Lord, save thy servant;

Anſwer. Who putteth his trust in thee.

Minifter. Send him help from thy holy place;

Anſwer. And evermore mightily defend him.

Minifter. Let the enemy have no advantage of him;

Anſwer. Nor the wicked approach to hurt him.

Minifter. Be unto him, O Lord, a strong tower,

Anſwer. From the face of his enemy.

Minifter. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

O Lord, look down from heaven behold viſit and relieve 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. Sanctify, we beseech thee, this thy Fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Chriſt our Lord. Amen.

Then
Visititation of the Sick.

¶ Then shall the Minister exhort the sick Person after this Form, or other like:

D Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly that if thou truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the Person visited is very sick, then the Minister may end his Exhortation in this Place, or else proceed.

T Ake therefore in good part the chastisement of the Lord: For, as St. Paul faith in the twelfth Chapter to the Hebrews, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastenment, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture, for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whencesoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And 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
Cutting 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 judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

D Oft thou 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 from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From whence shall come to judge the quick and the dead.

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the forgiveness of Sins; the resurrection of the body; and the life everlasting. Amen.

The sick person shall answer, All this I steadfastly believe.

Then shall the Minister examine, 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, while they are in Health.

The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

The Minister shall not omit earnestly to move such sick Persons as are of Ability, to be liberal to the Poor.

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 Visitation of the Sick.
Visitation of the Sick.

thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

Psal. cxxx. De profundis.

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 plenteous redemption.

And he shall redeem Israel from all his sins.

¶ Adding this.

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,

The Almighty Lord, who is a most strong tower to all those who 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.

¶ Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the Occasion; and after that shall say,

Unto God's gracious mercy and protection 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.

¶ Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.

A Prayer for a Sick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from Heaven, we humbly beseech thee, with the eyes of mercy upon this Child, now lying upon the bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake: That, if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ A Prayer
A Prayer for a sick Person, when there appeareth but small Hope of Recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in Heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near; so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, in thy favour, his soul may be received into thine everlasting Kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

A Commendatory Prayer for a sick Person at the Point of Departure.

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. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for Persons troubled in Mind, or in Conscience.

O Blest Lord, the Father of mercies, and the God of all comforts, We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself and of thy threats and promises; that he may neither cast away his confidence in thee, nor place it anywhere but in thee. Give him strength against all his tempta-
Visitation of the Sick.

temptations, and heal all his distempers. Break not the bruised reed, or quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou haft broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

¶ A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God; and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

¶ A Prayer which may be said in case of sudden Surprise and immediate Danger.

O Most gracious Father, We fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve his life, that there may be place for repentance; But if thou haft otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: That among the praises which thy Saints and holy Angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspakeable glory, that thou haft redeemed the soul of this thy servant from eternal death, and made him partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

¶ A Thanksgiving for the Beginning of a Recovery.

Great and mighty God, who bringest down to the grave and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our brother to some degree of his former health. Blessed be thy Name, that thou didst not forfake him in his sickness; but didst visit him with comforts from above; didst support him in patience and submission to thy will; and, at last, didst send him seasonable relief. Perfect, we beseech thee, this thy mercy towards him; and prosper the means, which shall be made use of for his cure: That being restored to health of body, vigour of mind, and cheerfulness of spirit, he may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodness towards him; through Jesus Christ our Saviour: To whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

The
THE COMMUNION OF THE SICK.

¶ Forasmuch as all mortal men are subject to many sudden perils, disasters and sicknesses, and ever uncertain what time they shall depart of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers 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 to doing, they may, in case of sudden visitation, have the least 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 Minister, signifying also how many there are to communicate with him, (which shall be two at the least) and all things necessary being prepared, the Minister shall there celebrate the holy Communion, beginning with the Colleæ, Epistle, and Gospel, here following:

The Colleæ.

A lmighty, everlasting 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 that whenever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii. 5.

M y 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.


V erily, 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.

¶ After which the Minister shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words, (Ye who do truly, &c.)

¶ At the time of the distribution of the Holy Sacrament, the Minister shall first receive the Communion himself and after minister unto those who 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 Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, That if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and
Burial of the Dead.

and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks thereof, 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.

¶ When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.

¶ In the times of contagious sickness or disease, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.

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The Order for

The Burial of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be used for any unbaptized Adults, any who die excommunicate, or who have laid violent hands upon themselves.

¶ The Minister, 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 whoever liveth and believeth in me, shall never die. St. John xi. 25. 26.

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 xix. 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 Tim. vi. 7. Job i. 21.

¶ After they are come into the Church, shall be said or sung the following Anthem, taken from the 39th and 40th Psalms.

Lord, let me know my 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
Burial of the Dead.

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.

When thou with rebukes dost chafe 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.

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 asleep; 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 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.

So teach us to number our days; that we may apply our hearts unto wisdom.

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 Lesson, taken out of the Fifteenth Chapter of the first Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 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: for he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto
unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. 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 dishonour; 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 show 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
the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the Earth, shall be sung or said,

M An, 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 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 Minister shall say,

F orasmuch as it hath pleased Almighty God, in his wife Providence, to take out of this world the soul of our deceased brother, we therefore commit his Body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working, whereby he is able to subdue all things unto himself.

¶ Then shall be said, or sung,

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so faith the Spirit; for they rest from their labours. Rev. xiv. 13.

¶ Then the Minister shall say the Lord's Prayer.

O Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

¶ Then the Minister shall say one or both of the following Prayers, at his Discretion.

A Almighty God, with whom do live the spirits of those who 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 the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are depart-ed ed in the true faith of thy holy Name, may have our perfect consummation and

Burial of the D E A D.
The Churching of Women.

and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

O Merciful 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 those who sleep in him; We humbly 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; 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 who 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.

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.

¶ This Service, or the concluding Prayer alone, as it stands among the Occasional Prayers and Thankgivings in this service, may be used, at the discretion of the Minister.

¶ 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,

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.

I found trouble and heaviness, and I called upon the Name of the Lord;

¶ Then shall the Minister say the following Hymn, taken from the 116th Psalm.)
The Churching of Women.

Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

What reward shall I give unto the Lord, for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

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 the Minister say the Lord's prayer, with what follows: But the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.

O Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation; but deliver us from evil. Amen.

Minift. O Lord, fave this woman thy servant.

Anfw. Who putteth her trust in thee.

Minift. Be thou to her a strong tower,

Anfw. From the face of her enemy.

Minift. Lord, hear our prayer;

Anfw. And let our cry come unto thee.

Minift. Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. 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.

¶ The Woman that cometh to give her thanks, must offer accustomed offerings; which shall be applied by the Minister and the Church Wardens to the relief of distressed Women in Childbed: and if there be a Communion, it is convenient that she receive the holy Communion.

FORMS
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 may be also used in 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 Fleet [or Ship] 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 the United States of America, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our land 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 labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

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 beholdst 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 now ready 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
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, who 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 mercies sake.

Thou art the great God, who 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 who fly 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, who stillest the raging of the sea, hear; hear us, and save us, that we perish not.

O blessed Saviour, who 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, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

When
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 Sins 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 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 Minister, if there be any in the Ship, say,

Almighty God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who 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 goodnes, and bring you to everlafting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a Form.

Psalm lxvi. Jubilate Deo.

O Be 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 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,

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.

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
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.

Psalm cvii. Confitemini Domino.

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 wits 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!

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.

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 hearest us when we called in our trouble, and didnst not cast out our prayer, which we made before thee in our great distresses: even when we gave all for lost, our Ship, our Goods, our Lives, then didnst 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 thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and
Forms of Prayer to be used at SEA.

and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed 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.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

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 merciles rage of the sea.

The Lord is gracious, and full of compassion; low 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 heavi-
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 wrathfully displeased at us.
Yes, 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 got 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 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.

After this Hymn may be said the Te Deum.

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 country, 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.

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
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 our vile Body, that it may be like his glorious Body, according to the mighty working whereby he is able to subdue all things unto himself.

**A Form of Prayer for the Visitation of Prisoners.**

*When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm, "O come, let us sing," &c., or the Psalm, "My soul doth magnify," &c. shall be read the 130th Psalm; and the Minister shall insert, after the Collect for the day, the Collect in the following Service, "O God, who sparest," &c., and at such Times as the Litany is not read, he shall add the Prayer, "O God, merciful Father, who despisest not," &c.*

*And when Notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the Place where the Prisoner is, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities 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.

*Answer. Spare us, good Lord.*

Let us pray.

**Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

**Our Father, who art in Heaven, &c.**

Minister. **O Lord, show thy mercy upon us;**

*Answer. And grant us thy salvation.*

Minister. **Turn thy face from our Sins;**

*Answer. And blot out all our iniquities.*

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. **Amen.**

God, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger,
neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the Distressed, protect the Innocent, and awaken the Guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. Amen.

¶ Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect after the Offertory, beginning “Almighty God, the fountain of all wisdom,” &c., or any other prayer of the Liturgy, which he shall judge proper.

¶ Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like.

Early beloved, know this, that Almighty God, whose never failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his Judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble yourselves under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present Visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God’s commandments; and wheresoever you shall perceive yourself to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your Neighbours; then to reconcile yourself to them, being ready to make restitution and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God’s hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation: But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation laeth; for the night cometh, when
Visitation of Prisoners.

no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut, and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance: Now, you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed, "Dost thou believe in God," &c.

And the Prisoner shall answer, All this I steadfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the holy Communion, against the time that it may be proper to administer it to him.

¶ Then, all kneeling, the Minister shall say as follows, from the 51st Psalm,

H ave mercy upon me, O God, according to the multitude of thy mercies do away mine offences.

Wash me throughly 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 from thy 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 establish 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 show thy praise.

For thou desirest no sacrifice, else
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.

¶ Then the Minister shall say,
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 God, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of this thy servant; and whether thou visitest for trial of his patience, or punishment of his offences, enable him by thy grace cheerfully to submit himself to thy holy Will and Pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut him off suddenly, but chastened him as a father, grant that he, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. Amen.

¶ Prayers for Persons under Sentence of Death.

¶ When a Criminal is under Sentence of death, the Minister shall proceed, immediately after the Collect, “O God, who sparest,” &c. to exhort him after this Form, or other like.

Early beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law; you are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your Soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance of the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, “Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.”

Your sins have brought you too near this dreadful sentence: It is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences,
offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no Peace; for there is no Peace, faith my God, to the wicked: God is not mocked; he is of purer eyes than to behold iniquity, and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past; if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured, that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Last of, beloved; submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: And, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind: So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

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**Visitation of Prisoners.**

| Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed, “Doth thou believe in God,” &c. |
| And the Criminal shall answer, All this I stedfastly believe. |
| Then shall the Minister examine, whether he repent him truly of his sins, exhorting him to a particular Confession of the sin for which he is condemned; and upon Confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them. |
| After his confession, the Minister shall declare to him the pardoning Mercy of God, in the Form which is used in the Communion Service. |
| After which shall be said the Collect following. |
O Holy Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; open thine eye of mercy upon this thy servant, who defireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness. Consider his contrition; accept his repentance; 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: This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

¶ Then shall the Minister say,

O Father of mercies, and God of all comfort; we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon his infirmities; hear the voice of his complaint; give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him; set before his eyes the things he hath done in the body, which have justly provoked thee to anger; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and holy Spirit; that he, being converted and reconciled unto thee, before thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ Adding this.

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 the Minister standing, shall say,

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 the Minister shall say,

The Almighty God, who is a most strong tower to all those who 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 salvation, but only
only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,
Unto God's gracious mercy and protection 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.

¶ At the time of Execution, besides all or such parts of the foregoing Office as the Minister shall judge proper, shall be said the Commendatory Prayer for a Person at the point of departure, as it is in The Visitation of the Sick.

The Collect for the Communion Service.

O God, who declarest thy Almighty power chiefly in shewing mercy and pity; We beseech thee to have mercy upon this thy servant, who for transgressions is appointed to die. Grant that he may take thy Judgments patiently, and repent him truly of his sins; that he recovering thy favour, the fearful reward of his actions may end with this life, and whatsoever his soul shall depart from the body it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii. 11.

No chastening for the present seemeth to be joyous; but grievous: nevertheless, afterwards it yieldeth the peace-able fruit of righteousness, unto them which are exercised thereby.


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.

¶ A Prayer for imprisoned Debtors.

Oft gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presses hard upon them, the more let the comforts of thy Grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

A FORM
A FORM OF

PRAYER AND THANKSGIVING

To Almighty God, for the Fruits of the Earth, and all the other blessings of his merciful Providence: to be used yearly on the First Thursday in November, or on such other Day as shall be appointed by the Civil Authority.

The service shall be as usual, except where it is hereby otherwise appointed.

Among the Sentences at the Beginning of Morning Prayer shall be the following.

H: On our the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. iii. 9, 10.

P: Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The Lord by wisdom hath founded the earth; by understanding hath he established the Heavens: By his knowledge the depths are broken up, and the clouds drop down the dew. Prov. iii. 19, 20.

The Lord builds up Jerusalem: he gathereth together the out-casts of Israel.

He healeth them that are broken in heart, and bindeth up their wounds.

He covereth the Heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! Deut. xxxiii. 27.

P: Praise the Lord, O Jerusalem; Praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and tilleth thee with the finest of the wheat.

Then shall be said or sung one of the Selections; or some other portion of the Psalms; at the discretion of the Minister.

The first Lesson shall be Deut. viii; and the Second Lesson shall be 1 Theff. v. 12 to 24.

After
Thanksgiving for the Fruits of the Earth.

"After the General Thanksgiving, shall be said this which followeth.

Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of Seed-time and Harvest, and for crowning the year with thy goodness, in the increase of the ground and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; 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 Ghost, be all glory and honour, world without end. Amen.

The Collect: to be used instead of that for the day.

Most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

The Epistle. St. James i. 16.

Do not err, my beloved Brethren: every good gift and every perfect gift is from above; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved Brethren, let every Man be swift to hear, slow to speak, slow to wrath: for the wrath of Man worketh not the righteousness of God. Wherefore lay apart all finenesses and superfluities of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a Man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgeteth what manner of Man he was. But who so looketh into the perfect law of liberty, and continueth therein, He, being not a forgetful hearer, but a doer of the work, this Man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.


Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy. But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you,
you, what reward have ye? do not even the Publicans the same? Or if ye salute your Brethren only, what do ye more than others?
do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

FAMILY PRAYER.

FORMS OF PRAYER,
to be used in Families.

MORNING PRAYER.

¶ The Master or Mistress having called together as many of the Family as can conveniently be present; let one of them, or any other whom they shall think proper, say as follows, all kneeling:

Our Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation. But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

Acknowledgment of God's mercy and preservation, especially through the night past.

*When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.

Dedication of soul and body to God's service, with a resolution to be growing daily on goodness.

And, since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life; in which resolution, do thou, O merciful God, confirm and strengthen us;
that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

But, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen.

In particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks; and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in, all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways, (*and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. 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.

EVENING PRAYER.

The Family being together, a little before Bed-Time, let the Master or Mistress, or any other whom they shall think proper, say as follows, all kneeling.

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, As it is in Heaven; Give
FAMILY PRAYER.

Give us this day our daily bread; And forgive our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

Often merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forfake their sins; We come before thee in an humble sense of our own unworthiness; acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the fake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

And last, through our own frailty, or the temptations which encomposeth us, we be drawn again into sin, Vouchsafe us, we beseech thee, the direction and assistance of thy holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee and towards men: That so, we may be preferred pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

And accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant, that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his fake,
FAMILY PRAYER.

fake, who went about doing good, thy Son our Saviour Jesus Christ. Amen.

The Thanksgiving. To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy, in sending thy only Son into the world, to redeem us from sin and eternal death; and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances and comforts of thy holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives, and particularly for the mercies and benefits of the past day: Beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness, in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. Amen.

Prayer for God's protection the night following. In particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: So that, living and dying, we may be thine, through the merits and satisfaction of thy Son Jesus Christ, in whose Name we offer up these our imperfect prayers. 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.

† On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or Part of a Chapter, from the New Testament.
SELECTIONS OF PSALMS,

To be used instead of the Psalms of the Day, at the discretion of the Minister.

SELECTION I.

From Psalm xix. Cæli enarrant.

The heavens declare the glory of God; and the firmament sheweth his handy-work.

One day telleth another; and one night certifieth another.

There is neither speech nor language; but their voices are heard among them.

Their found is gone out into all lands; and their words into the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth; O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

Let the words of my mouth, and the meditations of my heart, be alway acceptable in thy sight, O Lord; my strength, and my redeemer.

Psalm xxiv. Domini est terra.

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

For he hath founded it upon the seas; and prepared it upon the floods.

Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord; and righteousness from the God of his salvation.

This is the generation of those who seek him; even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who
Who is the King of glory? it is the Lord, strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? even the Lord of hosts, he is the King of glory.

Psalm ciii. Benedic, anima mea.

Rraise the Lord, O my soul; and all that is within me praise his holy Name.

Praise the Lord, O my soul; and forget not all his benefits; Who forgiveth all thy sin; and healeth all thine infirmities; Who saveth thy life from destruction; and crowneth thee with mercy and loving kindness; Who satisfieth thy mouth with good things; making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment; for all them that are oppressed with wrong.

He shewed his ways unto Moses; his works unto the children of Israel.

The Lord is full of compassion and mercy; long-suffering, and of great goodness.

He will not alway be chiding; neither keepeth he his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him!

Look how wide also the earth is from the west; so far hath he set our sins from us.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made; he remembereth that we are but dust.

The days of man are but as grass; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon childrens children;

Even upon such as keep his covenant: and think upon his commandments to do them.

The Lord hath prepared his seat in heaven; and his kingdom ruleth over all.

O praise the Lord, ye Angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion; praise thou the Lord, O my soul.

SELECTION II.

From Psalm cxxxix. Domine, probasti.

Lord, thou hast searched me out and known me; thou knowest my down-fitting, and mine up-rising; thou understandest my thoughts long before.

Thou art about my path, and about my bed; and spiest out all my ways.

For
For lo, there is not a word in my tongue; but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before; and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

If I take the wings of the morning; and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

For my reins are thine; thou hast covered me in my mother’s womb.

I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee; though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book were all my members written,

Which day by day were fashioned; when as yet there was none of them.

How dear are thy counsels unto me, O God; O how great is the sum of them!

If I tell them, they are more in number than the sand; when I wake up I am present with thee.

Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

Look well if there be any way of wickedness in me; and lead me in the way everlasting.

Psalms cxlv. Exaltabo te, Deus.

I will magnify thee, O God, my King, and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee, and praise thy Name for ever and ever.

Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

One generation shall praise thy works unto another, and declare thy power.

As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

The Lord is gracious and merciful; long suffering and of great goodness.

The Lord is loving unto every man, and his mercy is over all his works.

All thy works praise thee, O Lord; and thy saints give thanks unto thee.

They shew the glory of thy Kingdom, and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom,
kingdom, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall, and lifteth up all those that are down.

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.

Thou openest thine hand, and fillest all things living with plentifulness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

He will fulfill the desire of them that fear him, he also will hear their cry, and will help them.

The Lord preserveth all them that love him; but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

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**SELECTION III.**


*H* ave mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me throughly 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 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 establish 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.

Psalm xlii. *Quemadmodum.*

I ke as the hart desireth the water-brooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

My tears have been my meat day
day and night; while they daily fay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving, among such as keep holy-day.

Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

Put thy trust in God; for I will yet give him thanks for the help of his countenance.

The Lord hath granted his loving kindness in the day-time; and in the night-season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

Namely, while they say daily unto me, Where is now thy God?

Why art thou so vexed, O my soul? and why art thou so disquieted within me?

O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God.

SELECTION IV.

Psalm xxxvii. Noli æmulari.

Ret not thyself because of the ungodly; neither be thou envious against the evil doers.

For they shall soon be cut down like the grass, and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good; dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord, and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

He shall make thy righteousness as clear as the light; and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon him; but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure; fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out; and they that patiently abide the Lord, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone; thou shalt look after his place, and he shall be away.

But the meek-spirited shall possess the earth; and shall be refreshed in the multitude of peace.

The ungodly seeketh counsel against the just; and gnasheth upon him with his teeth.

The Lord shall laugh him to scorn; for he hath seen that his day is coming.

The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.

Their sword shall go through their own heart, and their bow shall be broken.

A small thing that the righteous hath; is better than great riches of the ungodly;

For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.
The Lord knoweth the days of
the godly, and their inheritance
shall endure for ever.
They shall not be confounded
in the perilous time; and in the
days of dearth they shall have
enough.
As for the ungodly, they shall
perish, and the enemies of the
Lord shall consume as the fat of
lambs; yea, even as the smoke
shall they consume away.
The ungodly borroweth, and
payeth not again; but the righte-
ous is merciful and liberal.
Such as are blessed of God, shall
possess the land; and they that are
cursed of him, shall be rooted out.
The Lord ordereth a good man's
going, and maketh his way ac-
ceptable to himself.
Though he fall, he shall not be
cast away; for the Lord upholdeth
him with his hand.
I have been young, and now am
old; and yet saw I never the righ-
teous forsoaken, nor his seed beg-
ging their bread.
The righteous is ever merciful,
and lendeth; and his seed is blest.
Flee from evil, and do the thing
that is good; and dwell for ever-
more.
For the Lord loveth the thing
that is right; he forsaiketh not his
that be godly, but they are pre-
erved for ever.
The unrighteous shall be punish-
ed; as for the seed of the ungodly,
it shall be rooted out.
The righteous shall inherit the
land, and dwell therein forever.
The mouth of the righteous
is exerciséd in wisdom, and his
tongue will be talking of judg-
ment.

The law of his God is in his
heart; and his goings shall not
slide.
The ungodly feeth the right-
eous, and seeketh occasion to
slay him.
The Lord will not leave him in
his hand; nor condemn him when
he is judged.
Hope thou in the Lord, and
keep his way, and he shall pro-
mote thee, that thou shalt possess
the land: when the ungodly shall
perish, thou shalt see it.
I myself have seen the ungodly
in great power, and flourishing
like a green bay-tree.
I went by, and lo, he was gone;
I fought him, but his place could
no where be found.
Keep innocency, and take heed
unto the thing that is right; for
that shall bring a man peace at the
lax.
As for the transgressors, they
shall perish together; and the end
of the ungodly is, they shall be
rooted out at the last.
But the salvation of the right-
teous cometh of the Lord, who
is also their strength in the time of
trouble.
And the Lord shall stand by
them, and save them; he shall de-
liver them from the ungodly, and
shall save them, because they put
their trust in him.
the Lord; and in his law will he exercise himself day and night. And he shall be like a tree planted by the water-side; that will bring forth his fruit in due season. His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper. As for the ungodly, it is not so with them, but they are like the chaff, which the wind scattereth away from the face of the earth. Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous. But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Psalm xv. Domine, quis habitabit? L Ord, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart: He that hath used no deceit in his tongue, nor done evil to his neighbour; and hath not slandered his neighbour: He that sitteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord: He that sweareth unto his neighbour, and disappointeth him not, thou it were to his own hindrance. He that hath not given his money upon usury, nor taken reward against the innocent. Whoso doeth these things, shall never fall.

Psalm xci. Qui habitat. W Hosu dwelleth under the defence of the most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my strong hold; my God, in him will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; For the pestilence that walketh in darkness, nor the sickness that destroyeth in the noon-day. A thousand shall fall before thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly. For thou, Lord, art my hope; thou hast set thine house of defence very high. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands; that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder; the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name. He shall call upon me, and I will hear him; yea, I am with him.
him in trouble; I will deliver him, and bring him to honour.
With long life will I satisfy him, and shew him my salvation.

SELECTION VI.
From Psalm xxxii. Beati, quorum.
Blessed is he whose unrighteousness is forgiven, and whose sin is covered.
Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.
I will acknowledge my sin unto thee, and mine unrighteousness have I not hid.
I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.
For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; but in the great water-floods they shall not come nigh him.
Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.
I will inform thee, and teach thee in the way wherein thou shalt go, and I will guide thee with mine eye.
Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.
Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

Psalm cxxx. De profundis.
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 plenteous redemption.
And he shall redeem Israel from all his sins.

Psalm cxxi. Levavi oculus meos.
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 evermore.

SELECTION VII.
Psalm xxiii. Dominus regit me.
The Lord is my shepherd; therefore can I lack nothing.
He shall feed me in a green pasture,
Benedicam Domino. I will always give thanks unto the Lord, his praise shall ever be in my mouth.

My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

O praise the Lord with me; and let us magnify his Name together.

I sought the Lord, and he heard me; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The angel of the Lord tarryeth round about them that fear him, and delivereth them.

O taste, and see, how gracious the Lord is; blessed is the man that trusteth in him.

O fear the Lord, ye that are his Saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

What man is he that loveth to live, and would fain see good days?

Keep thy tongue from evil, and thy lips, that they speak no guile.

Escrow evil, and do good; seek peace, and ensue it.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the Lord delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Psalm lv. Te decret hymnus.

Hou, O God, art praised in Sion, and unto thee shall the vow be performed in Jerusalem.

Thou that hearest the prayer; unto thee shall all flesh come.

My misdeeds prevail against me; O be thou merciful unto our sins.

Blessed is the man whom thou choosest, and receivest unto thee; he
he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Thou shalt shew us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains, and is girded about with power.

Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

Thou visitest the earth, and blestest it; thou makest it very plentiful.

The river of God is full of water; thou preparest their corn, for so thou providest for the earth.

Thou warest her furrows; thou sendest rain into the little vallies thereof; thou makest it soft with the drops of rain, and blestest the increase of it.

Thou crownest the year with thy goodness, and thy clouds drop fatnesses.

They shall drop upon the dwellings of the wilderness, and the little hills shall rejoice on every side.

The folds shall be full of sheep; the vallies also shall stand so thick with corn, that they shall laugh and sing.

SELECTION VIII.

From Psalm lxxxiv. Quam dilecta!

O How amiable are thy dwellings; thou Lord of hosts!

My soul hath a desire and long ing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be always praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

Who going through the vale of misery, use it for a well; and the pools are filled with water.

They will go from strength to strength, and unto the God of gods appear eth every one of them in Sion.

O Lord God of hosts, hear my prayer; hearken, O God of Jacob:

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God; than to dwell in the tents of ungodliness.

For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in thee.

Psalm lxxxv. Benedixisti, Domine.

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people; and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn
Selections of Psalms.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us; that thy people may rejoice in thee?

Shew us thy mercy, O Lord; and grant us thy salvation.

I will hearken what the Lord God will say concerning me; for he shall speak peace unto his people, and to his faints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

Yea, the Lord shall shew loving-kindness, and our land shall give her increase.

Righteousness shall go before him; and he shall direct his going in the way.

Psalms Lxxviii. Dominus regnavit.

He Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world sure, that it cannot be moved.

Ever since the world began hath thy seat been prepared; thou art from everlasting.

The floods are rifen, O Lord, the floods have lift up their voice; the floods lift up their waves.

The waves of the sea are mighty, and rage horribly, but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure; holiness becometh thine house for ever.

Psalms xcvii. Dominus regnavit.

He Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him; righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world; the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods; worship him, all ye gods.

Sion heard of it, and rejoiced; and the daughters of Juda were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth; thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil; the Lord preferveth the souls of his faints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous; and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous,
Psalms viii. Domine, Dominus noster. O

Lord our Governor, how excellent is thy Name in all the world; thou hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers; the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Thou madest him lower than the angels, to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet;

All sheep and oxen; yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the seas.

O Lord our Governor: how excellent is thy Name in all the world!

From Psalm xxxiii. Exultate, justi. R

Rejoice in the Lord, O ye righteous; for it cometh well the just to be thankful.

Praise the Lord with harp; sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song; singing praises unto him with a good courage.

For the word of the Lord is true, and all his works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon an heap, and layeth up the deep as in a treasure-house.

Let all the earth fear the Lord; stand in awe of him, all ye that dwell in the world;

For he spake, and it was done; he commanded, and it stood fast.

Psalm cxlvii. Laudate Dominum. O

Praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

He healeth those that are broken in heart, and giveth medicine to heal their sickness.

He telleth the number of the stars, and calleth them all by their names.

Great is our Lord, and great is his power; yea, and his wisdom is infinite.

The Lord setteth up the meek, and bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

Who covereth the heavens with clouds, and prepareth rain for the earth; and maketh the grass to grow
grow upon the mountains, and
  herb for the use of men;
  Who giveth fodder unto the cattle; and feedeth the young ravens
  that call upon him.

  The Lord's delight is in those who fear him, and put their trust
  in his mercy.

  Praise the Lord, O Jerusalem; praise thy God, O Sion.

  For he hath made fast the bars of thy gates, and hath blessed thy
  children within thee.

  He maketh peace in thy borders, and filleth thee with the flower of
  wheat.

  He sendeth forth his commandment upon earth, and his word
  runneth very swiftly.

  He giveth snow like wool; and scattereth the hoar-frost like ashes.
  He causeth forth his ice like morfels; who is able to abide his
  frost?

  He sendeth out his word, and melteth them; he bloweth with
  his wind, and the waters flow.

  He sheweth his word unto Jacob; his statutes and ordinances
  unto Israel.

  He hath not dealt so with any nation, neither have the heathen
  knowledge of his laws.

  From Psalm lvii. Miserere mei, Deus.

  Set up thyself, O God, above
  the heavens; and thy glory
  above all the earth.

  My heart is fixed, O God, my
  heart is fixed; I will sing and give
  praise.

  Awake up, my glory; awake,
  lute and harp: I myself will awake
  right early.

  I will give thanks unto thee, O
  Lord, among the people, and I will
  sing unto thee among the nations.

  For the greatness of thy mercy
  reacheth unto the heavens, and
  thy truth unto the clouds.

  Set up thyself, O God, above
  the heavens; and thy glory above
  all the earth.

  Selection X.

  From Psalm xcvi. Cantate Domino.

  O Sing unto the Lord a new
  song; sing unto the Lord, all
  the whole earth.

  Sing unto the Lord, and praise
  his Name; be telling of his salvation
  from day to day.

  Declare his honour unto the
  heathen, and his wonders unto all
  people.

  For the Lord is great, and cannot
  worthily be praised; he is
  more to be feared than all gods.

  Psalm cxlviii. Laudate Dominum.

  O Praise the Lord of heaven;
  praise him in the height.

  Praise him all ye angels of his;
  praise him all his host.

  Praise him, sun and moon; praise
  him, all ye stars and light.

  Praise him, all ye heavens, and
  ye waters that are above the heavens.

  Let them praise the Name of the
  Lord; for he spake the word, and
  they were made; he commanded,
  and they were created.

  He hath made them fast for ever
  and ever; he hath given them a law
  which shall not be broken.

  Praise the Lord upon earth; ye
  dragons, and all deeps;

  Fire and hail, snow and vapours,
  wind and storm, fulfilling his word;

  Mountains and all hills; fruitful
  trees and all cedars;

  Beasts
Behold, all beasts and all cattle; worms and feathered fowls; kings of the earth and all people; princes, and all judges of the world; young men and maidens, old men and children, praise the Name of the Lord; for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people: all his saints shall praise him: even the children of Israel, even the people the servant him.

From Psalm cxlix. Cantate Domino.

Sing unto the Lord a new song; let the congregation of saints praise him.

Let Israel rejoice in him that made him, and let the children of Zion be joyful in their King.

Let them praise his Name in the dance, let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people, and helpeth the meek-hearted.

Psalm cl. Laudate Dominum.

Praise God in his holiness; praise him in the firmament of his power.
Praise him in his noble acts; praise him according to his excellent greatness.
Praise him in the sound of the trumpet; praise him upon the lute and harp.
Praise him in the cymbals and dances; praise him upon the strings and pipe.
Praise him upon the well-tuned cymbals; praise him upon the loud cymbals.

Let every thing that hath breath praise the Lord.

Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the “Venite Exultemus,” when any of the foregoing Selections are to follow instead of the Psalms, as in the table.

CHRISTMAS-DAY.

From Psalms xlv. lxxxix. cx.

Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of the Lord; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, mercy shall be set up for ever; thy truth shalt thou establish in the heavens.

The Lord is our defence, the holy one of Israel is our King.

Thou speakest sometime in visions unto thy saints, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my first-born, higher than the kings of the earth.

The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with
For Holy Days.

with an holy worship; the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent, Thou art a priest for ever, after the order of Meichizedech.

ASH-WEDNESDAY.
From Psalms xxxii. xxxviii. cxxx.

Blessed is he, whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man, unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure:
For thine arrows stick fast in me, and thy hand presseth me sore.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Hast thee to help me, O Lord, God of my salvation.

Out of the depth have I called unto thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

GOOD-FRIDAY.
From Psalms xxii. lxix. xl.

My God my God, look upon me; why hast thou forsoaken me? and art so far from my health, and from the words of my complaint?

But thou art holy, O thou that inhabitest the praises of Israel.

I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him; let him deliver him, if he will have him.

The council of the wicked layeth siege against me; they pierced my hands and my feet.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O Lord; O my strength, hast thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness; I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat; and when I was thirsty, they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not, but mine ears thou opened.

Burnt-offerings and sacrifice for sin haast thou not required: Then said I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

ASCENSION-DAY.
From Psalms xxiv. xlvii.

Lift up your heads, O ye gates, and be ye lift up, ye everlastings doors; and the King of Glory shall come in.

Who
Who is the King of Glory? the Lord strong and mighty; even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.

Who is the King of Glory? Even the Lord of hosts, he is the King of glory.

O clap your hands together, all ye people; shout unto God with the voice of triumph.

For the Lord most high is terrible; he is a great King over all the earth.

God is gone up with a shout; the Lord with the sound of a trumpet.

Sing praises to God, sing praises; sing praises unto our King, sing praises.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God. He is greatly exalted.

WHITSUNDAY.

From Psalms ii. lxviii.

I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

Defy me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name Jah, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

The Lord gave the word; great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou hast ascended on high; thou hast led captivity captive; thou has received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.

Bless the Lord, who daily loadeth us with benefits; even the God of our salvation.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

To him that rideth upon the heaven of heavens, which were of old: Lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

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